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THE PROBLEM OF THE FUTURE OF THE INDIAN STATES—I.

By MR. C. VIJAYAGHAYACHARIAR,

(President, Indian National Congress, Nagpur, 1920).

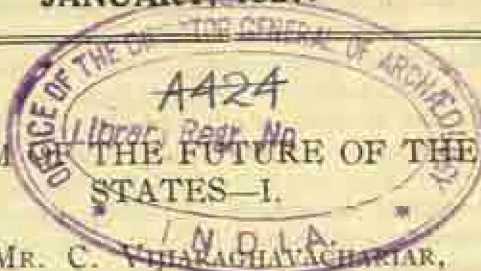
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We are at a loss to understand why the Indian States have, of late, begun to attract the increasing attention of our prominent writers and speakers and why they have thought it necessary to treat their "future" as a "problem" to be solved by the people of British India. There is a disquieting air, too, in the very statement of the question as though the Indian States are a passing phenomenon in the national life of India and a sort of evil while they exist. In our struggles for national liberty and in our anxious search for ways and means for attaining our legitimate place as an equal among the self-governing members of the British Empire and among the most progressive nations of the world, it is natural that we should think of advancing also the political status of our fellow-countrymen who are the subjects of the Indian States. But the problem certainly implies more, a great deal more than a constitutional reform of those States on behalf of their own people. There is a feeling that the political salvation of the people of the whole country demands the mending of some of the States and the ending of the others. Whether we aim at the reform of the States from sympathy with their subjects, or whether we desire to re-adjust the relations that subsist between them and their suzerain in view of the making of modern India, the set with extraordinary difficulties furnishes no example for our

guidance. The vast number, the extreme variety in extent, population and financial resources, and the highly irregular geographical situation of the States in respect to one another and to the whole country on the one hand, and, on the other, the powers and prerogatives of their sovereigns which baffle principles of political science and which are modified from time to time by the development of relations between them and the Paramount Power often in defiance of international law and international ethics, constitute a most unique phenomenon in the history of India and of the world. The whole question has to be approached with caution and diffidence.

Let us try to have some idea of what these States are. Omitting those in Burmah there are 562 Indian States. Their total area is over 650,000 square miles, that is about two-thirds of the area of British India without Burmah. Their total population is over 70,000,000, that is, about a third of the population of British India. This vast number is of very varying extent. If we take these States which contain an area of 10,000 square miles and over, we find that they are only 13 in number. They are Hyderabad, Kashmir, Kalat, Jodhpur, Mysore, Gwalior, Bikanir, Jaisalmer, Jaipur, Bahawalpur, Bastar, Rewa and Udaipur. These together cover a total area of about 420,000 square miles, that is, these 13 States occupy about two-thirds of the total area of the States, and so the re-



maining 549 States occupy only about a third. In fact, some of these are below 100 square miles in extent.

If, by population, we take all those States which contain a million and upwards, there are only 10 such States, namely, Hyderabad, Mysore, Travancore, Kashmir, Gwalior, Jaipur, Baroda, Jodhpur, Rewa and Udaipur. The total population of these 10 States is close upon 40,000,000 so that all the remaining 552 States contain a total of about 30,000,000.

It may be observed here that there is not much of correlation among the States between extent, population and annual revenue, about the last of which we shall have to say something later on.

When did this vast number of States within so small a compass come into existence and what is the nature of their origin? Some of these are very ancient with title-deeds older than the title-deed of the Mikado of Japan. Several arose when the ancient unitary Hindu monarchy decayed and was gradually dissolved, while the vast majority of them are not more recent than the State built up by the Honourable East India Company and owe their origin very much to the same causes and circumstances, namely, the decay and dissolution of the Moghul Empire. It must be admitted that most of these States would not have sprung into existence and, if they had, would not have long existed if the Moghul Empire had continued to persist in some vigor, or, if the Maharatta Nation, founded by the great Sivaji, and whose sovereignty had made the nearest approach to the universal in the later middle ages of India, had continued entire and in vitality. These would have been clean swept away too, if the original object of England was conquest of India and not trade when she could have said, "I came, I saw, I conquered." It must, on the other hand, be admitted that the legitimacy or otherwise of the origin of any of the Indian States is irrelevant to our purpose. Let it not be forgotten that the origin of the English East India Company is not legal or constitutional. The Charter of Queen Elizabeth, constituting this Company with rights of monopoly in trade with the East Indies was judicially pronounced illegal, being quite beyond her prerogative power, "she having been deceived into the grant," in the elegant language of the judges. On the other hand, while the vast majority of such States were founded by robber chieftains,

some of the major ones were the result of dire necessity. His Exalted Highness the Nizam made a spirited and conclusive reply to charges of this kind in his speech some two years ago. When the great Moghul Emperor was unable to protect his subordinates and subjects and when he was unable to take care of himself, his great ancestor, the Viceroy of Deccan was, in spite of his loyalty and devotion to the throne at Delhi, obliged to fight in self-defence and to form an independent State of the province committed to his charge. With full knowledge of all these facts, the English East India Company, just like the French too, negotiated treaties with the Nizam and other subordinate potentates as if they owed no allegiance to the Emperor at Delhi and treated them as if they were sovereign and independent. It is thus too late to raise a controversy as to the nature of the origin of these States.

The most important point for our purpose is the nature and extent of the sovereign powers and prerogatives exercised and enjoyed by the Ruling Princes of these States. Here there is a bewildering variety. To begin with the status assigned to these States by the Suzerain Sovereign of England, we find that they are divided into two classes. In the first class are ranked those Ruling Princes who are allowed salutes of guns varying from nine to twenty-one. These are now 118 in number. The rest, 444 in number, are not entitled to any such. Next, these Princes are also divided into two classes in regard to the semi-royal title of "His Highness" or "Her Highness." These are all in the first class in reference to the salutes of guns. They are in number 91. It is not at all apparent on what principles these two classifications rest. While, on the whole, the States of the first class are comparatively larger, more populous and richer—judging from the amount of the annual revenue—we find that there are in the second class several States superior to some in the upper class in all those three respects. For instance, the Ruling Prince of Sachin in the Bombay Presidency whose area, population and revenue are 49 square miles, about 20,000 and about four lakhs respectively and the Ruling Prince of Banganapalle in the Southern Presidency with an area of 255 square miles, population about 37,000 and a revenue of about 3½ lakhs, respectively get a salute of 9 guns each. The former is also entitled to the prerogative of the official title of

His Highness but the latter is not. Whereas the Ruling Princess of Bastar in the Central Provinces with an area of over 13,000 square miles, a population of about 5 lakhs and a revenue of over 8 lakhs a year gets neither a salute of guns nor is she addressed "Her Highness" in official language.

We shall next proceed to an examination of the kind and extent of the sovereign powers of the Ruling Princes. The first and foremost fact that arrests attention in considering this aspect of the question is that these powers are not as full as inherent sovereign powers, recognised by political science, may and ought to be. It is not easy for one to understand why it is so, or, even to have an adequate knowledge of them without a knowledge of the complex principles governing the relations between them and the Suzerain Sovereign. For the powers of the Ruling Princes are every day modified by the regulation of these relations by the Suzerain Power. These relations again do not all rest upon treaties or engagements. Indeed there are no written treaties or engagements with many States. The relations rest, in addition to treaties or engagements where they exist, upon several circumstances, such as the unilateral document, called *sunnud* granted to them by the Suzerain, by usage, or, by what Sir William Lee-Warner calls "consuetudinary law" by precedents, by the inherent powers of the Suzerain and, above all, by the power claimed and exercised by the suzerain of the declaration and interpretation of the reciprocal rights and duties of suzerain—and feudatory to each other and to their (the Ruling Princes) subjects. By force of all these complex factors a State of such relations has been developed which is without a parallel in the history of the world. Well may Sir William observe that the British suzerainty of the Indian Ruling Princes is a "reality," as, of course, opposed to the ceremonial and spectacular suzerainty of ancient India which is the fountain-head of the idea and system of suzerain of feudatory kings. Let us try to get some idea of these relations. The history of the development of these relations throws much light on their nature. And this history divides itself into three periods. We may conveniently designate them as the original, intermediate and final or present periods. The first period was the most natural period when the relations between the English East India Company and the other contracting parties were

those of perfect equals and were interpreted in accordance with international law and ethics. The Company of merchants was, by force of circumstances, compelled to act in self-defence and, for that purpose, sought and concluded alliances with Indian Powers without whose help they could not then contrive to exist against the French, the Dutch and several Indian States. The intermediate or the second period marked the commencement on the one hand of the idea of suzerainty on the part of the East Indian Company and, on the other, the simultaneous but gradual decline and fall of the allied States from the position of perfect equality to the status of feudatories. Before the Mutiny this fall had been complete. But it is not easy to assign an exact boundary line between the first and second periods. Sir William thinks that the status of equality between the Company and its Indian allies ceased in the year 1813. But this may be doubted very much. For in the year 1825 a treaty was concluded with the Vizier of Oudh by Lord Amherst who described him as "His Majesty the King of Oudh." Of course, the process of the rise and progress of the idea of suzerainty on the one hand, and of the subjection of the independent Indian sovereigns to the status of feudatories on the other, must have been slow and even imperceptible. We may take it that the second period began soon after the fall of Napoleon and of the Peishwah when the French and the Maharattas ceased to be a menace to the Company, say, during the first quarter of the nineteenth century. During this second period the dominant idea of the Company was "subordinate alliance" with the Indian States and a termination of the status of equality and of "political union and friendship" with them. The practical application of this idea was non-intervention by the suzerain in the internal affairs of the Indian State but with the right to annex a State for "misrule" and even on failure of heirs. In brief, this period may be described pre-eminently as the Dalhousian era.

The third period began soon after the Mutiny. So far as the theoretical status of the Ruling Princes was concerned there was no change but the practical application of it was a reversal of the Dalhousian doctrine of non-intervention and annexation. The suzerain began to claim and exercise the right of intervention in the internal affairs of a State for "mis-rule" but mis-rule is no longer punished by annexa-

tion. The Ruler is deposed under the guise of voluntary abdication and the next heir is installed. In default of issue adoption is freely allowed, so that the avowed doctrine has, since, been "once an Indian State, always an Indian State."

We may now proceed briefly to refer to the powers of sovereignty allowed to be exercised by the Ruling Princes. Here what strikes attention at the outset is the remarkable fact that the great political principle that sovereignty is one and indivisible has been got rid of by the Suzerain Power in the regulation of its relations with its feudatories. Some Anglo-Indian writers are in raptures on this violation of the soundest political principle but they assign no reasons for their jubilant approval beyond being angry with Austin for enunciating and emphasising this great principle. Curiously enough while they assert that sovereignty in India is divisible and can be shared—of course by the suzerain and by the suzerain only—they concede that independence is not divisible, as if these two essential attributes of sovereignty are not indissolubly intertwined. They do not attempt to perform the impossible task of reconciling these two conflicting views invented for the special benefit of India. Well, then, we have to take facts as they are and to face them for our purpose. The Indian States in alliance with the British Indian power, having thus had to part with several of the important attributes of sovereignty, have automatically had to part with much of their independence. In their semi-sovereignty and dependence they yet can be divided into two classes, upper and lower. So far as the external sovereignty, or, rather their deprivation of it is concerned, the lower class have the mournful satisfaction that they are on a par with the upper. No Indian State has the right to declare war, or, to negotiate a peace, or, even to conclude a commercial agreement with any country, no, not even with an Indian State itself. None can receive even a barren title of honour from a foreign sovereign. None such can establish and maintain means of offence and defence such as the army, the navy and other machinery and resources of modern warfare. As regards internal sovereignty also, all the States are on a par in so far as the intervention by the suzerain for "mis-rule" is concerned. Further they are all on a par as regards some special jurisdiction exclusively exercised by the paramount power, such as jurisdiction in

cantonments, railways and over British subjects in the entire territory of a State. But the difference between the upper and lower classes is that the former are allowed the possession and exercise of the very essential and much cherished attribute of sovereignty, namely, jurisdiction to provide laws and machinery for the administration of justice, while the latter have been deprived of it. This important function of the State, is being performed for the latter by the suzerain power by its own political officers over whom the High Courts have no power of control or supervision but who are entirely the subordinates of the Foreign Department of the Government of India. The result is that the latter class of Indian States, and they are by far the most numerous, are little better than zemindaries. Thus in our humble view the question whether the small Indian States should be allowed to continue to exist or whether they "must go," hardly arises, for they are all gone already. They are not factors to be reckoned with as some sort of obstacle in the march to freedom of the people of the country including their own subjects.

Here it is worth while to mention a most interesting fact, if only in justice to the suzerain, as to the utter financial incapacity of the vast number of the States to provide for the administration of justice. Of the 562 Indian States, only ten have an annual gross revenue of a crore and more, the highest being the revenue of about six crores which Hyderabad has. There are 53 States which have a revenue of 10 lakhs and over up to 100 lakhs. There are 137 States with 1 lakh and above up to 10 lakhs. The remaining 372 States have all revenues below one lakh. Of these so many as 137 States have a gross annual revenue of less than Rs. 10,000 while no less than 40 States have an income of less than Rs. 1,000 a year. Two of the "Ruling Princes" deserve special mention. Rajah Naik Gangaram Ankush, Naik of Vadhyawan, has a gross revenue of Rs. 160 a year and his "subjects" number 54, compressed within an area of five square miles. Rajah Bavji of Bilbari has an income of Rs. 90 a year and his "subjects" number 32, inhabiting a tract of $1\frac{1}{2}$ square miles. It would be a most marvellous study to know under what circumstances such States were constituted. In the meanwhile we may venture to compare a vast group of such States, at least, those with the gross annual revenue below Rs. 1,000, to children's toy

puppets representing animate Rajahs and Ranis.

The problem of the future of the Indian States thus confines itself to the important ones, large or small, in the upper class. The future of the States in the lower class, of the vast majority of them, will easily settle itself when British India shall have reached its status of Dominion Home Rule. They, "Ruling Princes" and "subjects," will then easily be absorbed if only to improve their own position and prospects in life in the service of the country as citizens of the Dominion. As regards the States in the upper class, we have already said that there is little proportional relation between extent, population and annual revenue. We may here add that these States do not present anything like an approach to uniformity in the matter of progress, political and economic, that has already been achieved and of the prospects of further advancement. It would neither be easy nor quite desirable to enter into a comparison of the States with each other, in reference to this somewhat delicate subject. While we must admit that no State has developed a responsible type of government as yet, it would be rash to assume that the government of every one of them is inferior to the system of government in British India, considered from important points of view. It would not be easy to compare the degree of political liberty enjoyed by the people in the best of the Indian States with the liberty enjoyed by His Majesty's British Indian subjects. But we can safely find our way to make some sort of comparative estimate of the economic prosperity and contentment of the people. There is the important fact that during the half century from 1871 to 1921 the population in the States increased at a much greater rate than in British India. In the year 1871 the population of British India was 185 millions in round numbers while that of the States was about 21 millions. In 1921 the respective numbers were 247 millions and 70 millions. Thus the rate of increase in the States is more than seven times the rate in British India. This phenomenal aspect should be taken into account when we endeavour to appraise the value of the regime of law and order and the general effect of the rule in the Indian States. It cannot be claimed that the birth rate is greater and mortality is less in the States than in British India. It is clear that this phenomenon is due to the steady inflow of the people into the Indian States from British

India. And how are we to account for this fact? It must be remembered that this immigration must be largely, if not entirely, of the masses of the people. If then the unreflecting mass of people in British India instinctively abandon their homes therein and prefer to move and settle down in the Indian States, it must be the attraction of easier conditions of life and greater economic prosperity in the States. We do not mean to advance the theory that the intelligentsia are all discontented with their lot in the States and would gladly migrate into British India. The very contrary is the general fact. We are aware that there are thinkers in the Indian States who hold the view that, both British India and the States being absolute governments, they find they are freer and happier where they are. We are, for obvious reasons, unwilling to enter into a comparison of the government in the most advanced States with the government of British India. Suffice it to say that some at least of the Indian States are, in the opinion of competent observers, superior in operation though not in theory and on paper, to British India in the matter of both constitutional advance and economic prosperity. Such a feeling and view are not confined to the subjects of the advanced larger States. Let us take an instance. Gondal in Kathiawar is a very small State, with an area of a little over 1,000 square miles, and with a population of a lakh and a half. On two occasions recently, in the interval of ten years when His Highness the Maharajah reached his 50th and 60 birthday, his subjects celebrated the jubilees with a fervour and devotion little known elsewhere. The addresses presented by the people to His Highness the Maharajah on those two occasions make most grateful allusions to their great prosperity and happiness all in consequence of his love to them and of his own statesmanship. If we appraise the value of these addresses literally we must conclude that tiny Gondal is a land overflowing with milk and honey. Making allowance for pardonable exaggerations on occasions like these, it is clear that the ideas expressed in the addresses were those of loving subjects who were in fact happy and subjectively supremely happy. And he would be a rash man who would hazard an opinion that the people of Gondal would prefer any other country or regime to their own, or, that they could be persuaded into a belief that it is for their own advantage that their small State—one-

eightieth of Hyderabad or Kashmir and one-thirtieth of Mysore—should "go" and be absorbed into British India, now or in future.

We must, of course, admit that there are Indian States that are the reverse of Gondal and that the people of those States would be but too glad to get rid of their own governments and become British Indian subjects. But in trying to deal with the problem before us we should think of conceiving and enunciating a sound policy that would be applicable to all of them: while, as to the bad ones, there is for cases of misrule the right of interference by the Paramount Power by virtue of usage and consuetudinary law, and this weapon would be available to the self-governing Dominion of British India. Only the occasion would not arise. We have already found that the test of mere smallness in extent of an Indian State as ground for interference is unsafe and dangerous as the case of Gondal proves. "Have we then no remedy?" would be the natural question. The reply easily is, "Tell us what is your grievance and we shall find you the suitable remedy." We cannot but confess that as yet we have not taken to a precise analysis of our ideas, much less mobilised them as to the ways and means to attain our political salvation. We have not as yet thought of the kind of responsible government that is most suitable for our country; for there are responsible governments and responsible governments. Those of England, France, Italy and Australia are all responsible governments but they all differ from one another both in principles and in actual operation. Neither have we thought of the kind of relations that ought to subsist between self-governing British India and the Indian States for the benefit of both. We have some vague idea that the political unification of British India and the permanence and development of it require that we should deal with the whole country including the Indian States. Here we often forget that we, the people of India, occupy a most anomalous position. We

forget that natural India and political India cannot be made quite identical in the near future. According to parliamentary statute India is British India plus the India States under the suzerainty of His Imperial Majesty the King-Emperor. If we would take India to mean what was intended by nature to be, a physical geographical unit surrounded by the seas and the Himalayas and designate her "India Irredentia" in analogy to Italy on the eve of her political unification, then Statutory India and "India Irredentia" are by no means exactly the same. British India on the one hand includes Burma and Aden and does not include Ceylon, the calf of India, while the Indian States necessarily exclude Bhutan and Nepal and there are the French and Portuguese possessions in India. If then the makers of Modern India would, for political unification, have their country as God made it and gave it to them, then they should exclude Burma and Aden which would be easy enough and include not only Ceylon which may be practicable but also French and Portuguese India as well as Nepal and Bhutan which is impossible unless we go to war and conquer. Thus, we shall have to give up the slogan that our political freedom is best attained with the whole country for our Dominion. If then we have, of necessity, to confine ourselves to a geographically and ethnologically imperfect India for our political and economic freedom, is it absolutely necessary for us to think of mending and ending the Indian States as part of our programme for achieving our own salvation? We are decidedly of opinion that it is not. Nay more. Not only is it constitutionally impossible but also the very attempt would be injudicious on our part. On the one hand the declared policy of the Suzerain has, ever since the Mutiny, been one of "once an Indian State, always an Indian State." Therefore, the Dominion Home Rule of British India may not interfere with this recognised and long-established imperial policy.

THE STARRY HEAVENS: A SURVEY.- I.

By SIR BIPIN KRISHNA BOSE, Kt., C.I.E.

This is pre-eminently the age of Science. Never in the annals of the human race have so many men been engaged in the pursuit of science and never before have its discoveries so fundamentally affected the daily affairs of life. If the present day applications of science were all of a sudden to cease, the result will be a relapse to a state of primitive life. Even more important than the material aspect of the question is its profound influence on the moral and mental progress of man. Votaries of science are votaries of truth. They pursue truth wherever the pursuit may lead to irrespective of consequences. The contemplation of the wonders of nature changes our mentality. The study of science, in fact, makes character. Who can study and contemplate the origin, progress and adaptability of life, the irresistible forces which raise up and level down mountains, the majestic motions of the stars, the wonderful forces of nature now being harnessed to the service of man, without being the better for such knowledge? In short, scientific study gives us discipline of mind and broadens our outlook, such as nothing else can.

2. The foundation on which science rests is the principle that the universe is orderly, is governed by laws which are immutable and irresistible in their operation; that, in fact, it is one vast organization, where inter-dependence of one part with another and harmony all throughout are its outstanding features. Science was impossible until the truth of this principle came to be perceived. And it was in the domain of astronomy that man was first led to the conclusion that law reigns everywhere in the universe. Day and night were seen to follow one another in unvarying succession. The moon was seen to pass through its phases in orderly sequence and the seasons to follow one another with the utmost precision. The conclusion naturally followed that there was some uniform law behind these phenomena.

THE SUN.

3. This conception of the universe as orderly has been extended from astronomy to

various other departments of knowledge. But though the fairy land of science now abounds in wonders, there is no branch of it which transcends in its grandeur the story of the heavens. Here the marvels are so sublime as to dazzle us. Of all the heavenly objects to which the thoughts and imagination of man have turned ever since he began to think, the sun from his pre-eminence over all other celestial bodies has always occupied the foremost place. The great poet's Satan, roaming upon the frontiers of the creation between the mass of matter brought into worlds and the shapeless unformed heap of materials which still lay in chaos and surveying the whole creation from east to west and north to south, was lured by the golden sun, "in splendour likest Heaven." But the marvels we owe to science eclipse the creation of Milton's imagination. They constitute the most sublimest of poems. It is now established that everything that exists in our planet is due to the sun. It is its mighty force which, while giving our earth its initial velocity of movement, prevents it from running away and being lost for ever in space. Its heat causes the wind to blow, the clouds to form, the rivers to flow, the foods to grow and all animated things including man himself to live. That modern animal, the steam-engine, without which the present civilization would vanish in a day, is a child of the sun. The fugitive sun's rays in ages past were caught and fixed in a reservoir as it were in the primeval forests and the coal which feeds the stomach of the steam-engine and gives it its dynamic energy is solar work stored up in the fossilised remains of these forests in the bowels of the earth. But this is only an infinitesimal residue of the energy which the sun sends forth to the earth. Perhaps some great scientist of the future will discover a means of putting to direct use this almost limitless source of energy. The whole fabric of our industries and amenities of life will then be changed for the better to our lasting benefit. Sun-light is now considered by distinguished medical men to be a most valuable therapeutic agent.

4. What is the sun? It may seem almost impossible that the physical constitution of a body about 93 millions of miles away could ever be known. But an alphabet has been invented which has enabled man to read the celestial hiero-glyphics. The new instrument of analysis by which we are enabled to discover the physical constituents of the heavenly bodies is in its essence nothing more than a piece of prismatic glass. Sun's rays, as we all know, seen through such a glass appears as a coloured band, red and yellow at one end, blue and violet at the other and green in the middle. Such a coloured image is called a spectrum. The rainbow is such a spectrum. The sun's rays falling on the small particles of water suspended in the air are operated upon in the same way as when they fall on a glass prism, each particle discharging the functions of a small prism. Now it is a characteristic peculiarity of lights produced by ignited solid or liquid or gaseous bodies under high pressure that when operated upon by a prism, they present a continuous band of coloured light like the spectrum of the sun. This is the first law of spectrum analysis. The case is, however, different when the light is sent out by an ignited gas under low pressure. Its spectrum is not a continuous coloured band but consists of one or more entirely distinct or disjointed bright lines. This is the second Law. Each gas has its own set of bright lines, in well defined position. So that from the appearance of a bright line spectrum we can infer that the source of light is a gas. The lines emanating from incandescent gaseous matter which we are familiar with in this earth have been duly ascertained and fixed. The third law of spectrum analysis is that if light from a solid, liquid or gas under high pressure passes through a comparatively cooler gas or gases, then the result is a bright spectrum, which while still continuous, is crossed by dark lines, and these dark lines have exactly the position which would be occupied by bright lines if the intercepting cooler gas were itself the source of light. In other words, every gas, when cold, absorbs the same rays of light which it emits when hot. Thus these dark lines enable us to determine the constitution of the intervening cooler gas. It is this which has made it possible for us to determine the constitution of the sun as of other celestial bodies.

I proceed to show how. The apparent appear-

ance of the sun is that of a flat circle. But it is really a veritable glowing globe. The great luminary is neither solid nor liquid. It is mainly, perhaps entirely gaseous, but is of the special kind due to the combination of intense heat with enormous pressure. It was several distinct envelopes or concentric layers, but none apparently in the condition of atmospheric equilibrium. There is first the nucleus or the central body, surrounded by a brilliantly luminous envelope or layer of vaporous matter called the photosphere, meaning light sphere, because it is the light-giving superficies of the central globe. Above the photosphere lies a second sheet of glowing gas, which is called the reversing layer, because it produces a reversed or absorption spectrum as I shall presently explain. This layer is cooler than the underlying photosphere and has the effect of shielding us from a large proportion of the sun's light and heat. But for it, the sun would be four or five times hotter than it is. We should all in that case have been burnt up. This layer is overlaid to a depth of five to ten thousand miles by what is called the chromosphere (colour sphere), a gaseous ocean of tumultuous surging fire lighted by a crimson blaze. At the time of a total eclipse, like for instance the one that we had in January, 1898, when it was visible in many parts of India including the town of Nagpur, it is seen as a brilliant scarlet fringe whose outer surface seems to be covered with leaping tongues of flames called prominences. Finally, we reach the mysterious far-spreading corona whose beautiful pearly light of astounding decorative effect forms such a glorious spectacle in a total eclipse. It can only be seen then as it is very much fainter than the illumination of the earth's atmosphere. Of its composition, we know as yet but little. Its spectrum has not yet been identified in the laboratory. The solar atmosphere thus from top to bottom consists of a considerable number of layers, its composition as one went down into it, gets more and more complex. When the sun is quiet, these layers are concentric, but the moment there is any agitation in the subjacent photosphere, the lower layer shoots up into the one next above that, and so on. Most violent storms take place, which are as much greater than those of the earth in extent and velocity as the sun is greater than the earth. Currents of glowing gases burst forth several thousands

of miles high, like gigantic tongues of flames, with clouds of smoke above them.

These remarkable objects, called prominences, were first fully recognised during the total eclipse of 1842. They surround the sun at other times as well but then they are obscured by the greater light of the sun. From the darkness which envelopes the sun at a total eclipse as a background, these prominences start into brilliancy. Up to 1868, they were observed on these rare occasions only but now by the aid of the spectroscope they can be seen at any time. The method by which this is done was developed simultaneously by Norman Lockyer and Janssen. As regards the composition of these layers, the nucleus or the core is a mass burning with a temperature of which we can form no conception, being probably millions of degrees. It was perhaps at first gaseous but the condensation that has been going on since ages past must have reduced it to a liquid state. We know little or nothing of its composition nor that of the next layer, the photosphere. Says Miss Agnes Clarke in her "Problems in Astronomy:" "Among the many enigmas of solar physics there is none more curious or more evasive than that which confronts us in the intimate appurtenances of the photosphere. One theory regards it as a cloud layer of fine solid particles, but it may be that it consists of some kind of matter of which we know nothing on earth." It is the next layer, however, the reversing layer, which is of absorbing interest, because we know so much of its composition. I have already given briefly the laws of spectrum analysis. The ray of sun-light appears so simple in its pure beauty that it is rather difficult to realise its really high composite nature. But when it is decomposed by means of a prism, it spreads like a fan, and yields a continuous spectrum of various colours. This proves according to the first law of spectrum analysis that the source of the sun-light must be an ignited solid or liquid, or gaseous substance under high pressure. But if that had been all, we would have known hardly anything of the constitution of the sun.

As a matter of fact, however, the sun's spectrum is not a continuous coloured band. This band is crossed by numerous dark lines. The latest observations give about 14000 as the number of these dark lines. Some of these are due to the absorption of the sun's

rays by the earth's atmosphere but the remainder are all produced by the sun's reversing layer and the layer above it, the chromosphere. Now the white light coming from the sun and which is decomposed into a continuous coloured band has, according to the first law of spectrum analysis, its origin in a solid or liquid, or gaseous substance under high pressure and heated to a temperature of the brightest whiteness; but before it strikes the earth, it has to pass through the reversing layer, a sort of screen consisting of comparatively cooler gas or gases, and these according to the third law absorb so much of the light as corresponds with the bright lines they themselves are able to produce when heated, according to the second law. These stoppages of the light register themselves as lines on the continuous coloured spectrum. Thus, these dark lines enable us to determine the constitution of the gas or gases which form the reversing layer, if we are able to find out the substance or substances which when heated, produce corresponding bright lines. Our scientists working in their laboratories have been able to fix definitely the bright lines caused by such substances as sodium, iron, carbon and various other substances when in a gaseous state. The dark lines in the sun's spectrum correspond exactly with the bright lines given by these substances in the laboratories. The conclusion irresistibly follows that these substances exist in a gaseous condition in the reversing layer of the sun. For, whether it is a substance glowing in the laboratory or in a remote heavenly body, the spectrum is exactly the same. In this manner 38 elements are known to exist in the sun but more than 6000 lines mapped have not as yet been identified as belonging to any terrestrial element.

It may not be out of place to refer here to the wonderful discovery of helium. In 1868 Sir Norman Lockyer detected a light in sun's prominences not given by any substance on earth. He called it helium from the Greek "helios," the sun. In 1895, Sir William Ramsay discovered the same substance in earth. Here then is a substance discovered in the sun 30 years before it was found on earth. But although the gases intervening between the glowing mass forming the core and ourselves produce dark lines, they are really not dark. They are comparatively so. If the glowing mass could be suddenly extinguished, leaving

the reversing layer in its present heated condition, the light of the faint sun that would be left would give a spectrum of bright lines, their position corresponding in every particular with the position of the present dark lines. So that in their essence, the dark lines are really bright lines. If owing to any cause, the sun's globe were to remain as at present, but the layers above the nucleus were excited to many times their present degree of light, then all these dark lines would become bright and rainbow tinted background would be dark. This sometimes actually happens. At times disturbances take place in the sun which cause the gases in the outlying layers to burn with such an intense light that instead of their lines appearing dark, they stand out as brilliant bright lines. The layer above, chromosphere, has been found to be mostly incandescent hydrogen. Its spectrum shows many hues mostly due to hydrogen, calcium and helium. The prominences are really vast eruptions, tongues of glowing hydrogen and calcium, which shoot up from the photosphere piercing through the chromosphere to heights which sometimes reach 300,000 miles. Every now and then the sun is rent and shaken by terrific explosions and storms of blazing gas which we see as protuberances. Every minute the sun is burning up the equivalent of a million and a half planets, like our own. And no wonder if during this process, it is agitated by tremendous storms, where the winds are glowing gases and clouds are incandescent vapours. During the solar eclipse of 1919, one of these red flames rose in less than seven hours from a height of 130,000 miles to more than 500,000 miles above the sun's surface. I will now say a few words about these wonderful phenomena, the "sun-spots." The whole globe of the sun does not present everywhere the same degree of light and the same bright surface. Receiving its image on a screen, we find dark spots. Milton's well-known lines well occur to everybody. When Satan lands on the sun, the poet exclaims;

A spot like which perhaps

Astronomer in the Sun's lucent orb

Through his glazed optic tube yet never saw.

They were first pointedly called attention to by a Jesuit Father, Scheiner. The sun was regarded in those days as the purest symbol of celestial incorruptibility and the admission of

spots would have meant a crime of religious treason. But when after repeated observations, the pious Father could not doubt their existence, he went to consult the superior of his Order, a great philosopher. He consoled the doubting mind of his subordinate by the following sage words: "I have read the whole of my Aristotle several times and I can assure you I have found nothing there. Go, my son, quiet yourself and be certain that there are defects in your glasses or in your eyes which you take for spots." Now these spots are only dark by contrast with the brilliant photosphere in which they appear. They are of enormous size. What they are is not known. They look like great cavities in the sun's surface. They seem to be great whirling streams of glowing gases with vapours above them and immense currents within them. They are not permanent. They appear and disappear. Their appearance is generally heralded by violent convulsions, which produce upheavals and depressions. Proctor has thus described these spots: "The centre or core is perfectly black. Round that core there is a part called the nucleus which is shadeless dark. Round the nucleus which is a shaded region of lighter hue still, called the umbra, round which again is another region called the penumbra but the nucleus, not only the nucleus but the deeper black which constitutes the core, shine really with a lustre far exceeding that of the electric light, though by contrast with the rest of the sun's surface the penumbra looks black umbra darker still, the nucleus deep black and the core jet-black." A remarkable peculiarity has been observed in these spots. They always move in the same direction, travelling round the surface of the sun, complete revolution taking about 25½ days. This led to the discovery of another equally remarkable fact, namely, that the whole sun, spots and all, turns round and round like our earth, the period of rotation being also 25 days. The phenomenon of spots is only explicable on the supposition that the sun's globe as far as we can see it, consists of intensely heated matter in vaporous condition, a fact otherwise established. The spots are the holes, or openings resulting from violent convulsions, by which we see through the brilliant surface into the interior and comparatively darker parts. Let me not treat of other remarkable facts that have been observed regarding the regularity of appearance of these spots, their cycle of

maximum and minimum growth, their connection with terrestrial magnetism and rainfall. That they have some deep-seated connection with the fundamental facts of the sun's structure and activities, there can be no question. What that is our scientists have yet to find out.

ORIGIN OF THE SOLAR SYSTEM.

5. The origin of the solar system is a problem which has engaged the attention of scientists in all ages. The system is a mighty organised group of heavenly bodies under the control of the sun and isolated from all external interference. No star, no constellation, has any appreciable influence on it. We are a little island group, separated from the nearest stars by the most amazing distances. There is the well-known fascinating theory of Laplace. I will give it as briefly as I may.

Projecting our view backwards, we come to a time when the sun, a highly diffused nebulae, i.e., a gigantic glowing gaseous mass, filled the space out to the orbit of the remotest planet. The motion of this mass was at the beginning one of rotation about an axis through its centre. As the mass condensed, its rotation became faster. As it went on condensing and spinning, a time came when the force impelling it towards its centre became unable to maintain the various parts as an integral whole and a rupture took place. The result was that the outermost portions were unable to keep contact with the remainder and went off. These formed rings of their own and became planets. The central part which remained became the sun. The process of contraction resulting in the breaking of the centripetal force led to the separation of the outermost parts of these planets resulting in the formation of their satellites. All these bodies would continue to give out heat into space, but so long as the loss through this giving out of heat or radiation would be compensated for by the supply generated by the fall of new matter and the condensation of its own mass, it would remain a self-illuminating body like the sun. When, however, the loss would exceed the supply, the body would continue to cool and when in course of time, the whole of its stock of heat would be spent, it would become a dark body like our Earth. In tracing back the history of our system, we might conceive of a time when the sun's supremacy was still incomplete, when

the planets struggled with him for absorbing with their mass the continually in-rushing materials from which his substance as well as theirs was to be recruited. In these conflicts, which must have been of a stupendous character, the relatively tiny orbs like mercury, venus, earth and mars were soon overpowered. With the more distant planets, conflict was less unequal. At their distance, the sun's attraction was less powerful and they were thus able to grasp a goodly proportion of the available material to build up their own mass or form subordinate systems round them like the moons of Jupiter and the wonderful rings of Saturn.

Professor Newcomb says of this hypothesis: "At the present time we can only say that the nebular hypothesis is indicated by the general tendencies of the laws of nature and that it has not been shown to be inconsistent with any fact." A new theory of singular attractiveness has recently been put forward, as Laplace's theory has been found to conflict in some respects with facts since discovered. According to this new theory, we must imagine a vast volume of gas in space, spinning round and producing arms or whirls with the rapidity of its motion. At various parts of the arms we must imagine that there are patches much heavier and brighter than the rest of the gas, and that at very long intervals of time—millions of years perhaps—these patches were thrown out of the whirling arm and launched into space as stars. Each of these stars would become a sun. Our sun was among them. It was, of course, without planets at that time. But it had lots of company in the form of other suns or stars which were still in the neighbourhood. It was, in fact, quite a crush of suns, each of which had a certain influence on the others. For ages our sun was not seriously affected by the presence of so many others, but a time came when one of these approached quite close to it and then the trouble began. Every one knows how the moon causes tides in our oceans. Well, this passing sun raised by its attraction tides on the surface of our sun. That effect was only natural, because our sun in those days was composed of very much lighter gases than it is now. These sun tides were by no means in so tiny a scale as the moon-tides in the earth; they were tides which drew out from our sun's surface an enormous jet of gas. On this jet, millions of miles long, there were portions which became more solid than the remainder and which even-

tually broke away. One of these was the earth. Other portions went to form the rest of the planets. According to this theory, there must be millions of planetary systems among the stars and perhaps thousands of worlds which are the abode of life.

THE CENTRAL SUN.

6. It has been the dream of astronomers, since the time of Copernicus, to prove the existence of a central sun. By this is meant a heavenly body, as much larger than the sun as the sun itself is larger than the earth, round which the sun with its retinue of planets and their attendant satellites, comets and a host of smaller bodies revolve. Herschel in one of the flashes of his genius discovered that this great system was rushing through space at tremendous speed swifter than the swiftest rifle bullet towards a certain point in the heavens. But is this motion in a straight line or in the curved path? Herschel could not say. But the modern astronomers claim that it is the latter. They also claim that they have found the central sun round which our sun along with other stars composing our system is revolving. An American astronomer Maedler, places this central sun in the beautiful little cluster familiarly known as the Pleides (seven stars). The principal star in this group, Alcyone, a very bright star, is said by him to be the central sun. Another American astronomer, Professor Dayton Wilson, in a paper recently read before the American Science Association, has given out as the result of his years of close study of the subject in connection with Einstein's theory of relativity that the solar system is moving with a velocity of about 130 miles a second towards a point in the direction of the constellation Draco, which lies close to the North Pole. Whatever the final decision, there is no longer any doubt about the fact of the motion, its quantity and direction. The astronomers are thus rapidly approximating to the point of view of the biologists, who interpret all their phenomena in terms of the evolutionary doctrine. In the field of astronomy, the condition of the universe is now held to be the result of evolution and in obedience to laws from which the present has been evolved out of the past and will in its turn evolve the future. When in 1858, Darwin published his epoch-making book on the origin of species, it was denounced by

people whom Huxley has called "old women of both sexes" as subversive of all religion and morality, but now his doctrine of evolution dominates the whole field of knowledge. It is the most powerful instrument for its advancement.

THE PLANETS.

7. The planets, as I have said, are all born of the sun, are bone of his bone, and flesh of his flesh. Not only so, but it is his mighty overmastering attraction that prevents them from rushing out in a straight line and being lost in the abysmal depth of space beyond the vivifying influence of his illuminating, heating and actinic rays. Taking our earth, notwithstanding the inconceivable velocity with which she moves and therefore the inconceivable energy of the tendency to run away as a result of the initial force of projection from the sun, she is forced to travel in a nearly circular path round the sun. She may travel onwards as she may but a point is in due course reached beyond which she cannot go. The power of rushing onwards in a straight line continues to diminish until this point is reached, when she is forced back and made to go through all the orders of the distance she has passed through and finally returns to the point she started from to pursue the same journey for ever. It has been calculated that an increase by one half in the earth's velocity would be enough to release her from the sun's control. A similar fate would befall us if the sun's mass or in other words, his power of attraction, were reduced by one-half, the only difference being that, in that case, we shall have the other planets as companions in our misfortune.

8. The planets, as we all know, revolve round the sun in elliptical paths. In early days it was thought that their orbits were circular. It was the great astronomer, Kepler, who discovered their true shape. In the course of his epoch-making researches into the movements of the planets, he found that they could not be reconciled with the theory that their paths were circular. After many observations, we came to the conclusion that they were elliptical. He thus reduced what was before chaotic to order. On the other hand, this beautiful class of curves, which had exercised the mathematical talents of the ancients for ages was raised to the dignity of defining the great

highways of the heavens. He next discovered that the sun occupied one of the two foci of the ellipse. He discovered two other laws governing planetary motion. Says Sir Robert Ball, "the profound skill by which these laws were elicited from the mass of observations, the intrinsic beauty of the laws themselves and their absolute truthfulness, their wide-spread generality and the bond of union which they have established between the various members of the solar system, have given them quite an exceptional position in astronomy."

But these discoveries were merely the results of observation. It was left to the immortal Newton to demonstrate that they are all explained by his law of universal gravitation. He showed that a power of attraction resided in the sun and as a necessary consequence of this attraction every planet must trace an ellipse in the heavens with the sun as a focus. The other two laws were also shown to flow equally necessarily from this law. Mathematical calculations prove that the radius of the planet must sweep over equal areas in equal times and the squares of the periodic times must be proportional to the cubes of the mean distances. Thus what was empirical knowledge with Kepler became under Newton's great discovery deductions from the law of gravitation and thereby taken to the domain of true scientific knowledge.

9. The planet nearest the sun is Mercury. It is a beautiful object but owing to its close proximity to the sun it eludes the attempts of our astronomers to make a closer acquaintance. It turns on its axis in the same time that it takes to go round the sun, so that it presents the same side to the sun. This means that the heat in the sun-lit side is above boiling point. No life is conceivable there, unless it be that of disembodied spirits like the ghosts of Hamlet's father living in sulphurous and fomenting flames. It is suspected that there is a nearer planet between Mercury and the Sun. The great mathematician, Le Verrier, hoped that a study of the irregularities of the movements of Mercury would reveal it but he was unable to lay his hands on it.

12. Venus is equally puzzling and tantalising. It is nearly of the same size as our earth, is not too near the sun like Mercury for life to be impossible and has an atmosphere which makes it certain that water exists there. But it is just this atmosphere which spoils everything. It is always so densely surrounded by

clouds that it is seldom possible to get more than a fleeting glimpse of its surface. But that it is like our gorgeous, flower-decked, forest-clad tropics, there can be no question. But whether the richness of her life equals the splendour of her opportunity, or whether she bears no life at all but is a sparkling desert, we do not know. If there is life, it is less advanced than our own, though more vigorous and violent. For instance, butterflies measuring a yard across the wings and beetles equally big hover about the tops of giant ferns and grasses. Mighty frogs croak in the steaming marshes and form the food of enormous saurians. Fish there may be, but fish of the primeval slime. Neither bird nor mammal has yet appeared. There is one phenomenon connected with Venus which is of surpassing interest to astronomers. When the moon comes between the earth and the sun what we call an eclipse of the sun takes place. When a planet passes over the surface of the sun, it is called transit. The transit of Venus is not a very striking spectacle like a total eclipse, but it is of the highest scientific importance, because it enables our astronomers to solve one of the greatest problems that has ever engaged the mind of man, the distance of the sun from the earth. This factor lies at the root of all calculations regarding the solar system. It enables us to determine the scale on which it is constructed. I will be going beyond the scope of this article if I were to attempt to explain how the transit of Venus across the surface of the sun enables us to solve this great problem. These transits may be grouped together in pairs, the two transits of any single pair being separated by an interval of eight years. For instance, a transit took place in 1761 and it was followed by one in 1768. No further transits occurred till 1874 and 1882. The next pair will be in 2004 and 2012. It was my good fortune to see the transit which took place in December 1874. The dark spot representing the shadow of Venus touched the sun at one corner. Then it stole onwards, until the black disk was entirely visible. Slowly the planet wended its way across until after a few hours it emerged from the outside and the transit was over. It was dogged and followed in its course by hundreds of telescopes from every accessible part of the globe, all directed to find out the data to solve the great problem of sun's distance.

11. Omitting our earth, the next planet to

attract our attraction is Mars, *mangal graha* of our shastras. We know more about it than we know of Venus or any other planet. It was by an observation of its orbit that Kepler discovered his celebrated laws regarding the planets. It has a ruddy appearance and is a conspicuous figure in the heavens, though not as brilliant as Venus. It has two moons, though they are very tiny objects, only to be seen by a powerful telescope. It is much older than the earth. Its mountains have been levelled down by constant fall of rain and atmospheric action. Its once well-watered fertile lands have shrivelled into waterless deserts. Its gases have floated away. Its seas and lakes have dried up. Its oceans have poured through cracks and crevices into its interior and all the water now to be found in its surface has dwindled into a small patch of ice and snow deposited about each pole.

If it is inhabited, the one absorbing problem for its people would be to carry the polar ice and snow as they melt to the parched regions about the equator, where vegetation would still flourish if water could be made available. To this end, irrigation on a scale transcending by far the most stupendous schemes conceived on earth must be carried out. Thus the solution of the problem whether Mars is inhabited by intelligent beings depends on the existence of evidence showing that artificial canals for carrying water from the Poles to the Equator exist there. That there are trenches has been conclusively proved, for they have been photographed and photographs cannot lie. Then again they are not scattered in a wayward manner but are laid out according to what seems to be a well-conceived plan. Nevertheless, astronomers are not agreed on the question whether they are the work of intelligent beings. The most recent observations made during the planet's close approach to the Earth in 1924 have increased scepticism among astronomers with regard to the canal theory. Several authorities now explain the canals as mistaken impressions of cracks and fissures in unsurpassing mass but not clearly artificial. On the other hand, some of the broader canals are, as I have remarked, shown on photographs. However, two difficulties, namely, incompatibility of temperature and atmosphere, have of late been removed. They have been shown to be not very unlike what we have in our earth and are within the pos-

sibility of life as we know it. But what manner of beings these martians must be? To live in its rare atmosphere, they must have very large lungs capable of inhaling the necessary quantity of oxygen and their trunks must be correspondingly large. They must be immensely more powerful than our Sandows and Ranamurtis. For there is lesser pull of gravity there, Mars being only 1/9th as massive as the earth. They could run 100 yards in 3 or 4 seconds. They could leap with playful ease over a high tree. They could kick a football quarter of a mile. Their muscles must be many times larger than ours. A labourer there could perform as much work in a given time as fifty of our coolies. Two tons would be the average weight he could carry. Thus the huge canals which some astronomers believe exist in Mars are not beyond the physical capacity of its denizens. They are, however, a dying race. Herbert Spencer has defined life as an adaptation of internal to external environments. Forms of life existing on the earth cannot exist in Mars, but there is no reason why it should not support life on its own conditions.

11. Kepler had noticed the wide space, which exists between the orbit of Mars and that of Jupiter. The four planets, Mercury, Venus, Earth and Mars are close to the Sun, while the giant planets Jupiter, Saturn, Uranus and Neptune extend far into immensity. It was often surmised that this gap must be tenanted by some planet. An Italian astronomer, Piazzi, was the first to discover the first known minor planet in this void. But it is a tiny little thing and it is difficult to keep it under constant observation. Now, it is an established mathematical truth that when three positions of a planet are known, the eclipse in which it moves can be constructed. These three positions had already been fixed by Piazzi and a brilliant young German mathematician began to work on them with a view to construct the orbit of this baby planet. He succeeded. He showed that though the telescope was unable to detect the wanderer, the pen of the mathematician could follow it with unerring precision. When the season was favourable, telescope was directed to the spot the calculations of the mathematician had indicated and there was the little thing scintillating with its tiny light. Since then, planet after planet has been added to the list and their total number

is now near about one thousand. They are from 5 to 500 miles in diameter. The sun which controls the mighty orbs of our system, does not consider it beneath his dignity to guide with equal care these tiny globes and they revolve round him just as we do. It is surmised that there was some great planet in this gap and it met with some serious and violent cataclysm, which put an end to its life and these small planets represent its debris, or it may be, the materials, which are scattered in them were prevented by the great bulk of Jupiter from reuniting into one globe.

13. Beyond these minor planets, lies Jupiter, which wends its majestic way through the heavens as a giant among its compeers. It is without a rival. It is 1,300 times as large as the earth. The united mass of all the other globes of our system will not equal the great Globe of Jupiter. Regarding its constitution, there is a wide contrast between it and the other planets, I have up till now mentioned. It is still in the original fiery stage of its evolution characteristic of every body of our system in its initial stages. It is swathed with a mighty volume of clouds or gases so dense and impenetrable as to be incapable of being pierced through by most powerful telescopes. These gases are in rapid circulation and the energy of the planet's internal fire gives rise to violent motions. It is like what our earth was countless ages ago. Its distance from the sun is so great that it receives per unit area only $1/27$ th as much light and heat as is received by the earth, consequently its surface must be intensely cold unless warmed by internal heat. It is an impossible home for beings so constituted as we are. For it is of feeble density and has not cooled down to the point of habitability by an organic life we can conceive. Its waters are too saltish, its atmosphere too poor in oxygen, perhaps composed of noxious, if not poisonous, materials. As many as nine satellites have been discovered revolving round it.

13. Saturn, our *Shani graha*, the fore-runner of all evil, has also 9 satellites. It is not so great a body as Jupiter, but Jupiter with all its retinue cannot compare in beauty

with the marvellous rings of Saturn. Seen through a telescope it presents a magnificent sight. Unfortunately, we have no telescope here to look through and enjoy this sight. It will not be a difficult matter to set up one. After many conflicting theories regarding the constitution of these rings, it is now settled that their swarms of meteors, pieces of iron and stone which reflect the light of the Sun. The planet is a seething mass of vapour whirling round its axis like Jupiter.

15. Saturn was the most distant planet whose existence was unknown to them. We owe its discovery to the illustrious astronomer, William Herschel. He was in his early days a musician by profession. But his thirst for knowledge was insatiable. He first learnt mathematics. The transition from Mathematics to Optics was a natural one and this led equally naturally to a study of the telescope and thence of astronomy. He could not afford to buy a good telescope and so he resolved to make one. This was fortunate for Science, for now he found his right vocation. He made a telescope of exquisite optical perfection and with it he began a methodical survey of the heavens and in this way he examined numerous stars. On the 13th of March, 1781, while pursuing his self-imposed task of stargazing, a star came within the field of his vision which differed from the other stars in so far as it was not a point of light but showed a perfectly recognisable disc. It was observed night after night and it presented another extraordinary characteristic. It changed its position from day to day. It could not, therefore, be a star, for stars owing to their enormous distance from us occupy to our vision fixed positions in the heavens. The results of his observations were placed in the hands of mathematicians and it was soon proclaimed that this body was a planet, which revolved round the sun in a path millions of miles outside the path of Saturn, which had hitherto been regarded as the boundary of the solar system. Uranus has four satellites.

(To be concluded.)

POEMS AND PLAYS OF BHĀSA—I.

By DR. LAKSHMAN SWARUP, M.A.

I.

Bhāsa is an ancient Sanskrit poet and playwright. He is the author of a large number of plays. He is mentioned by Kalidasa as a classic writer. His name is well known in Sanskrit literature. Bana, the author of *Kadambari* praises Bhāsa for his beautiful plays. Vākpati, Rājasekhara and several other Sanskrit poets have offered their tribute of unstinted praise to Bhāsa. It is evident from the statement of these eminent writers that Bhāsa had strongly impressed their imagination that his plays had fascinated his contemporaries and generations of posterity. Before and during the time of Kalidasa, Bhāsa's plays must have been represented on the stage on occasions of great festivals, such as coronation of kings, consecration of temples, public parks and periodical pilgrimages. It is, therefore, a matter of regret that the life-history of Bhāsa is hushed up in oblivion. Neither biographical nor chronological information is forthcoming. We do not know the time when he flourished. We can say nothing with regard to the influences which moulded his thought and character. The place of his birth, his parentage, the circumstances of his education and the vicissitudes of his life are absolutely unknown. Fate has been unusually cruel to Bhāsa in reducing him to a mere though distinguished name, for all his poems and plays have completely disappeared.

A few stanzas are preserved in various anthologies. There, too, the literary tradition is not unanimous in attributing these stanzas to Bhāsa. A particular stanza is attributed to Bhāsa in one anthology, to another poet in the second anthology, to still another in the third. I have, therefore, taken into consideration such stanzas only as are unanimously ascribed to Bhāsa in all the anthologies. The number of such stanzas is ten. They are mostly lyric pieces and indeed are beautiful. Here is his description of winter: "The moon is pale like a damsel separated from her lover. The lustre

of the sun is feeble like the authority of a man, deserted by fortune. The blazing fire is charming like the anger of a newly-married bride. And the freezing wind is biting like an embrace of a wicked person." The following is his description of autumn: "The sun burns fiercely like a low-caste man made newly rich. The black antelope discards its horn as an ungrateful man his friend. Water becomes clear like the inner consciousness of a sage. And mud, like a poor lover, is being dried up."

Translation of the remaining stanzas is the following:—

"The line of sandal paste painted as a decoration on her forehead by her friends looks as if it were a bandage for the wound caused by the arrows of cupid in the form of a dimple of her slightly pale and emaciated cheek."

"Whence is this diametrically opposite nature of the noose in the form of the arms of the beloved? When entwined round my neck they restore life back to me but removed they take it away."

"The she-cat licks the rays of the moon on its cheeks, mistaking them for milk. When they filter through the leaves of trees, the elephant tries to collect them mistaking them for lotus-stalks. When they shine on bed, a damsel mistakes them for her silken garments and tries to gather them round her at the end of amorous pleasures. The whole universe is thrown in confusion by the moon who is maddened with her own splendour."

"She is (but) a maiden (yet) well acquainted with the manifold manifestation of the five-arrowed cupid. She is slender but her slim frame is overloaded with the burden of her breasts. She is overwhelmed with the burden of her bashfulness. She is overwhelmed with bashfulness at the end of amorous pleasures. Ah! who is she? What is the like? Of her what can I say?"

"She grieves when I am distressed, rejoices when I am happy. She is sad when I am depressed, speaks gentle words when I am harsh with rage. She knows her time, relates charm-

ing tales and is pleased when I praise her. She is one, yet she is many: She is my wife, my best guide, my friend and my most charming maid."

"O hard-hearted one! Give up thy anger. It kills all happiness. Look, proud dame, Death writes each day off as 'gone and gone.' It is not becoming to thy youth. Our meeting is but for a short time. Far better will it be to spend in love the time, wasted in quarrel."

"You deceived me too much with your assumed pretensions and false friendship. I too paid attention with my confidential silence and businesslike conversation. Let us be frank: I am not your lady-love. In vain are your efforts. I am jealous, you are indifferent; served us both right."

"The tree in the form of love having been burnt, the nectar, stored in the jars of her breasts, transformed the youthful maiden into a creeper: her line of thrilling hair became its bristles; the three skin-folds (on her abdomen) its basin of water."

"Agitated on account of the worship of gods in the auspicious rite of the approaching wedding, Gauri saw, before her, a painted portrait of her husband,—the god who bears the Ganges on his head. Sentiments of adoration, surprise, displeasure, and bashfulness held her fast. After a long time and with great difficulty, she offered a handful of flowers to her lord, at the bidding of elderly matrons. May this handful of flowers protect you!"

"All that the gods obtained from churning the ocean with hard labour is seen on the face of a beautiful woman. Celestial flowers are her fragrant breath; moon her cheeks; nectar her lower lip; and poison her bright side-long glances."

These stanzas display keen observation, vivid imagination, great power of description, a remarkable intellectual quality and a refreshing originality. Similes are appropriate and striking. Their substance and their style, their matter and their manner stamp them with a rare mark of beauty. These lyrics are the impassioned expressions of the poet's inmost soul. They breathe the genuine accents of poetry. They are chiselled pieces of marble. They are exquisite little pictures.

II.

A group of 13 plays was published in the Trivandrum Sanskrit Series in 1912 and was

attributed to Bhāsa by Mr. M. T. Ganapati Shastri. The plays have been, since then, the subject of numerous studies both by European and Indian scholars. Most of the scholars, European and Indian, have accepted their authenticity, but a few critics have also suspected their genuineness. Messrs. Abhyankar, Banerji-sastri, Baston, Bhide, Ganapati, Gubri, Jacobi, Jolly, Kale, Keith, Sten Konow, Lacote, Lesny, Lindenau, Meerworth, Morgens-tierne, Pavolini, Printz, Suali, Sukthankar, Thomas and Winternitz have all studied the plays and pronounced them to be genuine works of Bhāsa. On the other hand, Messrs. Barnett and Pisharoti have held them to be forgeries. A controversy has thus arisen. There are two distinct problems:

- (1) Are these plays the work of one or several authors?
- (2) Who is the author or authors?

With regard to the first, it can be pointed out that these plays can be isolated from the classical Sanskrit drama on account of its technique. They can also be isolated from similar plays published in Southern India, on account of the character of the prologue. All other plays, which use the same technical terms, mention the name of the author and the title of the play. But no such description is found in the 13 plays which thus constitute a group by themselves. There is a family resemblance in them. The following points should be noted:

- (1) Parts of the prologue and the epilogue are identical in several plays of this group.
- (2) Stanzas, hemistiches, verses, short and long prose passages are identical in various plays.
- (3) Several scenes of different plays are identical.
- (4) There is a community of ideas.
- (5) Numerous similes and images are common.
- (6) Names and characters of dramatic personae are identical.
- (7) A play in one case forms a sequel to another.
- (8) Language is throughout simple and style is elevated.
- (9) A particular idea is repeated in several plays.
- (10) Treatment of a particular theme in different plays is identical.

(11) Dramatic situations in different plays bear a strange likeness.

(12) Every play has a profound psychological study. These studies show common workmanship.

The community of technique, language, style, ideas, treatment and identity of the names of dramatis personæ, prose and metrical passages and scenes are so remarkable that the conclusion of their common authorship is inevitable.

With regard to the identity of the author, the testimony of Rajashekhara, Sarvananda, Sharadatanaya, Ramachandra Gunachandra, Sagananda, Shre Bhoja Deva conclusively show that the author of one of these plays, namely *Svapnavasavadattam* is Bhāsa, who must therefore be the author of all of them, as they are the works of one and the same author.*

On independent grounds as well, individual plays of this group can be assigned to a fairly remote antiquity. One of them, entitled *Praligayangandharayana* is severely criticised by Bhamaha, a well-known writer on Poetics, who flourished about the 6th century A. D. The *Ivati* must, therefore, be placed earlier than the 6th century A.D. Another play, *The Charudatta* is the proto-type of the famous play, *The Clay-cart*, generally assigned to the 3rd century A.D. The *Charudatta* is, therefore, earlier than the 3rd century A.D. The Prakrita of these plays has preserved archaic forms and from the philological point of view, occupies an intermediate position between the Prakrita of Aghvaghoshia and Kalidasa, being nearer to the former as compared with the latter. It is therefore, quite safe to assign these plays to the 2nd century A.D. Let us now turn to the plays themselves. As it is hopeless to evolve any chronological order, I have followed, for the sake of convenience, the alphabetical order of the plays.

III.

The *Abhisheka* or the *Coronation* is a play in six Acts. The story is based on the IV-VI Kanda, of the *Ramayana* of Valmiki.

Act I. opens with a duel between Sugriva and Vali, two monkey chiefs. While the two chiefs are fighting, Rama, an ally of Sugriva, shoots Vali with an arrow. Vali falls and reproaches

Rama, who defends his action on the ground that Vali had seized his younger brother's wife and had, therefore, to be killed like an animal. Vali dies on the stage. Search parties are organised and sent in all directions to find out the whereabouts of Sita. Hanuman alone is able to have an interview with her. He kills the guards, is captured, and affronts Ravana. Vibhisana advises Ravana to give up Sita but is not listened to. He leaves Ravana and goes over to Rama and advises Rama to force the ocean to give a dry passage to cross over to Ceylon. The ocean is frightened, the army of Rama encamped in the island. Demon-spies disguised as monkeys are captured but are set free by Rama. Ravana tries to win Sita by showing her heads of Rama and Lakshmana. Sita falls in a swoon. When she regains consciousness, Ravana asks her, 'who will now save you from me?' At that moment, as if in answer to the question, a voice is heard in the distance saying, 'Rama, Rama.' A demon enters in great hurry and announces the death of the brother of Ravana at the hands of Rama. It now transpires that the heads shown to Sita were artificial. Sita is consoled. Ravana is killed. Sita passes through an ordeal of fire and the play ends with the coronation of Rama. A characteristic of this play is that songs are introduced in praise of Vishnu. The story of the epic is very closely followed, no remarkable change being made. The poet's power of invention is, however, indicated by the fact that the play contains 32 characters and each is invested with an individuality of its own.

IV.

Avimaraka is a play in 6 Acts. The story is probably the poet's own creation. The princess Kurarigi, daughter of King Kuntibhoja is saved from a mad elephant by an unknown youth, who is in reality a prince, the son of the King of Sauvira. But as a result of a curse, both father and son are now living as outcasts. The youth in his present position cannot aspire to the hand of the princess but love triumphs and a secret meeting with the princess is arranged in the ladies' court. The youth comes disguised as a thief but the news leaks out and he is forced to fly. He makes good his escape but in despair of meeting the princess, he decides to commit suicide. He throws himself in a forest conflagration but finds himself absolute-

*Both these controversies are discussed at length in my introduction to the *Vilon of Vasavadatta*.

ly uninjured. He then climbs up a high mountain with the intention of hurling himself down the precipice, but a demigod dissuades him from his intention and bestows upon him a magic-ring, with the help of which he can enter the palace unobserved. On his way back he meets his bosom friend, the jester and both go to the palace where they are first in time to save the princess from committing suicide. A way from this impasse is found by means of bringing Narada down from heaven. The origin of the youth and the nature of the curse are revealed to the king. The youth is in fact the son of god Agni by Sudarsana, queen of the king of Kasi. Sudarsana handed the baby over to her sister Sucetana, the queen of the king of Sauvira. This revelation so much surprises and confuses the king that when in the end sage Narada points out the youth saying he is now the son-in-law of king Kuntibhoja, the king asks as to who that worthy is and is answered that he himself is King Kuntibhoja. The play contains several interesting scenes. Here is a satire on the Brahmanas:

Maid-Servant:—[To another] Have you found a Brahman?

Second Maid:—Not yet. [Jester approaches].

Jester: O Chandrika, what is it you seek?

Maid: Sir, I am looking for a Brahmana.

Jester: What do you want a Brahmana for?

Maid: What else! I want to invite him to a dinner.

Jester:—But my fair maid! Who am I? Am I then a Buddhist monk?

Maid:—Well, you are a Brahmana, but you have not studied the scriptures.

Jester:—How dare you say that? I have studied all the scriptures with great labour and patience. Now listen. There is the *Ramayana*, a remarkable treatise on mathematics. Moreover, five years ago, I committed full five lives to memory.

Maid:—I know, I know your wonderful and profound scholarship. But you need not take any pains for study, you acquire all your learning on hereditary principle.

Jester:—I did not commit the lives to memory alone, I know the meaning of 2 or 3 words as well. A Brahmana who knows both the text and the meaning is most difficult to meet.

Maid:—If so, will you read this word for me?

[She shows him the signet ring].

Jester: [To himself]. I cannot read. What should I say?

[Thoughtfully aloud]. My dear girl, this word does not exist in my book.

Maid:—Well, you can't read this word, because you do not know how to read; you must take your dinner without any additional reward.

Jester:—Very well.

Maid: I have shown you my ring. Will you now show me your ring?

Jester: By all means. Here it is.

Maid:—[Takes the ring]. Ah! here is your master.

Jester:—Where, where is my noble master?

[He turns to look for his master, the maid meanwhile slips away with his ring and is lost in the crowd]. The jester turns again to speak to the maid but finds she has disappeared. Truth now dawns on his mind that he has been robbed. He catches a glimpse of her in the crowd, runs after her, stumbles and falls and bewails his ring. Several passages are quite interesting. Here is one from Act V:

Jester:—You laughed at me because you are too familiar with me. But strangers, who do not know me, praise me highly for my wonderful intellect. I, therefore, do not make the acquaintance of any body in the town.

The hero and the heroine meet after a long separation and shed tears of joy. Seeing them weep, the Jester tries to console them.

'How now, tears again. Now don't cry. Or I too shall weep. [Begins to cry] Alas! Not a single tear comes out of my eyes. When my father died, I cried at the top of my voice. On that occasion too, tears refused to come.

With the help of a magic-ring, the hero and the jester enter the ladies' court unperceived. They bolt the door from inside. A maid-servant appears. She recognises the hero and asks about the jester:

Maid: Sir, Who is this man?

Jester: Your observation is perfect. Oh, the speciality of the royal palace. Who will outside the palace call me a man. Madam, I am a woman.

Maid:—[Addressing the hero] Sir, who is this man?

Jester:—I am a maid servant in the ladies' court.

My name is Lily.

Having learnt that he is the jester, the maid servant lays hands on him to drag him out. The jester thereupon says: 'Pray don't lay hands on me. I am very delicate.'

V.

The *Balacharita* is an interesting play in 4 acts. It deals with the heroic exploits of the boy Krishna. The source probably is the Hari-vamsa. The story is the following: Kamsa has imprisoned his aged father and usurped the throne. An oracle has announced that he will be overthrown by seventh son of his sister. He, therefore, takes his sister's children, as soon as they are born, and puts them to death. Six children have thus been slain. Krishna is born as the seventh. The father of Krishna resolves to save the 7th child from the cruel hands of Kamsa. Putting the new-born babe in a basket, he escapes in the impenetrable darkness of the midnight. He reaches the bank of the Jamna. The Jamna is in floods but clears a dry passage for father and son to pass. Crossing the river he comes to Vrindavana, where he exchanges his son for a baby-girl, born still at that very hour. The still-born girl becomes alive and is presented to Kamsa as the seventh child and is hurled against a rock. Meanwhile Krishna grows in Vrindavana and performs super-human exploits. Kamsa hears about him and is afraid of him. Various devices are adopted to slay the boy Krishna but are all unsuccessful. Finally, the boy Krishna is challenged to a wrestling match with a professional wrestler. Krishna slays the wrestler and Kamsa on the spot. The aged monarch is restored to his throne and the play ends happily.

The play is interesting in being an early attempt at presenting abstract ideas as characters. This process culminated in the *Prabodha candro-daya* where Discrimination, Desire, Confusion, Love, Reason, Heresy, Piety, Faith, etc., appear as characters.

The Interlude to Act II. opens with a scene in the palace of Kamsa. Enter Curse disguised as a low-caste chandala. He forces his way into the palace. He is opposed by Rajasri, the Royal Fortune, who is overpowered. The Curse now calls for his retinue, Poverty, Death, etc. They all disguised as low-caste women, hateful in form and wearing a garland of human-skulls. They enter into

the palace and propose to marry Kamsa. The king sends for the guards and rebukes them for letting low-caste women into the palace. The guards are surprised. No one has so far come near the palace. The king lifts up his finger to point out the chandala women, who have meanwhile mysteriously disappeared. The king is very much perplexed. It is a scene of great dramatic force.

VI.

The *Charudatta* is a fragment in 4 Acts. Charudatta, a Brahmana, is reduced to poverty through generosity. He falls in love with a hetæra who is also in love with him. The brother-in-law of the king is passionately fond of the hetæra but is repulsed.

One evening, pursued by the brother-in-law of the king, she takes refuge in the house of Charudatta and is escorted home but before going she leaves her ornaments with Charudatta for safe-keeping. For the love of Charudatta, she generously ransoms a former servant of her lover from his creditors. The servant renounces the world and becomes a Buddhist monk. A man named Sajjalaka is in love with a maid of the hetæra but has no money to pay for her ransom. In order to gain the means of her freedom, he commits a theft, breaks into Charudatta's house and steals the ornaments deposited by the hetæra. With the stolen ornaments he goes to the house of the hetæra to purchase the freedom of her maid, who recognises the ornaments, and as a way out of the impasse, persuades her lover to offer them to her mistress as a messenger of Charudatta. The conversation of the lovers is overheard by the hetæra who in her generosity hands the maid over to Sajjalaka as a messenger's reward. Meanwhile Charudatta feels ashamed at the burglary and sends through his friend his wife's pearl-necklace as a compensation for the ornaments. The pearl necklace arrives immediately after Sajjalaka's departure but the hetæra accepts the pearl-necklace as an excuse to visit Charudatta once more. Here the play abruptly comes to an end but it appears that Charudatta is accused of the theft and the brother-in-law of the king as well as the Buddhist monk play a significant part in the development of events. Although it is a fragment, it is a brilliant piece of work. The intrigue is beautifully

managed. A specimen is the following: The stage manager has just returned from his morning walk and is speaking to his wife:

Manager: My dear, have you prepared any breakfast for me?

Wife: Yes.

Manager: May you live long and ever prepare nice breakfasts for me!

Wife: I have been waiting for you.

Manager: But my dear, what have you got for breakfast?

Wife: Butter, sugar, rice, milk and curd.

Manager: [Surprised] All these things in our house?

Wife: No, not in our house but in the market.

Manager: Ah! may you perish, mischievous girl. Having raised my hopes high, you have hurled me down like a tree uprooted from the top of a mountain.

Wife: Please don't be cross. Wait for a while. I am keeping a fast to-day. You must help me in my fast.

Manager: With what desire, you are keeping this fast?

Wife: With the desire of obtaining a suitable husband.

Manager: What! A suitable husband! In this very life?

Wife: No, in the next. The object of the fast is to obtain you as my husband in my next life.

The Manager is very much flattered. The villain in the person of the brother-in-law of the king is very well drawn. He is very amusing. While looking for hetæra who has escaped in the house of Charudatta, one of the servants shouts aloud, 'I smell the perfume of garlands'. The brother-in-law answers, 'Quite so, my ears have also just heard the perfume but I cannot very well see things as both my nostrils are full of the impenetrable darkness'.

Ghatotkacha, the ambassador, is a play in one Act. Mahabharata is again the source of the story. Abhimanyu the son of Arjuna is most foolishly killed. The Kurus are jubilant. The old and blind King Dhritarastra warns them. Then appear Ghatotkacha who predicts their punishment.

THE ANGLO-GERMAN RECONCILIATION.

By MR. G. E. R. GEDYE (*Late Special Correspondent of the Times in Rhineland and Central Europe*).

"The Englishman is a bad hater" was a common-enough dictum in England at the beginning of the war, but it is nonetheless a true one. At that date, Lissauer's "Hymn of Hate Against England" aroused merely incredulity and ridicule in Great Britain, where it was more widely known than in the land of its birth. Long before the end of the war, there had been a great change. Fighting had long ceased to be the affair of a professional army, or the dangerous sport of the adventurous and patriotic youth of the country. It had become a horror, from the dread of which scarcely any home, rich or poor, was free by day or by night. Even that tiny minority of selfish and calculating persons who escaped close contact with the

losses of the battlefield were suffering daily discomforts and privations which, though certainly not comparable to those experienced in Germany, were nevertheless very unpleasant and seemed as though they would have no end.

A propaganda machine working day and night at high pressure preached a bitter personal hatred of Germany and Germans to the suffering population. Though the machine got out of control of the Government, and went further than the latter in its cooler moments—did these exist in war time—would have desired, there is something to be said for the point of view of those who contend that without this bitter hatred, the loathsome business of war would for many Englishmen have been impossible. The

"sporting instinct" may have sufficed as inspiration for the Territorials and Kitchener's "Army"; the stimulus of personal bitterness, it was felt, was needed to bring out the "Derby Men" in defence of home and family. It may be doubted whether hate ever really reached the front line, despite such horrors as the stories of the "*Kadaververwaltungsanstalt*," which sought to persuade us that the bodies of German soldiers were being melted down by the German authorities to provide fats for munitions—and worse. Suffering, however, and its exploitation by propaganda succeeded in less than four years in filling enormous masses at home with as bitter a hatred as ever inspired the German disciples of Lissauer in 1914. The "bad hater" had been completely transformed, despite his innate conservatism. The war ended and left his hatred to be embalmed by that same conservatism.

It is perhaps not unnatural that Germany's citizen army should have been imbued at the start with a violent hatred that tended to cool with the years of weary fighting. Germans failed to realise that England had passed through the reverse process. After the Armistice, acute hatred persisted among a powerful minority in England; inborn conservatism maintained it amidst the normally indifferent masses in the form of sullen dislike. The dominant feeling was one of revulsion against the war, and thus, by an illogical but easily understood process of deduction, against the Continent and all nations, the very names of which recalled the war. Popular affection for France thus waned rapidly, while the dislike of Germany remained active or, more generally, dormant. What, in Germany, was called British hypocrisy was, in reality, genuine dislike of foreign affairs. After the first few feverish months of "peace" at least, the masses did not so much desire to "punish" Germany as to forget her—and all other foreign countries. If France wished to punish Germany, well and good. The Englishmen wanted only to lose sight of the whole crowd of foreign nations. If events forced them on his notice, then his conservatism, retaining memories of that intensive propaganda, led him to mutter irritably, "Before we fought the 'Hun', I had no troubles; now I have nothing else. He has spoilt my happiness—let him pay for it."

A section of the Press continued to beat the propaganda drum against Germany and in

favour of *Entente Cordiale* sentiment, with less and less positive advantage to France. The negative result was to keep alive hostility towards Germany. A few far-sighted persons here and there tried to sound the note of the "European Family" and of the necessity of facing the facts of economics, history and politics in cool blood, but this note fell largely on ears deafened by the booming of the big drum. The letter of Professor Gilbert Murray and a representative body of Oxford scholars pleading for the adoption of a more reasonable attitude, which was published in 1920 provoked a chorus of abuse. Even the *Times* spoke in a leading article of "nauseating babble about common spiritual ideals."

Public opinion in England was thus stagnating in a Sargasso Sea of sullen dislike which remained unruffled by the cooling breezes of reason, but was liable to be swept from time to time by storms of hatred. There seemed to be every prospect of this state of affairs becoming stereotyped as the Englishman inclined more and more to turn his back on the Continent. At the same time, there were certain influences, apart from deliberate propaganda, which were definitely hostile towards Germany. There was that big section of the British aristocracy which since the reaction from "Victorianism," had come to regard everything German as "stodgy" and middle-class, and everything French as "chic" and modern; the same Edwardian tendency was still extant in certain political quarters. A big part of the mercantile and manufacturing world disliked and to some extent feared German competition, while despising and patronising that of France. How, then, have we progressed in a few years to the stage where a British Conservative Foreign Minister can be seen publicly toasting Germany's representative in a loving cup and expressing admiration for his country, and where (as occurred on November 11 last) the British Army of Occupation can publicly honour the graces of German soldiers who fell in the war?

There was one body of Englishmen to whom a great opportunity presented itself and upon whom a great responsibility devolved, the newspaper correspondents in Germany. On the spot before diplomatic relations were resumed, and endowed with more opportunities for self-expression and consequently for putting facts before the British public than the diplomats, they had it largely in their hands to sustain or

to demolish that ugly bogey! "the Boche," or "the Hun" which had in the course of the war grown up to obscure from the view of their fellow-countrymen 60,000,000 human beings of German nationality.

To the efforts they made must be attributed at least the preliminary work of demolition. Faced with the task of restoring clear vision to a public—sometimes to a chief in England—blinded by real suffering or inspired hatred, they naturally had to go to work cautiously. It was no easy matter to ensure that the truth should prevail. One often comes across German complaints that certain correspondents deliberately set out to hinder Anglo-German *rapprochement*. The general run of correspondents set to work with tact and determination to present the facts about Germany simply and straightforwardly. It cannot be denied that there were one or two isolated exceptions. Unlimited publicity for all extremist Nationalist folly, when combined with persistent sarcasm about all pacific tendencies, belittlement of the sufferings of the people in the inflation days and the adoption of an irritating schoolmaster's manner in lecturing a great nation—complaints which one has heard made in Germany—are certainly not calculated to help on mutual understanding. Impartial Englishmen must admit that Germans are right to say that such an attitude—if it existed—may have won a cheap popularity among *Deutschenfreier*—devourers of Germans, but could only serve to retard a healing process, the completion of which was as desirable in British as in German interests and was any way inevitable. Germany at large must realise how few were these exceptions and how strenuously the great majority of British journalists strove to awaken the public at home to the realities of the situation.

Unquestionably it is to Lord D'Abernon that the main credit must be ascribed for the great achievement of the existing Anglo-German reconciliation. The task which he set himself was something far greater than the mere observance of routine instructions. He brought personal enthusiasm and self-sacrificing devotion to bear on the problem. Had Great Britain been represented by a man of different calibre in Berlin, the state of Europe today might be far more hopeless than it is. In the generous tribute of the German nation paid through President von Hindenburg and in the gratitude of his own country, Lord D'Abernon, who will be

set down in the history of England as one of her most eminent diplomatists, has his reward.

In London, the German Ambassador, Dr. Sthamer, though his task was of necessity less spectacular, proved an admirable second to Lord D'Abernon in the battle against prejudice. In Paris, Sir John—now Lord-Bradbury steadily opposed the cold logic of economic fact on the Reparations Commission to the parrot cry. *Le Boche va payer*. When an eminent person told me in Paris in 1924 that my name was bracketed together with that of Lord D'Abernon and Sir John Bradbury as that of a serious obstacle to what was then French policy, I felt that my work in Rhineland and the Ruhr had been paid a great, though undeserved compliment. As a firm friend of the French nation, I say that without hesitation, for to have done anything to hinder those perilous French plans—now happily abandoned—is to have deserved well of the French people.

Leaving the daily press on one side, it may be noted that the three leading serious weekly journals—the *New Statesman* (independent, with a strong Labour tinge), the *Nation* (Liberal) and the *Spectator* (Conservative) stood together despite party differences in their advocacy of the removal of prejudice between England and Germany. With only one notable exception, the monthly reviews took the same line. The *Contemporary Review*—now edited by Dr. G. P. Gooch, himself a leader of the intellectuals in their uphill fight for truth—did yeoman service.

In Cologne in 1921, I was told that at a private conference of German industrialists, the late Hugo Stinnes had said; "Until we have had the French in and out of the Ruhr, we shall make no progress in Europe." The story may be apocryphal, though it has the ring of truth—at least it is *ben trovato*. If it is true, it illustrates the political insight of that remarkable man. It is from the first day of the invasion of the Ruhr that I would date the dawn of Germany's recovery and the concurrent Anglo-German reconciliation. Whether had there been no Ruhr occupation there would already be a healthy understanding between the two peoples is extremely doubtful; that such a *rapprochement* could have included France without the "Ruhr adventure" having been tried is unthinkable. The conviction in France that she could weaken Germany by inflicting on her the loss of the Rhine provinces was too strongly rooted for it to be abandoned before

it had been put to the test. Just as this conviction dominated French national policy from 1923 to 1924, despite the doubts of a considerable minority of Frenchmen, so within the Comité des Forges, the plans of those industrialists who believed that the Ruhr could permanently be laid under tribute and subordinated to the Lorraine ore fields weighed down that other section of industrial opinion which sought to effect a partnership of Lorraine ore and Ruhr coke on equal terms.

I was constantly asked by Germans in 1924 whether I thought that in her own interests, Germany had done well to attempt "passive resistance." At that time, Rhineland and the Ruhr were still under tribute to the Micum (the French organ of industrial control), the railways were expropriated and being worked—in so far as they worked at all under French control, the Palatinate and parts of Rhineland were being terrorised by a collection of obscure village pothouse politicians, adventurers and gaol-birds formed into a dummy "Republic" under French supervision, and the paper mark was slowly expiring in a long agony of noughts. Germans ask that question less frequently to-day. It was, however, the first question put to me by Austrians who knew that I had been the "Times" correspondent in Rhineland, when I settled in Vienna a year ago.

Owing to my freedom, as an Englishman, from many of the French restrictions, and the opportunity which I had of entering both the French and German camps, I probably saw more of the terrible sufferings of hundreds of thousands of Germans and of the terrible state of industrial and civic life which followed this resistance than the majority of Germans. Nevertheless, I can only repeat today the answer which I gave in 1924—that Germany did not only the right, but the only possible thing in resisting the occupation in the way she did. The qualification is important. Any attempt at armed resistance would not only have been futile, but the supreme folly. British public opinion would have found in such a step, confirmation of all the suspicions of "Germany's Secret Army" which had been so carefully fostered. "Active" resistance could only have increased a hundredfold the sufferings of the Rhenish-Westphalian population, have alienated the Rhinelanders, and led to an early collapse of all resistance, and probably to the temporary loss of the Rhineland. Acceptance

of the occupation of the Ruhr with no more than a verbal protest would have been regarded in England as a proof that Germany was finished as a Great Power. She would have been adjudged a country without patriotism, courage, or the will to exist as a nation—a country to which one might dictate terms, but with which it would never again be worth while to treat. Certainly "passive resistance" was dangerous. There was a real risk that the nerve of the population of the occupied areas would break under the intolerable strain to which it was subjected. In my view, the risk was one which Germany had no alternative but to take.

The revulsion of feeling caused in England by the whole Ruhr occupation was immense. The French started off with the good wishes of Mr. Bonar Law, who in January 1923 was probably expressing the feelings of the majority of Englishmen. Then the logic of events set to work to destroy the façade of sentiment surviving from the war. With amazing completeness, the French set to work to prove right that tiny band of writers and thinkers who had insisted all along to an unwilling world on the actuality of M. Poincaré's imperialistic aims. At the same time, the French discredited their own indiscriminating supporters and disillusioned that mass of indefinite sympathisers who took French politicians at their word and believed that they wanted only reasonable justice under the Treaty. The corollary to this belief, of course, was that Great Britain was unreasonable, unjust and disloyal to the Treaty, since she did not support France. These blind supporters of French policy, though attacking the British Government, British diplomacy and particularly the British authorities in Cologne, did not hesitate to proclaim themselves to be the only patriots and to denounce those who could not agree with them as "pro-Germans" of doubtful loyalty.

I think that the tide of British public opinion began to recede—at first imperceptibly, and for months very slowly—from the support of French imperialism from the first day of the Ruhr invasion. The note struck first by Burgomaster Schaeffer of Essen and sustained by thousands of others, like that struck by Burgomaster Max of Brussels on the occupation of that city by the Germans—the dignified refusal of a simple citizen in a black coat to be intimidated by the rattling of scabbards, the glint of bayonets and all the pomp of an invading army, made an

irresistible appeal to British imagination. While French propaganda in England exhausted itself in paroxysms of sentiment, the cold douche of facts coming daily from the Ruhr gradually cleared away the last traces of "hate fever" from the British masses.

At the same time, industrial circles took alarm at the bare possibility of the subjection of the Ruhr mines and smelting works to a military power already holding the ores of Lorraine. Business circles were enraged by the French restrictions which stifled British trade in and through the occupied areas. Even *Punch*, that firm friend of France, published a cartoon of "John Bull's Other Island," showing British trade in the "island" of Cologne cut off by a ring of French bayonets. In diplomatic circles there had never been any support for the plan of creating a vast 'Alsace-Lorraine' along the banks of the Rhine; only a few "Die-Hard" politicians approved of it. Generally, the vision of Germany on the verge of collapse awoke everyone from their apathy, while the spectacle of the tenacious resistance of the population of the occupied territories aroused respect and sympathy, and inspired confidence in the inherent worth of the German nation.

As the danger of a realisation of the French plans appeared in Germany to increase owing to the gradual slackening of resistance on the Rhine, so the opposition to these plans in England (and in many other countries) automatically increased. French imperialism was in a hopeless position; if it was succeeding, it was

cutting the ground from under the feet of its friends abroad, who always declared it to be non-existent; if it failed in its aims, it strengthened its opponents abroad who had always declared its dreams to be incapable of realisation.

It is outside the scope of the present article to trace the further progress towards Anglo-German reconciliation which originated in the Ruhr clearing house, or to go into the formal foundations for agreement laid by Mr. Ramsay MacDonald in London and elaborated by his successors at Locarno. From the end of the Ruhr struggle may be dated the end of British hostility to Germany and the dawn of the present era of co-operation. Without the dramatic and tragic events of 1913-4, the apathetic hostility of the masses in England would probably have continued through sheer inertia for many years. The Ruhr occupation forced an unwilling public to look once again towards the continent, and in consequence of what it saw there, drastically to revise its views. The final collapse of the paper mark obliged international finance to insist on a term being put to impossible and arbitrary reparation demands. The striking demonstration of patriotism in the Ruhr, coupled with the sagacity exhibited in Berlin which—with rare exceptions—kept national sentiment in check, forced Great Britain and the world at large to realise with general relief that the German ship of state was still sound and not a hopeless derelict which would drift, in international danger, on the diplomatic seas of Europe.

VILLAGE PANCHAYATS IN INDIA.*

By MR. S. V. RAMAMURTHI, M.A., L.C.S.

That the organization of village life by villagers has not come too soon is but patent to any who looks at our villages. Pass through a village street. The street is the ground that men have left in building huts. In addition to

the damage of wind and rain, it is further damaged by the men who live by. It is into the street that all the filthy water of the neighbouring huts flows and it is there it remains till the sun can do what little he can. It is the latrine of all the children and some of the adults. It is the common yard for rattle, pigs

*Substance of a lecture.

and pariah dogs. The sanitation of the houses and huts is little better. Poverty and ignorance are writ large over the village. The economic methods of the villager are those which the intelligence of his ancestors evolved some centuries or millennia ago. So also in his intellectual and spiritual inheritance. Physically, mentally and morally, the Indian village is a woeful mass of disintegration.

India has been administered by England for a hundred years. The main efforts of the administration have been devoted to the achievement and maintenance of peace and order and the development of communications. A hundred years ago, India was overgrown with weeds and had fallen into the disorder of jungle. It was the Englishmen who ploughed up the land, removed the weeds, manured the soil, provided its own seed as well as foreign seed. English administration has been a period of preparation. But a new growth has to come from India's own soil. Both the pangs and joys of a new birth have to be India's own. It has been stated by Sir Valentine Chirol that it cannot be claimed that poverty and ignorance in the country are less than what they were a hundred years ago. The growth of wealth and knowledge as a result of the administrative cleaning up of the last century is yet a hope of the future.

It is again during the last century or so that inter-communication between various parts of the world have enormously increased. People know how things are done in other countries. There has not yet been time for levelling up differences among men. But the differences can be seen. Europeans who see the low level of physical life of the majority of the Indian people and whose standards of judgment are pre-eminently material naturally regard us not only as a sick nation but as a dying or as a dead nation. To the great part of the civilized world, to be an Indian is to be a cooly—with the cooly's life in his own villages, with the seeking of the cooly's work in other countries, with the cooly's beggary of knowledge from other people.

But we, who are Indians, know that life is still warm in our hearts. There is no country in which there is more left still of religion than in India. They who believe in God cannot go far wrong. No country has spent as much of energy in developing mind-world wherein spirit dwells as India has. India has always believed in a world which is bigger and more compre-

hensive than the world of matter round us. European science in its latest phases has also come to deny the absolute nature of a 3 dimensional material world. Our belief of life after death and of re-incarnation is now spreading to other countries. Europe has gained grip over the rest of the world owing to its insight into and consequent control over the workings of the material world. Alone among countries, India has long studied the workings of a higher world than matter in which we function not only when we live but also when we die and this is bound to give India a position of power and usefulness. We have not yet found the end of India's past civilization. Excavations in Sindh seem to take it as far as to 5000 B.C. That India has lived so long shows that it has stood the supreme test of time and is of value to the world. But with the fire still at our hearts, we are surrounded with the ashes of death and disintegration. Blow away the ashes and blow back the fire into life. Our country is now like a dung-hill wherein are embedded precious gems which have stood the test of time. Remove the filth and reset the gems for the glory of God and for the joy of His children. No doctor's opinion need be minded that a patient is dead when the patient knows that he is alive, however much his bodily condition may betoken death. We in India feel we are alive. Let us throw off the trappings of death—our poverty, our ignorance and our insanitation—and grow into useful and vigorous life.

In doing this, I believe the organization of village panchayats is of vital importance. Life in India groups itself to an extent of 90 per cent. in villages. It is the effect produced on villagers that yields us the average result of our efforts. The status of an Indian in other countries is not that of Tagore or Bose but that of the average Indian. So long as the average villager is as dirty, poor and ignorant as he is, we shall be regarded as undesirables in other parts of the world. The function of the Village Panchayat is to raise the minimum status of the Indian as it is the function of towns to raise his maximum status. The cry of "back to the village" should not become a superstition. It is in towns that villages meet. It is the clash of different streams of life and thought that takes place in towns that develops big personalities. What is needed now is a relative change of emphasis as between the town and the village.

For there is no doubt that at the present day the town in India is over-emphasized at the expense of the village. Our Local Boards deal mainly with towns and the life that flows about the District and Taluks. The representatives of the people who sit on these boards as well as in higher councils are men from towns or men whose interests gravitate towards towns. The language in which business is done is a language of the towns rather than the villages. The building up of administration has been on the model of England where the large majority of people live in towns and not in villages under the influence of the Industrial revolution. The fact that a small body of Englishmen have had to build up our administration has also been a cause of centralization which helps towns more than villages. All this has led to a neglect of villages as compared with towns.

But the way to set this right is in the hands of villagers themselves. The great majority of the voters of whom the Parliament of England has given democratic power are villagers. If they feel the need for village improvement, it is for them to demand it from their representatives. It is thus within their hands to obtain through their representatives an allotment of sufficient finances for meeting the needs of villages. It is equitable for a fraction of the revenue collected in each village to be allotted to that village in the first instance instead of its being doled out after a round about course through the Central Government and District and Taluk Boards.

But apart from what you may get from the Central Government in the way of money, there is much that can be done by yourselves in the villages which you do not do. The Government may tax your pockets but they do not tax your minds. The man-power of your village is your own. The power of money is largely regarded as derived from coal and iron and oil. It is also derived from man—not merely indirectly from men who operate on coal and iron and oil, but also directly from men. Take a dirty street. It can be cleaned if you have a grant of money. But it can also be cleaned if you have the will to do it. It is true that the will is often evoked by money but it is not the only means of doing it. If villagers desire to live cleanly, they have plenty of time which they waste and energy which they drain in idleness which they can

use in cleaning the village. Is a child kept clean by the payment of money or by the willing love of the mother? Let the villager love his village and that will give him the motive force to clean his village. Get money from the Government if you can but do not wait for it. Even the money that you can possibly get will not be enough unless you have men who plan to spend it wisely and give of their own time and energy. If religion tells you anything, it tells you to help your neighbours. Christ said: "Love thy neighbour as thyself." The trouble in our country is that we neither love our neighbour nor ourselves. Love actively, positively. Not to love even your own body is itself a form of mental laziness and selfishness. We depict the great God Iswara as dancing—in joyful energy. Follow His example in all humility to the extent that he has given you the energy. Iswara as the result of his energy demolishes *Rakshasas*. Let your own energy do away with the demon of uncleanness. It is not only villages that sin. Municipal towns are generally a latrine all round. Few are the houses even of apparently respectable people which have private latrines. The hook-worm-disease is believed by doctors to infect something like 90 per cent. of the people and to be draining away energy worth lakhs of rupees. If but our people cease to pollute soil indiscriminately, if but every village panchayat insists on people not committing nuisance in public places and insists on private and public latrines, here is a source of wealth which is recovered for the people in the shape of energy hitherto drained away by the hook-worm and the people can increase their wealth and hence their knowledge, sanitation, poverty and ignorance from a vicious circle. Each leads to the other. But their reverses also lead each to the other. Sanitation is a source of wealth and knowledge as wealth is a source of sanitation and knowledge and knowledge is a source of wealth and sanitation. The point where the village can cut the vicious circle easiest is sanitation. You have but to decide to be clean and you will be. If there is one function of the village panchayat which is of super-importance, I say it is sanitation.

The knowledge that religion gives you helps you to live. The knowledge that the *Puranas* and *Sastras* give you helps you to live. The knowledge—the little knowledge—that your sons learn in the primary school, the knowledge

to write, to read and to count, a little knowledge of civics, of hygiene, of science also helps them to live. The more knowledge you can get the better it is for you—provided of course you know also how to use your knowledge wisely. At the present day and for a century, a great flood of knowledge is flowing into the country. Europe has been busy for three or four hundred years in studying physics, biology, engineering and other sciences. There is practically none of this which is denied to an Indian. There are thousands of Indians in India who are learning this knowledge in Universities and schools. But you in villages are not getting the benefit of it. Insist on its being done. You help to pay for the maintenance of the Universities and schools. Let the men who learn there give you the benefit of what they learn—not as a matter of option or of charity but as a matter of duty. It is possible to arrange for all young men seeking to receive degrees of universities to go round villages in prescribed areas, say for six months each, telling people in villages what they have learnt. In the old days, knowledge—chiefly religious—spread by wandering *Bhagavathars* and *Sanyasis*. Let these modern men of knowledge who have been given that knowledge mainly by the taxes that villagers pay give back to the villagers some of the gifts of knowledge. Let again educated men among you teach the uneducated among you. The more knowledge you get the more in the long run will be your health and your wealth and this will react and increase your knowledge.

Thus, I suggest to you that you should attack insanitation direct and poverty and ignorance through your organized demand from the Government and from the educated middle classes respectively. The less poor and ignorant you are, the more do the Government and the educated classes gain themselves. And as a village grows in health, wealth and intelligence, the village panchayat may grow so as to exercise other administrative functions—control of irrigation, control over village officers, control over judicial matters, limited powers of taxing and so forth and so revive the full-fledged village communities of old. It may be objected that such a consummation will lead us away from the democracy which has been sought to be built up in India. This is I believe a wrong view. On the other hand, it seems to me that the development of fully organized village panchayats will be the

first step in the reorientation of democracy in India.

It is a curious and yet natural fact that the European idea of how the world of matter is organized and how the world of men should be organized is the same. Newton's theory of gravitation and Rousseau's conception of democracy are both the results of a common intellectual impulse. Newton conceived every piece of matter as affected by every other piece of matter in the world and moved as a result of such influence. Thus each piece of matter gives to itself only existence but no motion. Its motion is caused by the other pieces of matter in the world. So also, Rousseau defines democracy as the freedom of each individual provided he does not interfere with the equal freedom of other people. So if a man wishes to know how he is free to act, he should first know whether the freedom of all other men is affected adversely thereby. Hence the motion or action of each man is the result of relations to all other men. A man's activity is thus a residuum of the influences of all other men. In the case of matter, Newton framed a new law for the influence according to the distance. Rousseau has not done so for men. He has taken all men to be approximately equal in influence irrespective of distances from a man. Hence the result of their influence on a man is decided by the majority. If a larger number of people say that a man should do a thing than that of people who say otherwise, the man should do it. Thus the law of majority rule is a simple counterpart of the law of gravitation. In Europe, however, the Newtonian conception of how the world is organised has had to be given up in favour of Einsteinian conception. According to Einstein, every piece of matter has its motion settled only by relation to its own neighbourhood. The world in which this motion can be so determined is, I believe, the bigger world than that of matter in which Hindus have believed. Each piece of matter has thus only to look to itself and its neighbours and then the whole universe can be harmoniously organized. This is the very conception which has, for the world of men, yielded as the notion of *dharma*. If each man acts according to his own spiritual nature in the circumstances of his neighbourhood, a stable human orientation can be achieved. Going one step further than the individual, an organic

village community which performs its *dharma* according to its nature and neighbourhood can be the unit of a stable national organization.

Thus democracy requires to be revisioned. Its fundamental need is the organization of humanity as a brotherhood. The mode of operation can be either that of Newton or that of Einstein. The Indian way of achieving democracy has been that of Einstein. But since the Einsteinian view has been recent, Europe has not hitherto appreciated the Indian's view of individual *dharma* and village communities as bases of a democratic organization of society. It is for Indians themselves to revivify their conceptions and institutions justified as they are

by the climax of European science. The primal need of Indian democracy is the unfolding of the *dharma*, the spiritual nature of individuals. Village communities furnish a generally adequate area of neighbourhood for the play of one's *dharma*. Through all village communities will then flow the same overbrooding spirit which in the individual is *atman* and which in the nation or humanity is *Brahman*. And so long as *dharma* does not act, so long will a strong enough central Government be needed to make up for the defect. The more good men are, the less need they be ruled. Village panchayats thus hold a crucial position in the reorientation of democracy in India.

AN OMAR KHAYYAM FIND.

By MISS ANNIE B. RANKIN.

All lovers of Omar Khayyam will be interested in the discovery of a new "Rubaiyat" verse by Dr. Alphonse Mingana, the Keeper of Oriental Manuscripts in the John Rylands Library, Manchester, England. The *Bulletin* of this famous research library, which has quietly grown to be one of the most authoritative of the learned periodicals in the world of European scholarship, has recorded some sensational literary finds during the past year, but none more popular than its latest. The quatrain—or four-lined stanza—discovered by Dr. Mingana, is quoted in an anonymous Arabic manuscript written between 1258 A.D. and 1282, and therefore of contemporary date with Omar, the astronomer poet of Persia. The date is borne out by the fact of its dedication of Ala ad-Din Ata Malik, the famous author of *Jahan Gusha*, who died in 1282 A.D. This Arabic manuscript—believed to be unique—is entitled, "The Drinkers' Choice Draught and the Horseman's Hasty Meal" (which means a collection of choice witticisms), is a poem of about 500 quatrains, satirical in

quality, and in many ways an imitation of Khayyam. The quotation is acknowledged and the unknown author adds an Arabic translation of Omar's Persian, which proves that the famous verse is genuine and authentic and actually emanates from the pen of Omar, the Tentmaker, himself. Every student of the Persian Poet knows that the primary difficulty that confronts him is the doubt as to which of the rubaiyat have reached us in a form most nearly approaching that in which they left the Mathematician-Astronomer's hand, away back in the eleventh century. Omar's Epicurean audacity of thought and speech caused him to be regarded askance in his own time and country, and in consequence of the proverbial unpopularity accorded to prophets, to be but scantily transmitted abroad. From the scourge of fire and sword which swept over Persia and Khorassan from the hostile pursuit of the Moslem world, few frail manuscripts of his poems have escaped. Mutilated beyond the average casualties of Oriental transcription, they are so rare in the East as scarce

to have reached westward at all. After years of research they are still a bibliographical conundrum. The best known manuscript is one which was discovered among an uncatalogued mass of Oriental manuscripts in the Ouseley collection at the Bodleian, Oxford, by Prof. E. B. Cowell, who made a transcript of it. The original manuscript is probably one of the most beautiful Persian manuscripts in existence and is written upon thick yellow paper in purple-black ink, profusely powdered with gold. The scribe has been exceptionally careful in his work, even for a Persian—than which praise cannot go higher! In no country has the art of calligraphy been carried to so high a point, and been so highly honoured as in Persia. Their manuscripts are ornamented with marvellous miniatures, the paper is not only powdered with silver and gold, but frequently perfumed with the most costly essences. Fitzgerald refers to this in one of his best known verses of Omar Khayyam:—

Yet Ah, that Spring should vanish with the Rose!
That Youth's sweet-scented manuscript should close.

The Bodleian manuscript—the one Fitzgerald used for his marvellous translation—contains but 158 rubaiyat, or quatrains. One in the Asiatic Society's Library at Calcutta, which he also used, contains 516 quatrains, though swelled to that by all kinds of repetition and corruption. In the comparatively modern Cambridge manuscript, the rubaiyat reach the alarming total of 801. The four-lined stanza just discovered by Dr. Mingana is said to be in the Calcutta manuscript, but Fitzgerald evidently could not find sufficient authority for including it. The present authority, however, is indisputable. Dr. Mingana maintains, in a private interview, that the new quatrain is in his opinion, as fine poetry as any in the accepted translations. His free prose translation of it runs:—

If the Builder had succeeded in the construction
of His work, why are there so many defects in it?

If the work is not good, whose is the blame? And
if good, what is the reason for destroying it?

In other words, says Dr. Mingana, why should God build a house only to kick it down? God is perfect and just; He surely would not destroy the work of His Own Hands! Therefore, Omar claims, the world is not HIS. The manuscripts in the John Rylands Library are examined and catalogued in rotation, and

the poem which quotes the new quatrain has lain there for more than 20 years. It was originally owned by a Colonel Hamilton, of the Indian Army, who transferred it in 1864 to the family of Lord Crawford, Chancellor of Manchester University, whence it was acquired along with some six thousand other treasures by the John Rylands Library in 1902. Thus is added one more anecdote to the tale of the "Rubaiyat" whose history, before it assumed the purple among classic poems, is so full of romance—both of the East and West. It begins in time-honoured way: Once upon a time there were three little Persian school-boys who made a vow that the one who should attain to honour and prosperity should share his fortunes with the other two. Years passed by. One of the three—Nizâm ul Mulk—rose to be Vizier, under Sultan Alp Arslân. Whereupon his school friends found him out and came and claimed a share in his good fortune, according to the school-boy vow. The Vizier was generous and kept his word. One—Hasan Ben Sabbâh—was given a high place at the Oriental Court, whence he plunged by way of a maze of intrigue, to his disgrace and expulsion. He it was who became the "Old Man of the Mountains" of the Crusades, and the founder of the dark name, "Assassin." His old friend, the Vizier himself, ultimately fell a victim to Hasan's assassin's dagger. The other school friend—Omar—also came to the Vizier to claim his share but not to ask for title or office. 'The greatest boon you can confer on me,' he said, 'is to let me live in a corner under the shadow of your fortune, to spread wide the advantages of science, and pray for your long life and prosperity.' He, too, had his wish and was granted a yearly pension of gold from the Sultan's treasury. At Naishapur, in Khorassan, thus lived Omar Khayyam in retirement and philosophical repose. In the Vizier's own words, he was busied in winning knowledge of every kind and especially in astronomy, wherein he attained to a very high eminence. When Malik Shah determined to reform the Calendar, Omar was one of the eight learned men employed to do it.

Ah, but my Computations, People say,
Reduced the year to better reckoning?—Nay,
'Twas only striking from the Calendar
Unborn To-morrow, and dead Yesterday.

Omar alludes to his poetical name—Khayyam, signifying a Tentmaker, which was

his father's profession—in the following whimsical lines—

Khayyam, who stitched the tents of science,
burned;
Has fallen in grief's furnace and been suddenly
The shears of Fate have cut the tent ropes of his life,
And the brother of Hope has sold him for nothing!

His declining years softened by the companions, the roses and the wine whose Canticle he sang to such lasting purpose, so lived and died, in 1123, this King of the Wise, Omar Khayyam, within sight of the still beautiful and fertile valley of Meshed in Khorassan, that nursery of Persian song. His old age untroubled, his life unabridged—more than this an Oriental of that time could not hope from Fate. Yet one last wish was granted more. Omar, like Thorwaldsen, desired to have roses grow over him.

And lay me, shrouded in the living leaf,
By some not unfrequented Garden-side.

After the poet's death, one of his disciples visited the grave, found that it was beneath a garden wall, "and the fruit trees reached their boughs over, and dropped their blossoms over his tomb, so that it was almost hidden." It is as a poet, not as a man of science, that Omar, though dead, liveth and will live. The internal evidence of the collection of philosophic quatrains exhumed by Prof. Cowell after centuries of oblivion, and translated by Edward Fitzgerald, suggests that they were written, like Goethe's "Faust," at intervals extending over the whole period of Omar's life and collected probably after his death. It is his own deep, secret, inner life, his spiritual existence, his doubts, struggles, sorrows, deepest thoughts, that he pours into passionate poetry, full alike of sadness and of splendour. Like all literature that is truly vital with the genuine record of a human soul, it transcends the local and temporary. The perennial essence of Omar's song might belong to almost any country and is scarcely limited by any particular century. Every student of Omar reads into this poet's quatrains his own pet philosophy and interprets him according to his own religious views.

Whether he is regarded as a transcendental agnostic or an ornamental pessimist, his philosophy, as Fitzgerald wrote when he was translating him, is one, alas! that never fails in the world. Yet Omar Khayyam, true metal as he may be, is prized more for the mellifluous music which made him known to the Western world than for the philosophy preached by the sweet singer. The modern Persian reckons nothing of Omar in the original. It is the matchless perfection of the clear notes of the "Nightingale of Woodbridge", heard from the alleys of the old Eastern garden, that has saved Omar from joining so many of his brother Persians in the Walhalla of pre-historic verse.

The romance of Fitzgerald's exquisite poem which appeared late in 1859, only to fall from grace into the four-penny box which at that time stood outside the stall of that prince of London booksellers—Mr. Quaritch—and then soared to 1400 dollars last year, and an honoured anecdote, is one of the most striking in the world of bibliography. Legend loves to relate how a letter from Mr. Ruskin—the only evidence of attention the poor "Rubaiyat" received on its debut into a cold, unheeding world—circled the globe for ten years before it reached its address; how it was Dante Gabriel Rossetti who discovered the hid treasure in 1861, and proclaimed it to his friends, with Swinburne joining in the generous race to induce a rise in the barometer of popularity; how one American about the same time, bought two hundred copies to give away to his friends, until both in England and America, Omar Khayyam, through the magic medium of Fitzgerald, won for himself countless friends and admirers. Since the second edition, now scarcely less rare, was called for in 1868, the "Rubaiyat of Omar Khayyam" has been reprinted in all manner of shapes on both sides of the Atlantic.

"Omar," concluded Dr. Mingana in the interview, "would have done very well to-day. Very well indeed!"

Then with a twinkle in his brilliant brown eyes, he added: "He is so very unorthodox!"

"But," he murmured to himself with a sigh, "we need a Fitzgerald to set the new verse to music."

THE CULTURAL UNITY OF INDIA.

By MR. CHAMUPATI, M.A.

Kings and kingdoms pass, but culture remains. It is an immortal heritage of the nation. It is the bond of continuity which links the past with the present and the present with the future. It is the mind of the nation, its soul. Sects quarrel, Religious bodies wrangle.

Sects quarrel. Religious bodies wrangle. As long, however, as there is a common culture among them, there is unity in the matter of essentials. The Republic of Letters overlaps political boundaries. The Republic of Culture is still more extensive, for the scope of culture is wider than that of letters, unless what the mind of nations writes on the plate of time be considered to constitute 'Letters'.

What India has contributed to the 'Letters', so interpreted, of the world, is no mean fragment of humanity's mental treasures; and to me the thought that the various elements of the people of India, of different derivations and different persuasions as some of them may be, are steeped in the same spirit of Indian culture, gives infinite solace, infinite mental joy. The Soul of India has revelled in the idea of Unity,—unity of God, unity of Man, unity of human and sub-human creation. It was so in the days of the Vedas, from which the authors of the Upanishads derived their ecstatic inspiration. "Yatra Vishvam bhavat yeka rupam" where all becomes One, says the Atharva Veda. "Namasyo yaspatureka eva"—the adorable Lord is only one. The same note rings in the immortal song of Sri Krishna, *viz.*, the Bhagavad Gita—"Vidya vinaya sampanno Brâhmane gavi hastini, Suni chaiva svapakecha panditâh samadarsinah." In the eyes of the wise, the learned and self-disciplined Brahmana, the cow, the elephant, the dog, the *chandala* are equal.

Science to-day is proving that this primeval vision of India, *viz.*, the vision of a sameness running through man and animal—and it fell to Bose, one of the greatest Indians of to-day to prove again, through vegetable too,—is physically true. All these have souls, as all these are imbued with life. The poetry

of India, in whatever language, and of whatever province, is vision. We find it in Sanskrit. A system of philosophy, *viz.*, the Vedanta has been reared on this conception. And in genuine Vedanta the Soul of India is thought to have manifested itself at its best and highest. Mediæval religion, both Hindu and Mohammadan, is a ramification of the Vedanta. Kabir and Nanak, Chaitanya and Dadu, Tukaram and Rkanath are steeped in the spirit of love for their fellow-beings. Literal fellowship is theirs, for the fellowship they preach takes as its basis the principle of Oneness of life manifested differently in manifold forms.

The culture of India has been a culture of fusion. India has always obliterated the distinction of 'native' and 'foreigner'. Whoever adopted India as his home became Indian, a part of the social organism of India. For no country, no clime, can the claim be made that it has been immune from foreign influence. The illusion of Indian isolation in the centuries of antiquity is now evaporating into the wind, as every new antiquarian research brings to light some new evidence of the cultural connection of India with foreign lands. The excavations at Harappa are the latest surprise to the unbelieving sceptic. At one stroke has the link of cultural community been established between India and Mesopotamia. I find testimonies of cultural affinity between Indians and Africans of the ancient times. Customs have survived among the native tribes of these parts which bear unmistakable testimony to Aryan culture once prevailed among them.

There came Persians, Greeks and Scythians, some as friends of India, some as foes. Time dissolved them among the Indians, so that to-day nothing distinctive remains of their alien character. The impact of Islam was, perhaps, the greatest shock, which India endured during the days of its degeneration. It shook the lazy veins in which blood began to run again. A new language, a new art, a new mental outlook were an inevitable result of this new awakening.

In Northern India Urdu took its birth. It was a mixture of Persian words in a Sanskrit Indian language. The earliest poetry of Urdu contains a greater element of Hindi than its present descendent ~~car~~ing that name. It was after the advent of the English that Urdu poetry rose to its highest. And the sweetest pieces of Urdu poetry contain a strong flavour of Vedanta. The best enjoyed Urdu poets are those who have risen above externals, upon whom the vision of internal unity has dawned as on the earliest seers. Amir Minai sings a true Indian strain when he says: "Khudā khudā na sahī Ram Ram kar lenge." And Amir Minai is one of the most devout of Muslims. Ravindra, the poet laureate of Asia, whose message has been eagerly welcomed by both East and West is a true descendent of the seers of the Veda. He owns his debt to the Upanishads. His lay is the lay of Animate Unity. He encloses within his grasp both Orient and Occident—a genuine Indian idea.

And now from written poetry, we may pass on to chiselled poetry, poetry of mute stone. Our earliest evidences of this poetry date back to Buddhist times. Art manifested itself even earlier in the daily life of the Indian. The shape of the urns in which the ashes of cremated bodies exhumed at Harappa are found deposited appears to be one of the most ancient relics of man's attempt at giving things of his daily use a geometric symmetry. Coins, too, have been unearthed and seals, the impressions on which have carried the origin of the art of writing far back into antiquity. There are houses, made of bricks and arranged into cities. What a contrast does this civilised life bear to naked barbarity of Europe in comparatively modern times!

The mute muse was speaking through articles of ordinary utility. She seized upon stone when the highest conceptions of the human mind—subtle metaphysical conceptions of God and Soul, condescended to take to themselves a body of stone. Thence grew sculpture. God and Soul had, prior to that period, been a matter of the mind—something which even the mind could not grasp. The votary by a sudden effort caught hold of his God and petrified Him. It was in the days of the decadence of earlier, and to some, purer Buddhism that the Buddha was made God, and for that a concrete God. The loss of religion was the gain of art. What piety, what contemplation, what

serenity of mien and attitude has the immortal artist imparted to his undying idea of Godhead. The hand of the sculptor has enlivened stone and created out of it a living God.

If the Buddhist had one God, the Brahmana had many. He was not slow in giving them an incarnation of stone. To every sentiment, soft and rough, high and low, he gave a divine representation. His idea of divinity was a comprehensive idea. He would not sift good from evil, for that would retract from the wholeness of his conception. He would not posit a Devil separate from the Divinity, for that might set up rivalry.

The two schools went on and then came the time for the soul of India to assert itself. King Harsha bowed to the idols of both Pauranic God and Buddha. And in Indian sculpture, too, Brahmanic and Buddhist deities began to appear side by side. From the national point of view these are some of the happiest treasures of Indian art. They have combined in happy reconciliation the warring minds of India. The soul of the Buddhist and of the Brahmin find common solace in joint presentation of their deities. Puritan Buddhists too had not been idle in the meantime and even before. Asoka reared his pillars on which edicts proclaiming the ideal of religious liberty for mankind were engraved. Enthusiasm for religion in India was seldom barbarous. Religion conquered with weapons of peace. Asoka's empire extended over almost the whole of India. His empire, as that of his Aryan ancestors, was "broad-based on the goodwill of the people." Buddhist universities too were conceived not in a narrow sectarian spirit of religious instruction. Their course was liberal. Pilgrims from foreign lands flocked to India, as of old. They carried the message of Buddha to other countries so that a cultural conquest of lands in both the East and the West was effected without the least shedding of innocent human blood. China recognises her debt to-day. So too do Japan, Burma, Cambodia, Siam and Ceylon. Crete and Rome and Egypt have subliminal memories of their loan.

With Mohammeden occupation the art of India entered on a new phase. It is difficult to determine what features of mediæval art were India's indigenous growth and what new phases were grafted on it by the impact of Arabic architecture. Assimilation is the essence

of culture. The Taj is the wonder of the world. In it the art of India has achieved its greatest triumph. It is a monument, as records of history testify, of the collaboration of Hindu and Mohammadan genius. But, why make this distinction? The genius was Indian. The circular dome and the pointed arch have been found, says Havell, in earlier buildings in Bengal. The former, with the flower petals at its base, represents the blooming heart, *hrdaya-kamala*, an oft-recurring simile in the devotional literature of India. The latter is embodiment in stone of the Indian attitude of prayerful homage to the Divine Lord—*viz.*, the folded hands of the self-forgetful adorer. The heart responds readily to the holy impulse which these features of the mediæval Indian art arouse in the worshipful mind.

The Hindu has, perhaps, been scared away by the engraving of Arabic verses on the marble walls of the Taj. The script is foreign. But the hands that engraved it are Indian, a further proof of the superior adeptness of the Indian sculptor. Dame utility whispers sceptic questionings as to the barely personal sentiment of the Emperor which lies at the root of the Taj. The deepest human sentiments are always personal. Entombed in the Taj is the King's spouse, but the sacred sentiment of conjugal love, which in commemorating her, the royal husband has made immortal in stone, is a universal longing which oversteps the bounds of clime and country, of religion and race. The Taj to me is a dream of sacred matrimonial affection—a dream to which the royal consort submitted to remain engrossed in it to the end of time. On the bank of the Jumna lies the king steeped in everlasting love. In sun-shine and moon-shine, in fair weather and rough weather, he lies lost to all but love.

Mediæval art, ah! has not been without its baneful effects on religion. The grand sepulchres and mausoleums are the haunts of people who can do no credit to any religion. One sighs as one reflects how the loss of religion and piety has again been the gain of art. One cannot but wish that mediæval art, as in fact all art, had found better—healthier and more democratic use. In the temple of art utility is perhaps a heathen idea. We dismiss it.

After written and engraved song, let us come to spoken song. Poetry and sculpture are to me varieties of song. And Music is of course, song, only vocal song. From the earli-

est psalms of the Vedas to the latest melodies of the modern minstrels the soul of India has been pouring in essant music. The spoken muse has all along been the muse of unity. Neither religion nor politics have been able to break the harmony of this muse of vocal felicity. The Hindu and the Mohammadan when they come to pay their homage to this muse, have to adopt one language, one manner, one mode, one tone and one tune. The love of Krishna is the dominant note, and Ras Khan, Taj, and others whose idea of Krishna is wider than that of the Vaishnava idol, have no hesitation in joining Sura and Mira in their songs of devotion to the Divine Cowherd. Their enrapturing lays are couched in Braja, the language of the land of Krishna's sportive childhood.

The Temple of India's culture knows no distinction of sect, of creed, of colour. It stands on the bed-rock of unity. The religious movements that take their birth in the temple have an inclusive, instead of exclusive, outlook. Ram Mohan Roy saw oneness in all religions. Vivekanand raised the cry of the Vedanta in materialistic West. Ram Tirtha of the Punjab joined his voice to the voice of his predecessor and his conception of mystic religion was clearer though not so rich. And Dayanand who spoke in the voice of thunder and storm recognised all religions to be the offshoots of the Veda. He unified all cultures at the root.

Strange, as it may seem, even in the struggles of to-day that are being waged between different sects and communities of India, bloody and barbarous as some of these conflicts are, I see a vision of unity—of oneness passing through the throes of a new birth. India is rising. She is already awake. Through the mist of the morn the first rays of the rising sun, of a new day, are visible. Blessed are they who recognise the rising sun, and set their house in order to welcome him!

Sanskrit has all along been the cultural language of India. Every provincial dialect derives its culture words from Sanskrit, even languages of the far-away south. It is a happy idea of the Hindi alumni to publish a Nagari edition of Hall and Gāṇḍī. Any addition that may come from Arabic and Persian and English vocabularies to the vocabulary derived from Sanskrit is welcome. Only let it come in the course of nature. Mohammadans will, as a matter of religious necessity, read Arabic and Persian. To others too these languages are not

taboo. An influx of words and idioms from these sources will thus continue. Let all Indians, as a national duty, learn Sanskrit, for only so can they be masters of literary Hindi, and for that matter, of literary Bengali, literary Marathi, literary Gujarati, literary Telugu, and literary Tamil. And treasures of Sanskrit are national treasures. The culture of India is no exotic growth. We have the greatest variety of seasons, the greatest variety of altitude, the greatest variety of the productivity and verdant beauty of the soil. In the midst of varied climates, India is one. In the midst of varied scenery, India is one. "One in many" is the natural outlook of India. This is its notion, its inspiration, its creed, the *mantra* of its meditation, the formula of its being.

The festivals of India are some of them seasonal, others national. The *Vaishakhi*, the *Holi*, the *Maghi* are landmarks in the yearly progress of Indian seasons, a veritable panorama of nature's hues. The birth-days of Rama and Krishna, the Dussehra, the Divali commemorate historic events. The heroes of these festivals are historic personages, of whose doings any nation on the earth may be proud. Best embodiments of the culture that gave them birth, they bear not the least tinge of sectarian importance. For neither Rama nor Krishna was the apostle or even advocate of a sectarian

creed. They were warriors, and their achievements, military as well as administrative, reflect ineffaceable glory on our common motherland. Their conquests were marked by a uniform policy of non-annexation, the special characteristic of Indian polity—a characteristic at the root of which lies the self-same *mantra* of India's immortal culture—"one in many."

This *mantra* has begun to assert itself again. The temporary decay to which Bharat was subject, in the course of which instead of assimilation, disintegration was the rule of its life, instead of association and absorption, isolation was its motto, appears to be coming to an end. As in past ages, unity will once again prevail over forces of disunion. It has already prevailed. For the heart of India is sound. Only the externals had degenerated. For through the songs of Tagore and the paintings of Avaniudra, in the scientific researches of Bose and the humanitarian messages of Gandhi, the same old vision of "one in many" is manifesting itself. The religions of the world are relishing themselves in accordance with the latest religious voice of India, the voice of Dayanand. Thus, while politically we lie low, we are making again a spiritual conquest of the world. And who knows spiritual conquest will not lead to political conquest a wholesale rehabilitation of world's politics.

THE HEBER CENTENARY.

By MR. P. R. KRISHNASWAMI, M.A.

In a letter dated Madras, 10th April, 1826, Sir Thomas Munro, Governor of Madras, wrote as follows :—

At nine to-day I had Sir Ralph Palmer, and half an hour after a missionary from Ceylon. The cause of Sir Ralph's visit was a very melancholy one, which I am sure you will be greatly distressed to hear. It was to consult about a monument to the memory of our late excellent Bishop, who died at Trichinopoly on the 3rd

of this month. . . . I never knew the death of any man producing such a universal feeling of regret. There was something so mild, so amiable, and so intelligent about him, that it was impossible not to love him.

This tribute of praise coming from one of the greatest—and quite the saintliest—of British administrators in India, will serve as a splendid justification for recalling the memory of Reginald Heber, Bishop of Calcutta, in these

pages, the Centenary of his death having been celebrated a few months ago. He was the second Metropolitan of India and succeeded Middleton, but he was the first great Bishop who acquired a good grasp of the situation in India, and made the most thorough-going endeavours for church organisation there. It was a wonderfully vast and comprehensive visitation that the Bishop undertook through his wide diocese, and the record of his tour is among the most precious travel-books on modern India. The progress of the Bishop in the British dominions in India was an act of useful statesmanship, the political value of which was handsomely acknowledged by Lord Amherst, the Governor-General of India. Heber distinguished himself by his endearing personal qualities and by literary abilities of a high order. Even if he had not gone out to India, he would have made his mark in England as a divine and author. He had indeed earned a name before he left for India. Sir Walter Scott visited Heber at Oxford, and the incident is recorded of Heber's composing impromptu some lines of his Newdigate Prize Poem, at the suggestion of Scott. Heber's premature death in India elicited the homage of several literary personages in England among whom were to be counted Southey, Mrs. Hemans and Thackeray. Thackeray's words are striking: "The charming poet, the happy possessor of all sorts of gifts and accomplishments, birth, wit, fame, high character, competence—he was the beloved parish priest in his own home of Hodnet, 'counselling his people in their troubles, advising them in their difficulties, comforting them in their distress, kneeling often at their sick beds at the hazard of his own life; exhorting, encouraging where there was need: where there was strife the peace-maker; where there was want the free giver.'"

Heber's works consist of Hymns, critical essays, and two Journals, one describing a European tour undertaken by him, and the other describing his Indian travels. In contemplating Heber as a prominent son of the Empire, who had his own share in building it up, or at any rate, in ennobling its purposes, his book on India, "The Narrative of a Journey through the Upper Provinces of India etc. etc." is of greatest interest to us.

It was the Golden Age of the East India Company when Heber toured India. Elphinstone was consolidating the Western Province

of India, and Munro was setting the example of a sympathetic administration that was untiring in its efforts to improve the condition of the subjects. The problem of India had not then arisen as one of the portents of the British political horizon. India had not yet attained a united voice, to dream of self-government or clamour for political privileges. Education was in the beginnings. The leaders of the Indian community received only condescending patronage from the British people. Heber referred to Rammohun Roy as "a learned native. . . (who) remonstrated against this system last year, in a paper which he sent me to be put into Lord Amherst's hands, and which, for its good English, good sense, and forcible arguments, is a real curiosity, as coming from an Asiatic." The contact with the West was yet to modify substantially the traditional customs of the people of India. *Suttee* was to be penalised only in 1829, and Heber witnessed personally actual funeral piles erected in Calcutta for the performance of the supreme act of self-sacrifice practised by the Hindu wife.

India in Heber's time had the picturesqueness of numerous separate principalities that exhibited each its own varying degree of advance of political growth, or of civilization in general. All the past ages in the world could perhaps be experienced at one stretch in India at the time. A live descendant of the far-famed Moghul emperors was still in Delhi. The appearance of the streets of Lucknow was characterised by Heber to exceed in its warlike character, that of London as pictured in the 'Fortunes of Nigel'. Trimbakjee Danglia, who had been the soul of the last great rally of the Mahrattas against the British power, lived at Chunar as a political prisoner, and was visited by Heber, having been regarded as a little Napoleon.

The conveniences of travel were few, and the security of person and property did not exist. The Bishop was accompanied by a huge train of sepoys and attendants which filled him with a delicate sense of inward shame, but there was no convenient possibility of dispensing with it. In reckoning the members of his camp on one occasion, the figure was discovered to be 165.

India presented a wealth of ancient memorials, and a diversity of customs among the people which quite baffled the understanding of foreigners. Though not possessing the inti-

mate knowledge of Hindu customs acquired by the Abbe Dubois, or the Sanskrit learning of Warren Hastings or Sir William Jones, the industrious observations of Heber enabled him to learn a good deal, and unlearn a great deal more, about India. His sentence about Moghul builders has since become classic: "These Pathans built like giants and finished their work like jewellers." To misrepresentations of Hindu customs, Heber had frequent opportunity to give the lie. One instance may be mentioned of the belief, to which Thackeray perversely gave currency, that the Indian *Bayaderes* were regarded with respect among the other classes of Hindoos, as servants of the gods, and that after a few years' service, they often married respectably. Heber is satisfied after enquiries that this is all untrue. "I cannot find this is the case; their name is a common term of reproach among the women of the country, nor could any man or decent caste marry one of their number." But we are to note here that Heber himself could not escape falling into errors of his own. He failed to note that many classes of Brahmins strictly abstained from animal food.

Hard and incessant travel is no small trial of a man's personal qualities, and the fervent attachment of Heber's followers to their master is an abundant testimony to his infinite good nature. This is what he records on an occasion of his illness. "Here I remained the whole of the next day, being too ill to move. At the time that I gave orders for this halt, I know not why, but the whole caravan seemed to be convinced that I was not long for this world. Abdullah worried me a great deal with his lamentations on my premature end in the wilderness, recommending all manner of unattainable or improper remedies, and talking all sorts of absurd wisdom, at the same time that his eyes were really full of tears. The poor Sirdar said nothing, but showed a most pitiful face every ten or twelve minutes through the tent door. The "goomashta," or master of the camels, the old Subahdar, the Aumeen, and many others came to offer up their good wishes and prayers for my recovery; and perhaps, the best and most useful proof of their goodwill was, that I heard no needless noise in the camp the whole day; and, if a voice were raised, "chup! chup!" "silence! silence!" followed immediately."

Though constant restraint and frequent insularity prevent the Bishop from freely

abandoning himself like a Pierre Loti to new sensations of beauty, we have ample evidence of his catholicity. He admires the Indian complexion and thinks it more artistic than the white, he regards the Indian costumes as graceful and picturesque and would regret their alteration to the English mode; the beauty of women in different parts of the country is carefully noted, and he is transported with the beautiful natural scenery of the Himalayas. Every tree and bird and animal, he observes with scientific curiosity, as he takes note of the social customs of each locality. Many a stray traveller on the road with a romantic tale of his own comes across Heber to elicit his keen curiosity and warm praise. He takes pains to acquaint himself with the political situation of each part of the country, noting the details of government and taxation, and the principal industries of the people. In the perseverance with which he travelled to the remotest corners of India, and in the subordinating of domestic ties to public duty, he was not less idealistic than Livingstone. Without regarding himself as a bird of passage Heber looked to forging permanent links with India, and he meant to repeat his visitations, taking also his family with him. A grave in India was providentially a fitting conclusion to a whole-hearted career in devotion to that country.

The historical value of the Bishop's Indian Journal is to be found in the observations which bear striking relevancy to many a phenomenon or feature of India to-day. He notes the rise of the vernacular press and the keen discussion of politics in them. "Of the upper classes a very considerable proportion learn our language, read our books and newspapers and show a desire to court our society." Of Indian civilization Heber puts up a defence against important men who regarded Indians as having been in a rude state and had said that it was necessary to give them first a relish for the habits and comforts of a civilized life before they could embrace the truths of the Gospel. Heber writes: "I know no part of the population except the mountain tribes . . . who can with any propriety of language be called uncivilized." It was not long ago that William Archer described India as being steeped in barbarity. Nor should we overlook that the objection to admit Indians in South Africa is based on the low standards of life of the darker race. In comparison with other European nations who have tried to

acquire dominion in India, the beneficence of British rule has always been regarded more favourably than the personal manners of the British. An illuminating study of the problem of social mixing between Europeans and Indians has only been recently offered by Mr. Forster in his "Passage to India." Heber's remarks are significant: "But though I fully believe the influence of Britain to have been honestly employed for the benefit of India, and to have really produced great good to the country and its inhabitants, I have not been led to believe that our government is generally popular, or advancing towards popularity. It is, perhaps, impossible that we should be so in any great degree; yet I think there are some causes of discontent which it is in our power, and which it is our duty, to remove or diminish. One of these is the distance and haughtiness with which a very large proportion of the civil and military servants of the Company treat the upper and middling class of natives." Apart from the problems associated with the continuance of the British rule in India, there are many matters affecting the people of India on which Heber does not fail to comment, and he is always interesting, especially when he does not conclude with the suggesting of conversion to Christianity as the supreme remedy. Social evils like early marriage and suttee are regretted by him. He notes the widespread distress of the unemployed, resulting from the aversion of a so-called educated class to manual labour. He is plagued by "expectants" and "candidates" for employment, as servants of great men or *moon-shees* in some government office.

Heber makes clear the difficulty of the Hindu-Moslem unity or their living together peaceably even under a foreign domination. He presents an elaborate story of troubles in Benares when recording his visit to that city. Even Gandhi's non-co-operation may be anticipated in an event described by Heber. When

after a serious affray between Hindus and Muhammadans, the Ganges had been polluted by the latter with the blood of a cow, the Brahmins in Benares went in melancholy procession to the ghats and sat there for two or three days, refusing to enter their homes,—a form of passive resistance called "sitting Dhurna". Then the English magistrates were induced to console them and persuade them to return home. To quote Heber: "Mr. Bird who was one of the ambassadors on the occasion, told me that the scene was very impressive and even awful."

The memory of Heber to-day should, however, offer a practical comment on the members of the British race serving in India. Britain should be unwilling to miss the ample field that India has now so long offered for the careers of her children. On the other hand, the severest critic of British rule in India has not grudged the debt of gratitude due to the brilliant workers from Britain in different departments of life. Though the Indian Civil Service continues even now to attract the British youth, the Indian Educational Service which offers the best opportunities for giving India the example of British character and intellect, is passing away. In less than twenty years more, unless special efforts are made in the future to secure British recruits, the Indian Educational Service will not have any more member of the British race left in it. It may be useful to note here what Bishop Heber, a rare example of intellectual and moral excellence, has said on the subject of service in India: The Indian "service still is one of the best within an Englishman's reach, in affording to every young man of talent, industry and good character, a field of honourable and useful exertion, and a prospect of moderate competency, without any great risk of health and life than with such views before him, and with a reliance on God's good providence, a Christian is fully justified in encountering."

ETIOLOGY OF RACE-CONSCIOUSNESS.

By MR. G. A. CHANDAVARKAR, B.A., M.R.A.S

From a historical standpoint the world races can be divided into two classes—the Ruling Races and the Subject Races. The Ruling Race naturally happens to be either physically stronger than or sometimes intellectually superior to the Subject Race, and thus the latter is held in subjection by the former for a considerably long time. Even if the Rule of one Race over the other be a benevolent one, a times does come when the Subject Races awaken, and this awakening becomes a source of great anxiety to the Ruling Race. Love of independence becomes so strong among the Subject Races that they drive the Ruling Races to the necessity of employing stern measures to maintain peace. On one side there is distrust, and on the other, there is oppression. If Race-Consciousness should lead to disturbances, wars and bloodshed, should that be thwarted in the early stages or allowed to develop on progressive and peaceful lines becomes a perplexing problem. Unless and until the Subject Races realise that their interests are identical with those of the Rulers there can be no hope for either. The problem of Race-Consciousness is one of the most formidable of the world-problems to-day. The conflicts between "the Whites" and "the Coloured" races are only its sequels. If there should be an impact of two different types of civilisations this problem becomes more distressing. The stronger race in its attempts to have a firm grip over the weaker endeavours to conquer it socially also and the results become disastrous. The etiology of Race-Consciousness, therefore, becomes an interesting study.

The development of Race-Consciousness is due to several causes which, for the sake of convenience, we divide into two kinds, the direct and the indirect.

1. The direct causes are the following:—

Instinctive desire in the human heart to progress.

This desire makes them move onwards and at some time or other, they feel their further progress is impossible without freedom.

2. People associate happiness with liberty of thought and action सर्वे वाञ्छन्ते स्वतन्त्रं चिन्तनं दुःखं says Manu : "Liberty alone gives happiness and dependence is the source of misery." This desire for freedom gradually rouses the nation to action.

3. Spread of education among the masses. When the level of culture is raised, people begin to think and resent any act controlling freedom and action.

4. Birth of great leaders and nation builders. In the history of every Subject Race great men are born and they guide the nations. Their genuine patriotism compels them to loosen the alien grip. They endeavour to organise the society by evolving order out of chaos. Even if they die in their struggles their martyrdom rouses the Race-Consciousness to a high pitch.

5. If the past of a Race be more glorious than the present, its revival leads to the development of the ideas of self-determination and self-assertion.

Among the indirect causes may be mentioned the following:—

1. Repression on the part of the Ruling Race fosters the desire for freedom. Force has never been ultimately successful in checking the onward march of a Subject Race. For a time it may strike terror but it opens the crater of the volcano of the pent-up-forces and any time the eruption may take place. Revolutions all the world over are born out of repression.

2. If the alien rule makes the Subject Races poorer economic causes give rise to disaffection. Pinching poverty and dire destitution drive a race to despair.

It is for the Ruling Race then to study all these causes carefully, weigh the pros and cons of Race-Consciousness and in their own interests, as well as in the interests of the ruled, to extend the hand of co-operation and sympathy. If force has failed in the past to work out the salvation of the Races, sympathy with the aspirations has directly consolidated and cemented the bonds of union. The policies of

Asoka, Akbar, and Queen Victoria of blessed memory have worked miracles and led to the enrichment of both the rulers and the ruled. As long as sympathy is the keynote of the rule, Race-Consciousness can never be a source of danger. After all, human nature yields to sympathy and when once the Subject Races are convinced that their liberty is never in jeopardy their consciousness and awakening lead to such wonderful results that slowly but surely the distinction between the rulers and the ruled begins to vanish and the bridge is being gulfed. The two march hand in hand and if a third enemy were to be created they unite and form a protective armour for the preservation of both. If this phenomenon were to be repeated wherever there is likely to be a race conflict, the Kingdom of Heaven would soon descend upon this planet and the ideal of the League of Nations or the Locarno Pact will be an accomplished fact.

Circumstanced as we are at present, the prospects are far from being bright and happy. The Asiatics are aflame with new ideals and noble aspirations. The onward march of European conquest and domination coupled with economic causes and the nobler side of the British Imperialism have made the coloured races think, "Are we to be governed from within or without?" Numerically the coloured races are superior, only their civilisation may not be of the same superior type as that of the Whites, but all the same at one time or other their consciousness is bound to tell.

Now, it challenges the attention of all the statesmen sitting in the solemn conclaves of the League of Nations. March of Democracy is another aspect of the same problem. By Democracy which is to be distinguished from mobocracy is meant not the rule of all but the

rule of the cultured many. Again, if the Subject Races feel their economic disability and find hindrances in their march, their combination born of despair will be a formidable one. Inter-communal marriages and international dinners for the matter of that will never be potent enough to solve these perplexing problems. Spread of education, sincere attempts on the part of the Ruling Races to take the Subject Races out of the quagmire of ignorance and poverty, more of sympathy in the recognition of national aspirations of the people, granting of equal rights economic and political and last but not least, recognition of a fact that no nation can hold another in permanent bondage, may perhaps prevent a world catastrophe and hasten the dawn of the advent of the Prince of Peace. When shall we welcome him and how shall we prepare the ground for his advent? Is the ideal of the League of Nations an empty dream? Would it not be possible for all the members of that celestial Parliament to effectually solve this problem of Race-Consciousness and minimise its inevitable evils? How to turn this to the best advantage is the problem of all the perplexing world problems, a problem which is as difficult for the Ruling Races as it is of paramount importance to the Subject Races. If the League of Nations fails to take cognisance of the fact of the rights of the Coloured Races and were to degenerate into a sort of "Holy Alliance" where two or three Powers alone scramble for power, the objects of its illustrious founder and keen-witted organisers will be defeated. Signs of the times clearly indicate that the Subject Races all the world over are attaining manhood and the Coloured races claim equality as a matter of right. May the grand ideals of the League of Nations be soon approached and the noble aspirations of the Subject Races be given due recognition!

SOME SOCIAL POSSIBILITIES OF ECONOMIC CHIVALRY.

By MR. K. R. PADMANABHA, B.A., (HONS.).

The great problem for modern society is the growing conflict between Labour and Capital of which we had an ominous demonstration not long ago in the general strike in England. To avert such conflicts has always been for years the noble endeavour of thinking minds all over the world. There have been, broadly speaking, two sets of views on the matter. The classical economists have, as a rule, favoured "agencies of industrial peace", while the revolutionary socialists have proposed the abolition of capitalism and the re-organisation of society on a new basis of guild or group organisation and collectivist enterprise. If social harmony and social welfare were their objective, all these schemes have failed to realise it in their practical working.

The view of that great sage in Political Economy, Dr. Marshall, gains all the greater force from such negative experience. He says that the general influence of economic progress has been to raise the standard of life of the poorer classes, and the chief cause of such progress is successful and unselfish business enterprise. "It has indeed been remarked with increasing frequency by careful observers during recent years that those businessmen on whose work the progress of industry depends, care for wealth more as an indication of successful achievement than for its own sake." This, Dr. Marshall calls, the spirit of "Economic Chivalry". "Chivalry in business includes public spirit, as chivalry in war includes unselfish loyalty to the cause of prince or country or of crusade. But it includes also a delight in doing noble and difficult things because they are noble and difficult". In Dr. Marshall's opinion, the great and only potent remedy for the conflict between Labour and Capital, which has become the mark of the present economic regime, is economic chivalry.

Communism, Collectivism and Guild-Socialism, suggest rough and ready solvents to social ills, and their efficacy is not generally accepted or acceptable. They all propose to abolish

property and the capitalist class. Some of them even seek to dispense with the State and re-organise society on a *natural* basis of groups of workers. But all these schemes are revolutionary, and some of them like Syndicalism tacitly declare violence and "direct" action as a method, while others professing a peaceful mission, threaten no less to revolutionise society. As against these revolutionary schemes "Economic Chivalry" has to offer a slower but surer method of social reform. It does not propose violence to revolutionise the social order. It aims at educating the various classes of society to the belief in co-operation and mutual trustfulness and goodwill. It does not frighten away the capitalist class by telling them that "Property is theft" and that individuals should not appropriate what belongs of right to Society. Nor does it encourage the capitalist class to go on recklessly exploiting labour till oppressed by their sheer tyranny the workers rise in violence. It warns the capitalists on the one hand that their well-being depends on encouraging and aiding by all possible means (the more benevolent the better) the labouring classes, whose co-operation alone contributes to their earnings and to the material advancement of society. To exploit them would be to kill the goose which lays the golden eggs.

It appeals also to the less materialistic feelings of the capitalist class by pleading that the workers as fellow human beings are to be sympathised with and encouraged as equals. The material welfare and happiness of the workers would not only increase their contribution to the National Dividend, but would appeal to the higher spiritual interests of humanity which always will live so long as there is a religion and a faith amongst us. The labouring classes again are warned against violent measures. Violence defeats itself in the end. To abolish the capitalist class, in the hope of a golden millennium of equality would be to destroy the basis of material prosperity. The workers would not have the wherewithals to

work. There must be a more intelligent, a more provident class than them to set them to work, so that while they benefited others, they would also share in the increased benefits to themselves. This is the gospel of Compromise which economic chivalry teaches, and the understanding of this principle by all members of society would remove the evils most complained of, and offer a more potent solution than revolutionary social reconstruction.

Various schemes have been proposed to reduce the evils of the conflict between Labour and Capital, and to produce among both classes a deeper belief in their mutual interests. Conflict and war arise when interests are found to be diverse. But when common interests are created there is no *casus belli*.

The capitalist class is powerful and conscious of its strength. Unorganised labour was brow-beat and sweated by Capital. But since the closing decade of the last century with the development of Trade Unions, organised labour is no longer in need of the chivalry which capitalists have been too tardy to show. But we are confronted with a new problem. There is more than ever the danger of "economic war" between the forces of organised Labour and Capital.

Among the schemes of industrial peace which have been suggested to avert such a strife, Economic Chivalry ranks prominent. The Agencies of Industrial Peace that have already been worked have not been uniformly successful. Profit-sharing and Co-partnership, "a dividend" to labour, have all been tried in the West, especially in France, as in the famous Leclair and Godin works. Arbitration voluntary and compulsory have been established in England by the Whitley Councils since 1917 and in New Zealand, Germany and in other countries where great industrial advance has been made. The nationalising of industries has also been attempted, for instance in England where the coal mines are nationalised and worked by government, and in the state-worked and state-owned railways of many countries.

But more effective than any of these schemes for industrial peace would be economic chivalry. It does not offer a complete scheme of reconstruction but contemplates only a change of vision of the Capitalists and the Labouring class, a change for the better. A feeling of common interest of mutual sympathies

which makes the stronger party eager to help the weak, and the weaker ready to accept with loyalty and gratitude the benefits so conferred, is all that is necessary for its accomplishment. Such a scheme can produce more good to society at large than very many nice schemes of economic reconstruction promise to effect. The feeling, however, has been slow to develop. The capitalist class is not more selfish than before, but can we yet say that it is more unselfish, in spite of there having been a Carnegie or a John Hopkins among Capitalists? This is the root of our difficulty.

It was the absence of economic chivalry on the part of capitalists as a class that called forth in England the Factory Acts, and other work-men's protective legislation. Great social workers like Lord Shaftesbury, Richard Oastler, Robert Owen had to agitate and reform the evils by Parliamentary Acts, which could easily have been avoided by a better understanding of their real interests by Capitalists and Labourers. But that such a feeling has been slow to grow becomes more significant in modern times. In every advanced country which has passed through the Industrial Revolution the same family of social evils recur, and have had to be met by similar legislation. The string of Factory Acts limiting the time and hours of work, providing for the sanitation of work houses, penalising the exploitation of women and children of 'tender age', punishing, "sweating", enforcing compensation for injury or death by accidents, and in some countries compelling by law insurance against accident, old age unemployment etc., all show that the day for legislation is not over. When the social conscience is tardy to develop among the industrial class, the State feels bound to interfere. Hence are found the laws to safeguard the interests of the working class which could easily enough have been voluntarily conferred by the capitalist class had they really understood the benefits of economic chivalry. Legislation has to enforce what humanity has been tardy to recognize.

Will it be so for ever? Cannot even now many of our social evils be avoided by a better frame of mind of the employing class, rather than the benefits be forced out of them by the act of the legislator? We cannot cease to hope that economic chivalry will keep abreast of legislation. But have we any grounds for the hope? At least the progress of Welfare

schemes that are now being tried in very many advanced industrial countries would lend us the hope. The best employers have begun to realise that higher wages, moderate hours, better housing, free medical relief, education of children, adequate and healthy conditions in the factory, conveniences to women and children like oreches and maternity benefits, are all productive investments in more senses than one. They are an unmistakable benefit to the working

classes. They do not cost very much to the capitalist employer. A more healthy state of mind among the workers, a higher standard of life, all conduce to a greater efficiency in production from which the capitalist benefits at length. Meanwhile he has the satisfaction of having done good unto his brother men and produces a spirit of *esprit de corps* among them. This is true economic chivalry which benefits alike him that gives and him that takes.

"SO YOU'RE GOING TO INDIA": A SYMPOSIUM—IV.*

XVI.

The safe and commodious steamships of the Peninsular and Oriental Company carry the Eastern traveller to the chief gates of India, Bombay and Calcutta. If free to choose he would do well to make Bombay his point of departure. Here he would at once set foot in a capital thoroughly typical of India; splendid and imposing architecturally; situated amid the finest scenery of land and sea; full of various types of oriental life and character; alive with the affairs of Government, Commerce, Pleasure, and Religion; and ranking only second to London in regard to population and area among the cities of the Empire. All this wealth and greatness is the growth of not more than two centuries. In 1664 Charles II ceded the island to the East India Company "on payment of the annual rent of ten pounds in gold," at which date there were only 10,000 souls in the place. The last census gave nearly one million inhabitants. . . . Three-fifths of the people are Hindoos, mainly divided into Shivaites, with horizontal marks on the forehead and Vaishnavites, who make the *Tilac* vertically. There are nearly 200,000 Mohamadans and 50,000 Parsees, with an European element approaching 12,000 in number; but all sorts of races mingle

in the bright and animated streets. The subjoined is borrowed from *India Revisited*: "A tide of seething Asiatic humanity ebbs and flows in the Bhendi Bazar and through the chief mercantile thoroughfares. Nowhere could be seen a livelier play of hues, a gayer and busier city life. Besides the endless crowds of indigenous Hindoo, Gujerati and Mahratta people—coming and going, some in bright dresses, but mostly next to none at all, between the rows of grotesquely-painted houses and temples—there are to be studied here specimens of every nation of the East. Arabs from Muscat, Persians from the gulf, Afghans from the northern frontier, shaggy black Bilooches, Negroes of Zanzibar, islanders from the Maladives and Laccadives, Malagashes, Malays and Chinese, throng and jostle with Parsees, in their sloping hats, with Jews, Rajputs, Fakirs, Portuguese, Sepoys and Sahebs."

Our traveller need not think he is wasting time however long he tarries in Bombay. It is one of the most remarkable cities on the earth as well as one of the largest and liveliest, its "native town" is in some respect the most characteristic to be seen in India not forgetting those of Jeypore, Delhi, Benares, Lahore, Calcutta and Madras. The new public buildings are magnificent, Nature everywhere enhancing their architectural beauty. The view from Malabar Hill—covered now with commodious bungalows and rich gardens—the dark Syadri hills making a back-ground to the sparkling blue of the Indian Ocean, and to the shipping

*Compiled from the writings of the late Sir Edwin Arnold, the late Sir Richard Temple, Mr. D. C. Boulger, Mr. Reynolds-Ball, the late Mr. William Caine, Mrs. Flora Steel, Mr. A. R. H. Moncrieff, and the special Indian numbers of the *Times* and some other sources.

beyond Colaba,—extends over as fair a prospect as Asia can furnish. Its spacious markets are cleaner and better arranged than any others in the British Empire; its chief Railway Station is a sumptuous palace of travel, and, whatever faults may be found with the various styles adopted by official designers, the general effect of the groups of buildings between the Fort and Malabar Hill is certainly superb. These labours, which have transformed Bombay from a fishing village to the virtual metropolis of India, can only be judged by those who remember the place in the days of the great Mutiny. Fifty years ago an unsavoury foreshore extended from Sewree to Colaba, where are now seen clean and broad roads, green maidans, stately groves of trees, spires, towers, and imposing facades. The first comers to Bombay were struck, as all must be, by its natural beauty. The Portuguese soldiers of Heritor de Silveira gave it the name of *A ilha da boa vida* ("The Isle of happy life"), but they died off like flies, and there was, indeed, once no spot more fatal to European existence than this now fair and healthy city. Even down to 1857 old stagers were accustomed to call the camping ground on the Esplanade "*Aceldama, a place to bury strangers in.*"

Once landed from the harbour, studded, with islands; and settled at the hotel or in the house of some friend, the tourist will doubtless visit the pretty Yacht Club, from the cool verandah of which opens one of the finest sea-pictures in the world. He will become familiar with the handsome pile of the Sailors' Home; with the new Secretariat in Venetian Gothic, the University Senate Hall and Rajabai Clock Tower; the stately High Court, the Public Works Office, the Post and Telegraph Offices, the pleasing statue of the Queen-Empress, and the grand new terminus of the G. I. P. Railway in the Italian Gothic manner, erected at a cost of 27 lakhs. Many other buildings deserve mention, but this is not a guide book, and it is enough to say that at a cost of about £7,000,000 sterling, much of it contributed by Indian munificence, the little sea-port of Mombadevi, rented to Biego in 1548 by the King of Portugal for a handful of silver coins, has been created, as its natural advantages well deserved, Queen of the Indian Sea, and the true capital of India. The city and its population are really, however, the most interesting features of Bombay. There can be no better preface to the illustrated

volume or series of volumes which India offers than an early morning stroll in the Arthur Crawford Market, or a drive at evening between the Elphinstone estate and Sheikh Abdul Rahman Street. The triangle between the Esplanade Cross Road, Kalbadevi Road, and Sheikh Memon Street, contains an epitome of the whole peninsula and a good portion of its wealth. The Mohammedans live chiefly along the Parel Road, and the Parsees in the Dhobee Talao. Endless are the mosques, temples, shrines, and fire-house, and ceaseless the flood of varied Asiatic life hereabouts, not sombre in colour like a European crowd but gay as a moving bed of tulips. And when the visitor passess along Kennedy Sea Face he will find on Malabar Hill a suburb, once a wild, rocky jungle of scrub and snake dens, but to-day a cultured paradise of verdure and luxurious living. From the Ridge or the Ladies Gymkhana hereabouts, the ensemble of the splendid city, with its harbour and hills, can be well contemplated.

Yet with all India before him, the tourist must not linger too long, of course, even in Bombay and when he has seen the sights mentioned will start for the interior. Having three or four months at his disposal, and the network of railway which has been created during the last sixty years, his choice of routes may be wide. Railway travelling in India is comfortable and well conducted; the carriages are built with special conveniences for long journeys, having double roofs against the heat; with windows of softly-tinted violet glass—those at least, of the first-class, in which most travellers will perform their steam marches. A well-fitted lunch basket is an indispensable item of the travelling kit, and should be furnished with cold viands, claret, soda water, &c., before starting, although means can be obtained at certain stations. Night journeys may be agreeably undertaken, as the carriages are fitted with fairly comfortable beds, which the servant will arrange; and this suggests the remark that much of the pleasure of an Indian trip must depend upon the capacity and experience of the attendants engaged. Excellent men may be hired from twenty rupees a month upward, but really a good servant is worth liberal treatment. Hotels in India are seldom of the best and the accommodation at "travellers' bungalows" is of a strictly simple kind. But the traveller who brings proper introductions, or has official friends, will not have to

lament that the ancient hospitality of Anglo-Indians has departed.

A glance at the map of India will show that railways now traverse almost all its regions. The course followed by the tourist will naturally depend upon the friends to be visited, the engagements already made, or his own particular predilection as regards localities, studies, sports, or other objects. Roughly speaking, the chief centres of attraction may be defined as the three capital cities, the states of Gujrat, Rajputna, and Kathiawar, the Marhatta principalities, the Great North-West—embracing Delhi, Agra, Benares, Allahabad and Lucknow—the valley of the Ganges, the Nizam's Hyderabad and the hill stations. For these last, however, the cold season is not a good time, as nobody is then on the hills. But the Nilgiris ought certainly to be visited, and if possible, Ceylon. Nobody ever saw of India in a shorter time than the Prince of Wales, whose track may be studied as quite a triumphant example of comprehensive touring, the easily accessible spots are almost all included in it. Thus the traveller would do well first to run up from Bombay to Poona by the picturesque line which ascends the Ghats; and having seen something of the Deccan and the capital of the Peshwas, then to return to Bombay, in order to start northward on the line to Baroda and Ahmedabad—both most interesting places. At the latter the city mosques with theirjali-work of pierced marble are among the most beautiful of their kind. From Ahmedabad it is easy and agreeable to diverge into the Peninsula of Kathiawar, visiting Bhownugger, a model state, and viewing, if possible the wonderful temples near Junagarh. Returning to the main line he may pass on to the Mount Aboo, staying there, if able, to see the elaborate Jain shrines; to Ajmer and the cities of Rajputana, specially Jeypore—perhaps on the whole, the most beautiful, and by its historic dynasty, one of the most ancient capitals of the Peninsula; "A rose-red city, half as old as Time." The great main street here, with the fairy-like towering palaces, the lovely gardens, the picturesque population, the ruined city and Imperial House of Amber, and the Glen of the Kings' Tombs, are sights which should not be lost. Oodepore, also, is a most interesting town, possessing scenery in its vicinity which rivals that of Kashmir. And, indeed, all Rajputana, is a country, dry, undoubtedly, and occasionally

barren, but pleasant to traverse for its brightly coloured hills, its fields full of peacocks and cranes, and its dark, tiger-hunted jungles. The tourist should also stop, if feasible, at Ulwar, another Rajpoot city replete with interest, where the Maharajah has two or three superb palaces and a splendid stable of horses. From Ulwar it is quick run to Delhi, a centre, needless to say, replete with buildings and objects of the most absorbing attractiveness. The comparatively modern city, built by Shah Jahan at the date of Queen Elizabeth, stands amid a far stretching wilderness of imposing ruins, and many days may be delightfully passed in viewing the Chandni-Chouk, the Jama Masjid (the largest and perhaps the finest mosque of Islam); the splendid buildings within the fort; the tombs of Humayun and of Khusrô the poet; the memorials of the great Mutiny of 1857, and the group of the celebrated objects around the Kutub-minar, eleven miles distant from the gates. From Delhi, if there be time, the tourist will find no difficulty in passing up to Lahore or to the frontier itself, either at Mooltan or Attock. But more probably he will here turn his face southwards towards the famous cities of Agra, Lucknow, Allahabad and Benares. In these four centres of historic and local interest he can hardly spend too much of his allowance of leisure. Whatever else he may see in India will not exceed the varied charm, nor survive the abiding memories, of the sights furnished in Allahabad—Akbar's "City of God" upon the confluence of the Ganges and Jamuna in Lucknow, consecrated by the gallant memories of Havelock and Henry Lawrence; but, above all, in Benares and Agra. The former has been fitly termed the "Oxford and the Canterbury of India in one," and contains more than 5,000 shrines and temples some of them immeasurably sacred and famous; while the daily throng of worshippers upon the bank of the holy river, which here laves the foot of a long cliff of sacred buildings, is one never to be forgotten, illustrating as it does, the deep religious sentiments of the Hindoo people.

But it is at Agra, perhaps, that the interest of this rich district culminates. That city is a positive treasure-house of the glories of the Moghul period. Its very railway station, situated between the princess Jahanara's Mosque—with its dome of pink and white

stone—and the red walls of Akabar's fortress is a spot which once seen must dwell always in the mind. Outside the town are the stately tombs of Akbar, of Iti-mad-ud-Dowlah, and other princes; and the fort itself is a casket of architectural riches, containing many of the most characteristic buildings in India, such as Akbar's palace, with the Shish Mahal or Hall of Glass, the Khas Mahal, and exquisite faultless, indescribable Moti Masjid, or Mosque of pearl,

.....As white and quiet as a nun,
Breathless with adoration.....

"It is in truth," says Mr. Bayard Taylor, "the pearl of all mosques of small dimensions, absolutely perfect in style and proportion. Lifted on lofty sandstone platform, from without nothing can be observed but its three domes of white marble and gilded spires. In all distant views of the fort these domes are seen like silvery bubbles which have rested a moment on its wall and which the next breeze will sweep away. Ascending a long flight of steps, a heavy door is opened, and I stood in the courtyard of the mosque on its eastern side, the pure blue of the sky overhead. The three domes crown a corridor open towards the court, and divided into three aisles by a triple row of the most exquisitely-proportioned Saracenic arches. The Moti Masjid can be compared to no other edifice. To my eye it is absolutely perfect." But chief among the glories and splendours of Agra is the famous Taj, the crown of all the triumphs of Mogul Art; the lovely spotless tomb of Mumtaz-i-Mahal, Empress of Shah Jahan, constructed of milky marble, and planted amid a rich and verdant garden, at a cost of three millions sterling, and by the labour of 20,000 workmen during seventeen years. This is a building which has no rival in the world for grace, fascination and pathetic impressiveness. The majestic gateway of the garden reveals a scene which nothing can anywhere surpass in its enduring effect upon the cultivated imagination. "Passing" writes a traveller, "under the open-demi-vault, whose arch hangs high above you, an avenue of dark Italian cypress appears before you. Down its centre sparkles a long row of fountains, each casting up a single slender jet. On both sides, the palm, the banyan, and the feathery bamboo mingle their foliage, the song of birds meets your ears, and the odour of roses and lemon-flowers

sweetens the air. Down such a vista and over such a foreground rises the Taj." It is, in truth, a white and green paradise of Love and Sorrow; a spot where Nature with sombre but beautiful foliage, and the art with the stateliest and purest of tenderly-embellished monuments, seem to mourn together for departed Beauty and vanished Greatness.

From Allahabad, one may turn aside to Central India or may visit from Benares, the north-easterly regions, the birth country of Buddhism, under the foot hills of Himalaya; but the tourist whose time is limited will be more likely to travel south-eastwards traversing the vast valley of the Ganges. He should stop on the long road at Patna with the object of diverging to Gaya, in order to make a brief pilgrimage to the famous temple of Buddha in its vicinity, renowned through all the Oriental world. Here is still shown the unfading Bodhi-tree, under which enlightenment came to Sakya-Muni:

The Bodhi-tree, thenceforward in all years
Never to fade and ever to be kept
In the homage of the world, beneath whose leaves
It was ordained that Truth should come to Buddh,
Which now the master knew, wherefore he went
With measured pace, steadfast, majestic,
Unto the tree of wisdom. O ye worlds
Rejoice! Our Lord wended unto the Tree.

It is here indeed, that the tourist, if so minded, should read his *Light of Asia*, since here is certainly the holiest spot in the world to some 400,000,000 of its inhabitants, and unspeakable general interest archaeologically and historically. Returning, the train will take the passenger through the teeming alluvial valley of the Ganges. This is a land where scarcely a hillock will be seen larger than those of the white ant, and where the dusky population swarms as though it were one continuous ant-hill. A land of fat and prodigiously fertile loam, washed down by the beneficent river. And so, amid endless groves, villages, and fields of rice, indigo, poppy, jute, and tobacco, by forests of palms, wilderness of bamboo, we come to Calcutta.

"The City of Palaces," is gay and pleasant enough in the cold season, though there is not much to see here. But the tourist, after the usual visits, and drives upon the Maidan, should certainly go to Barrackpur, inspect the beautiful and curious Botanic Gardens,

walk in the Zoological and Eden Gardens, and make some excursions into the densely wooded environs, where Bengalee village-life may be well studied. If he has had no leisure or opportunity to pass from Delhi to Simla, or from Bareilly to Naini-Tal, he should not miss the chance, of running up from Calcutta to Darjeeling in order to behold something at least of the glories of the Himalaya. Although the great peaks of Kanchanjanga and Chumlahari are many long leagues distant from the station, the neighbouring scenery is indescribably magnificent, the eye being dazzled by the white Sierra of snow (five miles in altitude) connecting those two mountain monarchs. Sir William Hunter writes of the lower ranges: "here the rhododendron grows to a forest tree, the deodar rises in stately masses, and thickets of bamboo, with their graceful light green foliage, beautify the lower valleys. Higher up, the glistening grey ilex, the mountain oaks with their brown leaves, the Himalayan cedar, drooping silver firs, spruces, pines, and the varied foliage of the chestnut, walnut and maple, blend together; not to mention a hundred trees of lower growth, hung with bridal veils of clematis in spring and festooned with red and yellow creepers in autumn. All these form, together with patches of white medlar blossom, a brilliant contrast to the stretches of scarlet and pink rhododendrons. At harvest-time crops of millet run in red ribbons down the hill sides. The branches of the trees are themselves clothed, in the damper regions, with a luxuriant covering of mosses, ferns, lovely orchids, and flowering climbers."

If our traveller has arrived in Calcutta about the middle of January he will now have plenty of time to take the steamer for Madras and Ceylon, returning to the mainland at Tuticorin from Colombo. In the month of February the Bay of Bengal was never known to be visited by a cyclone, and almost always lies placid as a mill-pond, so that the floating turtles and flying fish alone break its vast tranquility. The trip down the Hooghly, past the perils of the "James and Mary" and Diamond Harbour, is interesting, nor will landing be difficult in this season at Madras, a bright and pleasant Presidency Capital, with a large and lively population. The passenger will here have time to visit the beautiful green suburbs, to walk on the Marina and inspect the Arsenal, and Government House Gardens. The Madras

snake charmers and jugglers are perhaps the most famous in India, and he should try to see their singular egg trick. From Madras a short voyage wafts him round the east coast of Ceylon to Colombo, whence he can run up through the most bewitching scenery to Kandy, the capital of the lovely island, a town well worthy of a visit, if it were only for the renowned Temple of the Tooth, where a Buddhist service should be attended, and for the wonderful Botanical Gardens at Paradenia, richest, perhaps, in all the world for the floral splendour and vegetable variety. But, indeed, Colombo itself, and the whole island, is one great garden of lavish and irrepressible greenery.

Returning to Colombo, a traject of eighteen hours across Palk's Straits will land the tourist at Tuticorin, not a very charming place, but a terminus of a line which will take him back, if he pleases, to Peshawar itself. Yet if our tourist contents himself with journeying towards Bombay for the home voyage, he will now aim for the beautiful Nilgherrie hills, touching on his way at Madura and Trichnopoly. The former town contains some of the most striking religious buildings of Southern India, especially the Choultry of Trimul Nayak and the great temple of Minakshi, or the fish-eyed Parvati. Hereabout are to be encountered those exquisite little Guini bullocks, milk-white and perfectly proportioned, but not bigger than a mastiff. At Erode Junction our tourist will diverge to Metupolliam, to make the ascent of the Blue Mountains and to visit Ootacamund, that "island of health lifted 8,000 feet into the upper air of India." This is a sort of Indian Switzerland, a temperate table-land from which you look down upon peaks, surrounded by a sea of clouds and a wilderness of glowing tropical vegetation. Here, too, may be studied the Todas, specimens of the aboriginal people of India, and good shooting may be enjoyed with a little trouble. From the picturesque and salubrious Blue Mountains many travellers may wish to pass by Mysore, and the charming station of Bangalore, and so onward to Dharwar, Goa, and the Deccan. If it be intended to visit Hyderabad, the tourist must retrace his steps as far as Erode Junction, and, passing close by Madras again make his way to Gondal and Wadi. From the former junction Goa can be easily reached, whence a pattimar will take one by water to Bombay, or the Belgaum Road and Railway will conduct one by land. From

the latter (Wadi) a short run brings us to the Nizam's capital, one of the most characteristic cities in India, and situated near the strong British station of Secundrabad.

Hydrabad is the most martial looking place in India. "It is hardly less the fashion," remarks the volume already quoted, "to wear pistols, sabres, daggers, guns and spears in the Char Minar than to carry umbrellas in Piccadilly. . . The Muslim 'masher' as he caracoles down the bazars strokes his moustache with the blade of his sword. The noble on his elephant lays a crooked twlawar across his knees; the messenger goes down the street with the letter which he is to deliver stuck into the sheath of his silver-hilted knife. The dealer squats with a lapful of daggers rattling against his rupees, and every fifth or sixth shop sells deadly weapons. . . The armourers will show you *phurdars*, or watered blades, worth 5,000 rupees; *serohis*, with edges viciously curved; *abbassis*, a sort of Persian rapier; *asils*, *nimchas*, *tesahs*, *kirichis*, *dhopes* and *nawaz khanis*, these last being murderous looking scimitars, which have the outer edge of the lunette sharpened. Their blunderbusses bear fancy names also, such as *sher butcha*—'tiger's child',—and *saf shikan*—"line sweeper"; and then there are *jambias*, with handles made of the camels' sinews; *sikkins*, carried by Arabs; *katars*, affected by Pathans; the *pesk kabz* worn by Rohillas, together with little villainous knives named *bichhwas*, or scorpions, and *karolis*, tiny implements of anger and hatred, which you can hide in the palm of the hand; *marus*, wrought of

black buck's horn; and the savage-pointed *chbura* and crooked *safdra*." Thirty hours railway journey from the Nizam's capital, through Sholapore and Poona, lands us in Bombay again, after a round if the track here indicated has been followed—of some 6,000 miles.

Of course, there are many most interesting places and sights which cannot be so much as mentioned in this brief sketch of the attractions presented by India to the tourist. By taking the homeward-bound steamer at Calcutta and foregoing the voyage to Ceylon and the run through southern India, a much larger time might be devoted to the North-West, to Central India, to the Himalayas and to such sport as the cold weather offers. The traveller might then get a taste of district-travelling with tents, which has been brought to the perfection of a fine art by Anglo-Indians. If time and programme only permitted Goa ought to be seen, the Malabar coast, the Mahratta kingdom, the Bikaner desert, the Indus, with Kashmir, the Punjab cities and rivers, Orissa and the Cuttack Coast, Assam and Burmah. Most of our readers, however, will be limited for time to the boundaries of the cold season and will wish to return before the great heats set in upon the coast and the Red Sea. They must be contented therefore with believing that nobody can know or see, except in the space of many years, all that India has to furnish of famous, curious, beautiful, and interesting scenes and localities.

H. A.

MAHADEV GOVIND RANADE: PATRIOT AND REFORMER—A STUDY.

By MR. K. NATARAJAN, B.A., EDITOR.
Indian Social Reformer.

I.

The latest addition to the *Builders of India* series (published by the Association Press, Calcutta) is a volume on Mahadev Govind

Ranade by Professor James Kellock of Wilson College. The book comes at an opportune moment as the principles for which Ranade stood are beginning slowly to re-assert themselves after a brief but almost total eclipse

by the Non-Co-operation movement. Ranade did in Western India what Raja Ram Mohun Roy did in Bengal. In fact, he was the Raja's lineal successor in the building-up of modern India and drew one-half of his inspiration from him, the other and the larger half being derived from his own native soil of Maharashtra. If he lacked the intensity of the Raja's fervour in the reforms for which he worked, he made up for it by the wider range of his interests and by his more practical grasp of the issues of modern progress. The Raja was an original genius and a pioneer who had to hew his way through the jungle of medieval superstition: Ranade was one of the first and finest flowers of English education in the Bombay University, and he had the further advantage of being born in a society which under the stress of political and military necessity had to a large extent emancipated itself from the more oppressive impositions of medieval Hinduism. Both Raja Ram Mohun Roy and Ranade believed that British rule was a providential dispensation but with one difference, namely, that while the Raja regarded it as a boon and a blessing, Ranade was more inclined to think of it as a discipline which had been prescribed for us in order to lead us in the path of civic and national duty. Both the Raja and Ranade were greatly influenced by their study of the Bible and in nearly the same manner: it stimulated their study of Hinduism and brought into relief its essential principles as distinguished from the mass of beliefs and practices that constitute the popular religion. One other point of difference may be mentioned: the Raja re-acted more violently against the religious than the social or political institutions of his time, whereas Ranade's attention was more evenly distributed among all phases of national progress.

Ranade had no faith in the method of rebellion in any sphere of life. He was a firm believer in historic continuity, in the necessity of linking up the present with the past in order to make progress a living force and not a mere superimposed weight on national life. He totally distrusted sudden and revolutionary changes and profoundly believed in slow and steady endeavour as the only sure means of effecting beneficial and permanent changes in a nation's life. Above all, he had an instinctive repugnance to methods of disobedience. These principles he consistently applied to all problems—personal and national—with which

he had to deal. He loved truth passionately but he believed in the truth of the wise saying that he who makes truth needlessly unpleasant is the worst enemy of truth. He also realised that truth like life has to be introduced into the world in minute, almost infinitesimal, quantities and that it is the grain of mustard seed that grows into the great tree which gives shelter to a multitude of truth-seekers. All these traits in Ranade's character are illustrated by incidents recorded in Mr. Kellock's interesting book. In the selection of them as well as of the quotations from Ranade's writings, speeches and private conversations, the author has shown admirable discrimination. In fact, to a large extent, he has let Ranade speak for himself through his book which is, therefore, as much a message as a biography of the illustrious thinker.

The difference between one man and another is mainly whether he has any fixed principle by which he consciously endeavours to guide himself in the transactions of life, or whether he is content to be guided by the circumstances on each occasion as it arises. In the case of the first type, we can discern through all vicissitudes a golden thread running through all his actions however diverse they may seem on the surface while in that of the latter, we have to look for a clue in the surrounding circumstances of the time. The presence or absence of this power of self-direction, marks one as a man of character or as a creature of circumstances. Ranade, as we have said, firmly held certain principles, and he adhered to them in all circumstances and spheres of life. In a letter addressed to the *Indian Social Reformer* soon after he became a Judge of the Bombay High Court, Ranade indicated his exact position in regard to the problems of life and conduct created by the impact of modern thought on Indian culture. It was written in reply to a comment on his speech at a memorial meeting in honour of Telang:

"In human affairs," he wrote, "it is not true that our past is always dead and buried, as you seem to suppose. Nothing that we have done is really dead. Nothing that our fathers have done is dead for us. It is a living force, which drags us upward or downwards, and one has to choose between the two. Your present is not all yours. It must accumulate, and overweigh the old past record of your and your forefather's actions. In the case of gifted men this is possible,

and that is our hope and salvation. If to resolve were the same things as to act, life would have no difficulty, and no discipline. You are not strictly correct when you think that men like Mr. Telang paused and halted from want of earnestness or from fear of offending people. *Those who live in the past secure popularity. Those who bury their past obtain ease. Men like Mr. Telang and others obtain neither ease, nor popularity, by the very fact that they can neither hold by the past, nor forget it altogether.*" (The italics are ours.)

We are better able to appreciate Ranade's position at this distance of time than when the letter was written more than thirty years ago. Ranade, like Telang, regarded filial obedience as the first duty of man. The marriage of Telang's very young daughter which had called forth our comment was brought about in the discharge of this duty. Mr. Kellock narrates the circumstances in which Ranade himself married a young girl of 11 years as his second wife after the death of his first wife in obedience to the imperious orthodoxy of his old father who brushed aside all his son's protests. Mr. Kellock writes:

Ranade insisted that he did not desire to marry again. He begged his father to remember that he was no longer a child, but a grown-up man of 31 years, and ought not to be coerced. He tried to remove the fear that was at the back of his father's mind by offering to give his word not to marry a widow. But the father was adamant against all argument and appeal, and indeed he seemed merely to be angered by the unwillingness to render immediate and unquestioning obedience. Ranade saw that the only alternatives were acceptance or open breach. Finally, he submitted, saying, "Alas, that you will not listen to me, yet it is my duty to do what you say."

Having failed in his attempt to persuade his own father, Ranade resorted to a bit of innocent diplomacy and tried to dissuade his would-be father-in-law from giving his daughter in marriage to him.

Ranade said to him, "Have you with your eyes open considered giving your daughter to me? You are an old landed proprietor, and I am a social reformer, belonging to the widow-remarriage party. Though I may look robust, yet I am defective in eyes and ears. Besides that I am going to visit Europe and I shall not do penance for it when I return." But Ramabai's father replied that he had been told

everything and that he was resolved to give his daughter.

Perhaps the old landholder knew that his future son-in-law's sense of duty to his young wife, when once he was married to her, super-added to that of his duty to his orthodox father, would effectively counteract the tendency towards active social reform in Ranade. And he was right. Ranade not only never went to Europe, but he also submitted to penance when he took a cup of tea at a Christian Mission House.

Frustrated in his attempt to avoid or even to get postponed his marriage to a young girl, Ranade with characteristic determination set himself to make the best of the situation. Professor Kellock records Ranade's first talk with his wife after the marriage ceremony:

"On the evening of the day when his new father-in-law had departed home, he called his wife and said to her, 'You have been married to me, but do you know who I am, what my name is and so on?' She told him what she knew about him and then he asked about her home affairs. He then enquired about her reading and writing, but found she was entirely ignorant of these things. So that very night he had a slate and pencil brought and taught her the first seven letters of the alphabet. Ranade thereafter made a practice as regularly as possible of devoting two hours each evening to teach her."

Mrs. Ranade's education progressed rapidly and she has herself given to the world in her *Memoirs*—the first book of the kind written by a Hindu woman—the experiences of her married life. There can be no doubt that by attending to her education, Ranade saved himself to a very large extent from the domestic conflict which is a harassment to public men whose wives live in a world altogether different from their own. Not that he had no domestic troubles. He had plenty of them as appears from a letter to the late Mr. Malabari quoted by Professor Kellock:

People find fault with us, even abuse us, for half-heartedness, for our apparent want of fire and enthusiasm. God only knows that in our households we are perpetually at war with our nearest and dearest. We struggle and strive to do our best, and have perforce to stop at many points, when we fear the strain will cause a rupture.

But this domestic strife was not between husband and wife but with Ranade's large

household of relatives. Professor Kellock gives an illustration. Mrs. Ranade, at her husband's instance, read a paper in English at a public meeting called to promote the establishment of a Girls' High School in Poona. At this there was an uproar in the family.

Though Ranade knew well what went on, and though he was head of the family, he did not rebuke the elder women nor tried to suppress their stupid conduct. He bade his wife do what they told her without talking back to them, and urged her never show them rudeness or stubbornness. His aim seemed to be to build up in her the same enduring yet independent spirit that he himself possessed. For he had the power of receiving abuse and misunderstanding without bitterness and yet without deviating from his chosen course. Only his wife, of all the members of Ranade's large household, really understood and sympathized with his spirit.

Ranade was more fortunate in this respect than other reformers who have found themselves bereft of the sympathy and support even of their wives. And it is probable that if Ranade had been less uncompromising than he was in giving practical effect to his principles, he might have had to do with less even of his wife's sympathy and understanding which he was able to secure, for Mrs. Ranade had a mind of her own, as those who knew her in later life had occasion to realize. And we rather think that notwithstanding the precepts and example of her great husband, she did not acquire to the same extent the power of enduring abuse without bitterness. Ranade carried the same principles into social and religious reform and politics as he applied to his domestic problems. He accepted the social order in which he was born and brought up and strove to improve it by propaganda to educate the masses of his people rather than by action which might create alarm and confusion in their minds. He accepted British rule likewise as a heaven-sent dispensation to train the people of India in the recognition and discharge of civil and political duties, and worked without intermission to correct its defects and increase its benefits by exposing its drawbacks in a spirit of sympathy and co-operation. His watchword in all things was "Duties" not "Rights." Many of the problems which seemed insoluble in Ranade's time have solved themselves. But the principles, which he proclaimed and exemplified in his own life and conduct, can never

become stale or obsolete as they were derived from a wide range of study and reflection, illuminated by the most massive intellect which India had produced for nearly a century.

II.

We have dwelt above on the domestic aspect of Ranade's reform methods and concluded by briefly stating that he carried the same principles into social and religious reform and politics. In the place of his father in his domestic economy, he placed Hindu society and established government in the social and political sphere. He argued, remonstrated, protested, but would not break away from them. "Alas, that you will not listen to me," he said to his father when he would not even consider his son's plea to have his second marriage put off, "yet it is my duty to do what you say." In his letter to Malabari, he wrote regarding the charge of half-heartedness brought against reformers of his type: "We struggle and strive to do our best, and have perforce to stop at many points, when we fear the strain will cause a rupture." The reformer should never relax his efforts to widen the limits of freedom in society and the state, but he should see to it that the connection with society and the state is not strained to breaking-point. This is the essential condition of all national progress. It is easy for the reformer to throw off his allegiance to his family, to his society, to his state. He may obtain relief for himself by such a course but society and the nation are not benefited by it. Those who accept unquestioningly the existing system—to adapt Ranade's words—obtain ease. Those too who reject it altogether gain the same end and, in politics, even a certain amount of applause for their seeming heroism. Those who cannot do either of these things, who remaining within the system work strenuously to change it for the better, must be content to do without either ease or popularity. Nothing is a more sure test of deep thinking than that its conclusions drawn in any one sphere can with very slight modification be applied to all spheres. The particular is at all times close to the universal, never loses touch with the universal. Ranade belonged to this class of thinkers, and his ideas, therefore, only gain additional significance by the process of time and the unfolding of new problems in the course of a people's evolution. It would be a mistake to suppose that this

method of reform was to any considerable extent the outcome of merely temperamental and sub-conscious influences in the case of Ranade. They had, no doubt, their origin deep down in the race consciousness of the Mahratta Brahmin in whom the cosmic speculation of the Upanishads had been brought into relation with the practical problems of government and empire by the great part played by Maharashtra in the Hindu renaissance in the seventeenth and eighteenth centuries, which, after a necessary pause to absorb the lessons of constitutional progress under British tutelage, is starting again by the pressure of its own momentum. But Ranade was not the man to obey a blind impulse unless it had the sanction of his reasoned conviction. He had convinced himself by his deep study of Indian history that the method of assimilation, and not that of rebellion, is the one most congenial to the genius of the Indian people and, therefore, most likely to yield lasting results. That study had also produced in him a profound faith in his country's future. People who have no such deep-rooted faith in the destiny of India are naturally upset if this or that reform movement on which they had built great hopes happens to miscarry. But Ranade was too well grounded in the laws of social evolution to be disheartened by occasional failure. He knew that failure and success have no meaning, that, in fact, they are nearly synonymous in the long process of a people's development. Here is his declaration of faith:

I profess implicit faith in two articles of my creed: this country of ours is the true land of promise; this race of ours is the chosen race. It was not for nothing that God has showered His choicest blessings on this ancient land of Aryavarta. We can see His hand in history. Above all other countries we inherit a civilisation and a religious and social polity which have been allowed to work their own free development on the big theatre of Time. There has been no revolution, and yet the old condition of things has been tending to reform itself by the slow process of assimilation.

In claiming for his country that it was the true land of promise, Ranade was only re-iterating the assertion of the Vedas—an assertion incompatible with the theory of an invasion of India from without by the Vedic Aryans. Apart from the natural gifts of the country, the fact that India, alone among the countries of the world, has been the rallying-point of all the

ancient creeds and cultures—Jew, Christian, Parsi and Mahomedan, as well as Hindu and Buddhist—where they have been able to live their own lives unmolested by the dominant creed or culture—is itself a sufficient reason for the claim that India is destined to be an epochal centre in the history of man. So much as to Ranade's faith in the future of his country. As to the methods by which she has guided herself in the past and should guide herself in the present and the future, he held:

The history of this great country is but a fairy tale, if it has not illustrated how each invasion from abroad has tended to serve as a discipline of the chosen race and led to the gradual development of the nation to a higher ideal, if not of actual facts, at least of potential capabilities. The nation has never been depressed beyond hope of recovery, but after a temporary submerging under the floods of foreign influence, has reared up its head—absorbing all that is best in the alien civilization and polity and religions."

Such was the faith and such the methods of Ranade which he systematically applied in the several activities in which he did pioneering work for his nation's progress. These activities covered all the important departments of national life—religious, social, political and industrial. He attached the greatest importance to religious reform, because, as he told a friend who advised him to leave religion aside as it led to conflicts with the orthodox community, this is the land of religion and even if you tried to run away from religion, religion will follow you wherever you went and whatever you did. Professor Kellock touches lightly on Ranade's religious position for obvious reasons. "His ethical outlook and practice," he writes, "were so markedly Christian in tendency, that the old theologians would undoubtedly have dubbed him an example of the *anima naturaliter Christiana*. He always maintained, however, that he was a Hindu, and asserted that the Prarthana Samaj, having rid of the system of the false excrescences of ages, represented the true Hinduism." There is a delicate suggestion here of demur to Ranade's claim. Ranade would have been the last to deny that the influence of the life and teachings of Jesus Christ has profoundly influenced Indian religious reform. But he and other Hindu reformers hold that the contribution of Christian influence is rather in the nature of watering the soil than supplying the seed of spiritual ideas.

The distinction has ceased to have any practical significance and Professor Kellock has wisely refrained from dwelling upon it. This note of restraint marks the whole Life and

makes it a model biography and at the same time a reliable picture of the social and political conditions amidst which Ranade lived and worked.

SWAMI SHRADDHANAND: IN MEMORIUM.

I.

By MR. G. A. CHANDAVARKAR, B.A., M.R.A.S.

The death of Swami Shradhananda under the most tragic circumstances deprives India of one of her most self-sacrificing sons, whose genuine devotion to her cause was only equalled by his sincere selflessness and sturdy optimism. The process of nation-building has all along been a supremely difficult task all the world over, but particularly in India, the meeting-place of so many varied types of civilisations and cultures, the problem with all its complexities and insurmountable racial and communal perplexities, assumes a more serious aspect. The stately architecture whose foundations are to be truly and well laid calls forth the supreme energies and unbounded skill of many a prince of architects. The ordinary tools and appliances are to be laid aside and the great engineer amidst the onrush of conflicting cross-currents must go on summoning courage and faith. Of these two virtues Swami Shradhananda had a large share.

Of Swami Shradhananda's exact position in the hierarchy of India's benefactors, there is a divergence of opinion bound to exist and for a long time to come, it may mark a division even among the most impartial judges. But as we go on through life, one has to look more to merits than to flaws in a man. To his faults we need not be blind. Likewise to his virtues we should not be indifferent. Impatient critics and irreconcilable prigs may view the Swamiji's work as narrow and communal. Likewise hasty enthusiasts may hurry into high and final comparatives and superlatives and indulge in panegyric estimates savouring of monstrous exaggeration. Amidst these conflicting conten-

tions, let us, however, be content with one or two plain observations in the humbler positive degree.

Lala Munshiram, for that was his earlier name, was enjoying a lucrative practice at the Jullandhar Bar, and what is it that compelled him to give it up for a humbler but nobler field of action? How many of us, we ask, in all sincerity of purpose, are ready to give up money-earning professions and take to paths, at times 'dangerous' to tread, of service to the community? Power and pelf, name and fame are tempting goddesses at whose shrines we, so many of us, burn incense, week in and week out. But Lala Munshiram was made of sterner stuff. The preachings of Swami Dayanand Saraswati infused a new life into the sinking skeletons of the young men of the Panjab, the land which gave birth to Guru Nanak and lo! the magic wand began to work wonders. Men like Lala Hansraj and Munshiram responded to the clarion-call and dedicated their lives to the cause of education, in the Panjab, a cause nobler and holier than which it is difficult to imagine. Ignorance, they felt, was at the root of all evil in the country. The former guided the destinies of a first-grade college—the Dayanand Anglo-Vedic College—at Lahore and numerous English High Schools, while the latter girded up his loins to run the Gurukula Institution, an academy of a new and a wonderful type, now situate in the Kangri Village at Hardwar. Modern educational reformers do pooh-pooh the idea and leaders of thought in those days did not and could not, sympathise with the ideals embodied in his schemes. But come what may, Lalajee toured round the country and collected vast sums of money, till at last he founded the *Ashrama* wherein both

the teachers and the taught live together, each Brahmachari for over 17 years leading the life of a strict celibate. This revival of *Brahmacharya* stands for the harmonious development of all the faculties of a man, physical, moral and spiritual. In India, if we mistake not, that was the first 'officially unchartered' Vernacular University where Hindi is the medium of instruction throughout even the college classes and where English and modern sciences too are taught, 'far from the maddening crowd's ignoble strife' but in direct communion with Nature, so beautifully embodied in the majestic Himalayas and the superfine scenery of the mighty Ganges. Whatever the future of the graduates of this University may be, can it ever be denied that the ideals governing the action of Lala Munshiram were not sublime and glorious? To these ideals of working out the educational salvation of our countrymen Swamiji lived the life of a benefactor and alas! died the death of a martyr at the hands of an assassin.

Another thought that seemed to be agitating the fertile brain of the Swami was the decadence of the Hindu race. Year after year, he found that the race was dwindling, the descendants of the Rishis like Kanada and Gautama were in the firm grip of poverty and superstition and in the land *Varnashrama Dharma* was no longer a living force. Many followers, he argued and perhaps not wrongly, of Hinduism, were forsaking their religion and joining the folds of alien systems of thought and creeds, without realising the beauties of the Vedic Religion. To arrest this decay he started the *Shuddhi* and the *Sangathan* movements and sacrificed his all, including his life, to these causes. It is because of these two movements in which he took a prominent, nay a pre-eminent, part that his activities are subjected to a cross-fire of ruthless criticism. Herein also we should look more to the motives of the man, than his idiosyncrasies. He held—and was he wrong?—that these movements were *defensive* and not *offensive*. And it is always natural that even defence needs heroism of a worthier type and Swami Shradhananda exhibited it in the highest degree possible.

To sum up, then, the life of the late lamented Swamiji was a life dedicated to the noble cause of his country, religion, *Dharma* and his less fortunate brethren. As a *Sanyasin* he was a *Karma-Yogi*—and led a life of

heroic action and disinterested service. A man of great ideals he was and many more amongst us of high ideals there may be, but his greatness consisted in the sacrifices he made in unflinchingly following those ideals up. His life was an embodiment of simplicity and serenity. 'Love even thy enemies' was the first motto of his Tolstoyian Code. 'Back to the Vedas and Nature' was his war-cry. 'Elevate the Depressed' was his religion. 'Revive the Vedic Dharma' was his politics.

Of his 'political' views we plead ignorance and of his religious views we humbly claim abundant and personal knowledge. *Shradha*—Faith—he abundantly had in the greatness of God and country and *Ananda*—Bliss—he enjoyed immensely in partaking of 'the eternal fount of Eternal Love'—Love to his fellowmen was his Love to God. For, after all, God is Love. May his soul rest in God's Bosom, in peace and harmony, which were denied to him in this globe of ours!

II.

By MR. N. GUPTA.

The martyrdom of Swami Shradhdhanand has ensured for him a permanent place in the revering memory of the people of the Punjab and India. I met him shortly after I had assumed the editorship of the *Tribune* in 1891. Lala Munshi Ram as he then was struck me at once as a dominant and forceful personality in the public life of the Punjab. He was a lawyer at Jullundur and the leader of what is known as the vegetarian section of the Arya Samaj. I met him at the anniversaries of the Samaj and had many opportunities of exchanging views with him. Many cultured and earnest leaders of the Arya Samaj were associated with the Dayanand Anglo-Vedic College movement, but Lala Munshi Ram stood apart, an original thinker endowed with a vigorous and assertive mentality. He was a splendid specimen of the manhood of the Punjab, with a tall and well-built figure, a lofty forehead, deep-set and penetrating eyes and a full and flowing beard. Individuality and firmness of will were stamped on his face, and he has left behind him a record of achievement as noble as it is unique.

Lala Munshi Ram's career was a series of progressive attainment and sacrifice. The duplication of the existing system of university education did not appeal to him and the

ancient ideal of associating education with *Brahmacharya* appeared to him the best way of training boys. The Gurukul at Kangri, Hardwar, will stand as a lasting monument to his powers of organisation and his successful revival of the ancient Aryan ideal of moulding the intellect and character of the young. No better or more appropriate surroundings or site could be chosen for such an institution. This academy, now famous throughout India and beyond India, stands on the bank of the Ganges, where that sacred river reaches the plains, and the music of the swift-flowing waters is heard by the scholars to-day, as it was heard by the Rishis and their disciples thousands of years ago. The sound of the bustle and strife of the world does not reach this region of peace, and the beauties of nature have a stimulating and soothing effect upon the mind and the imagination. Another highly educative influence is the endless stream of pilgrims to Hardwar and Kanakhal, men and women from all parts of India filled with the exaltation of a faith coming down from the ages, ignoring all suffering and privations, with their hearts set upon accomplishing the one object of their quest. What could not such concentration and unflinching strength of will accomplish if turned in another direction?

As Governor of the Gurukul, Mahatma Munshi Ram never relaxed his efforts until that institution had attained almost a world-wide fame. Visitors from Europe and America came and saw the institution and spoke of it in terms of high praise. High officers of the Education Department in India have written of the Gurukul as an ideal resident university. The scholars live a simple and austere, but by no means isolated, life. There is physical, intellectual and spiritual instruction, and the Gurukul turns out young men of formed character, deeply religious and self-reliant. But even this splendid institution did not absorb the entire energy of its Founder and Governor. His dynamic and ceaseless energy ever sought new avenues for serving his people. As the leader of the Wachhowali Arya Samaj, he had organised the Shuddhi movement and willing converts from all other religions were admitted into the fold of the Arya Samaj. There could be no possible objection to this propaganda, for every religion is entitled to urge its claims to the allegiance of other people, and if Hinduism does not admit any converts it is no reason why the

Arya Samaj, or any other body of reformers should follow that example. The great Arya Samajist leader was never offensive or provocative in his methods or public utterances, though his zeal and earnestness were always obvious.

The spirit of self-sacrifice that distinguished him, led him ever forward in the path of renunciation. When he established the Gurukul he gave up his profession as a lawyer. When the Gurukul was firmly established, he completed the process of renunciation by becoming a Sanyasin and assuming the name of Swami Shraddhanand. But his activities never ceased. He worked untiringly for the uplift of the untouchables and the down-trodden, he identified himself with the Hindu Sangathan movement, he worked for the reclamation of the Malkanas in the Province of Agra. At the same time he was firmly opposed to communalism in any form. In fact, all his varied activities were always constructive and never destructive, and he sought always to conserve and broaden the foundations of ancient faith to which he belonged, without ever seeking to injure any other cause. And now he has made the supreme and final renunciation, and accomplished the last great act of love by laying down his life for his country and his people.

That last act of tragedy when the venerable Swami, who had already passed the allotted span of human life, was killed while lying in bed, slowly recovering from an attack of serious illness, was the crowning glory of martyrdom. What boots it to consider what was behind the hand that set the martyr's crown on his head? How shall it profit us to speculate whether the assassin was an unhinged fanatic, or the hireling of an organised conspiracy? Somewhere the thought-wave originated and armed the murderer with a revolver, and helped his finger to pull the trigger. Let us hold fast to our own ancient teachings and repudiate the Mosaic law of retaliation and vengeance. Let the law of the country take its course. Swami Shraddhanand has been killed, but who can kill his work, the immortal example of his, noble, heroic, and selfless? It was at Delhi that the Swami bared his breast to the bayonet of a threatening Gurkha soldier and it was at Delhi that he was overtaken by a violent death. But his living and deathless spirit is moving among us, pointing the way to the final triumph and everlasting peace.

Naturally the assassination of Swami

Shraddhanand has recalled the murder of Pandit Lekh Ram, a preacher of the Arya Samaj, at Lahore in 1897. I was at Lahore at the time and I well remember the widespread feeling of horror produced by that treacherous and deliberately-planned murder. It was perpetrated in broad daylight and yet the assassin practically vanished into thin air, for he was never traced or apprehended, and may be living to this day. But no great cause suffers by such wanton and cruel crimes. I fully realise that the times are very different from what they were thirty years ago, but time makes no difference to the wisdom of our ancient teachers, and a blood feud or a vendetta does not wipe out a crime. Shall we proclaim through the length and breadth of the land that the voice of the martyrs' blood crieth unto us from the ground? Not so. Let us rather think of the other saying that the blood of martyrs is the seed of the church. May the blood of the last of the Punjab martyrs be the seed of an Indian nation!

III.

By MR. ASAF ALI, BAR-AT-LAW

A great apostle of rediscovered Hinduism has passed away, and Hindu India is the poorer by his lamentable loss. Following in the footsteps of his great preceptor, Swami Dayanand Saraswati, he kept the torch of rational reform alight, and within the province that was given him, he made the best use of his powers and opportunities. Not a mere dreamer of abstract ideas, he translated his dreams into pulsating life, and has left an abiding monument of his practical genius in the unique educational institution, the Gurukul. Of his pioneer work for the uplift of the centuries-old helots of Hindu Society, practical results are just beginning to engage the serious attention of Hindu leaders in the knotty problems of the Non-Brahmins of the South, and the suppressed untouchables of the other parts of the Indian continent. The redemption of the widows, the waifs and strays, and the ostracised shall constitute another brilliant chapter of his teachings and achievements when his biographer begins to collate the work of the departed Swami's life.

It was late in life that he sought relief, after colossal labours, in his Himalayan hermitage on the picturesque bank of the cerulian Ganges, under the lowering brows of snow-capped hills,

in what he had planned to be his retirement and opportunity for calm meditation; but when in 1919 he found the liberties of the people seriously menaced, and later on brutally assailed in the Punjab, following the historic example of his forbears, the savants of India, he rushed to the rescue, and threw himself heart and soul into the memorable movement which shall go down in history as the first serious attempt of the people at emancipation. As an intrepid fighter, and an outstanding figure of those days of never-fading memory, his name will be mentioned in the annals of India's great bid for revolution with admiration and respect.

In personal distinction his engaging amiability, unrestrained candour, remarkable powers of organisation, characteristic sympathies, deep understanding of the springs of human action, command of a wide range of religious and social problems, and a progressive outlook in politics, entitled him to an eminent place in the pantheon of the great men of India. As a friend he was loved for his loyalty, and as a foe he was respected for his fairness. Unsparing in service to the afflicted and the oppressed, he was relentless in his campaigns against what he regarded subversive of the fundamental rights of the people. Once having dedicated his life and gifts to the service of the Hindu Society, he offered the flower of his soul at the altar of his *dharma*. A man of high ideals and inexhaustible reserves of driving-force, the worthy example of his high-souled renunciation for a noble cause will continue to inspire those who aspire to the service of any section of mankind. The hand of a homicidal maniac has ended a great career, laden with lasting fruits of selfless labours; and destined to endure in the memory of coming generations. Humanity will take long to conquer antipathies born of differences of opinion, and divergence of views, and to usher the millenium of perfect tolerance, and fruitful co-operation; but the tide of passionate hatred of persons and communities which is sweeping over our unfortunate country is gathering force from the unrestrained expression of contempt for every thing and person that is not in complete consonance with the predilections of any particular person or community. So long as this campaign of unbridled vilification continues to form the staple of the "pabulum" catered by our press and platform orators, there can be little hope of arresting the impulsive outbursts of riots and worse outrages,

sporadic in themselves, but otherwise the source of immeasurable mischief. The responsibility of the Government, and more especially of our leaders in this respect grows heavier every day, by want of effective action. In any case, I hope under the shadow of the tragedy that has overwhelmed us to-day, our leaders will set to work in all seriousness to save the country from crashing down the dangerous precipice of distrust, hatred and intolerance, over which some of the most responsible of our leaders are rushing about in their zeal to attract attention to themselves.

It was in 1912 that I first had the privilege of meeting Mahatma Munshi Ram of Gurukul fame, at an annual function in Delhi. I had recently returned from Europe, and was too deeply imbued with Western ideas to grasp the deeper significance of the movement of which Mahatma Munshi Ram was the distinguished captain. He struck me, then, as a quiet, unassuming and somewhat retiring sort of man, who was too deeply absorbed in his own thoughts to have time to think of other things or persons. It was many years afterwards that I found myself in a position to comprehend the real range of the objects of that institution. This was but only a passing acquaintance, and I never imagined that it would one day ripen into personal cordiality. In 1918 when the Congress held its session for the first time in Delhi, Swamiji had removed himself to Delhi, and was elected a Vice-Chairman of the Reception Committee and as one of the Joint-Secretaries I had frequent occasions to work with Swamiji, and saw a good deal of him in those days. His engaging frankness, and infectious goodwill, and courtesy and genuine friendliness soon brought me within the orbit of his sympathies, and genuine relations, on his side of elderly kindness and affection, and on my side of respect, sprang up between us, and endured unimpaired till the last day despite wide and vital differences of opinion on many subjects. In 1922 on being transferred from Delhi to Mianwali Jail, it was a matter of genuine pleasure to me to meet Swamiji there, while he was serving the last quarter of his sentence. On entering the gaol precincts, another old and dear friend of mine, after welcoming and embracing me as political colleagues in gaols used to do in those days of happy unity and common ideals, said: "And you will be happy to learn that Swamiji is also with us in

this section. I simply rushed off to his cell, where he welcomed me with outstretched arms and after a hearty embrace bade me take my seat next to him. Mianwali is a cellular jail, and each prisoner has a cell to himself, and is generally provided with a mat and a pitcher. But political prisoners were allowed to mat the whole cell at their cost, and were given one candle each for light every night. Swamiji indulged in the luxury of matting the entire length of the cell with a Mianwali mat of coloured pattern supplied by one of his admirers. But he had done so for the benefit of other co-prisoners who comprised a little colony of some 75, including Sikhs, Hindus and Mussalmans. There were two divisions of this colony, one owed allegiance to Baba Gurdit Singh and generally sulked apart while Swamiji was there. And the other had attached itself to Swamiji. Some of the latter used to congregate in Swamiji's cell every morning and evening to listen to his rendering of *Ramayana*, and lectures on *Gita Rahasya*. It used to be a very illuminating talk: for Swamiji, besides being a profound scholar of Hindu literature and philosophy, was also a great student of Persian and Urdu. He often used to draw upon the famous *masnavi* of *Maulana-i-Ram*, and the works of other Persian poets and thinkers. I borrowed his copy of *Gita-Rahasya*, and he often came into my cell, and when we did not discuss politics or Hindu philosophy he discussed Persian poetry with me. Noticing that I was ill and anaemic at the time, he showed great tenderness to me, and carefully selected a sunny cell for me, and spoke to the Superintendent and the Jailor, who had a great regard for him, about my diet, etc. We had long and memorable talks about a variety of subjects, of which a *resume* may be of some interest some day. He was the centre of a circle of friends, who occupied themselves with useful study. And often he acted as the *pater-familia* of this little family. After my arrival there, they constituted another literary circle for the benefit of budding poets, and Swamiji gladly attended its poetical sessions, by way of encouraging our efforts. We celebrated one or two festivals also while he was in our midst, and organised them on a comparatively lavish scale, making inter-dining the special feature of these functions. It was a custom with us, to meet together on the platform meant for a common dormitory in summer, on occasions when a common con-

sultation was necessary, or on the occasion of the release of a fellow-prisoner, when we used, in a way, to fete him, and charge him with messages for the world outside. Suddenly and all unexpected came a day when the jailor announced the release of Swamiji. It was a day of mixed feelings. We were happy that the aged and ailing guru was about to leave the prison-bars behind him; and we were sorry that we would no longer enjoy the treat of his thought-provoking company. However, we feted him as usual, and charged him with messages for the Gaya Congress—if I remember aright. We said that we were happy in our cells, and the country must forge along the road

to freedom. We expected nothing less, and I believe the majority of us were for using the councils as additional platforms. Swamiji was also of the same persuasion. When I went to Mianwali there was but a small coterie of this view; but within a few days of my arrival there what afterwards came to be known as Swarajist views began to be subscribed to by a considerable section of our colony. So we feted Swamiji and he walked out of the prison with sky-rending cries of *Bande-Matram*, *Allah-O-Akbar*, and *Sat Sri-Akal* the three patent cries of the politicals. Now that he has quitted the fickle cell of this life, let us usher him out with the same cries.

BOOKS OF THE QUARTER.

THE PATHS OF FREEDOM.*

By LALA LAJPAT RAI, M.L.A.

Thirty Years of Modern History, by Mr. William Kay Wallace, (author of *The Trend of History and Passing of Politics*), is a work of great significance and deserves careful consideration at our hands. The first quarter of the twentieth century is over and the World War and its immediate problems are fading into the mists of the past. The time for taking stock of the situation as it exists to-day is at hand. Mr. Wallace gives here a succinct interpretation of the events of this stirring epoch in a masterly manner. For the first time we have been presented to a scientific estimate of the ex-Kaiser, an analysis of his policy, of his place in history. The advent of the United States in world politics is traced from its origins; the rise of Japan is clearly delineated; Anglo-German relations are placed in their proper setting and related without bias; the German

Revolution, Fascism in Italy are dealt with in detail. The author analyses the problems of Reconstruction, and in conclusion outlines in a general way the salient features of the New Age that is opening before us.

II.

The history of freedom is a history of ideas and ideals. In the process of evolution, one idea after another takes birth, grows, takes hold of men's minds, and then decays, making room for others. The ideals of freedom which are dominating men's minds to-day, are not the same as ruled the world a hundred years ago. Some centuries back, the struggle towards freedom involved a revolt against the authority of priests and Popes. Men and women claimed the right to think and read for themselves. They refused to accept blindly and implicitly what they were told by those who held religious authority over them. Thus grew up the idea of religious and spiritual freedom which in Europe brought in the Reformation. With religious freedom secured, people began to think of political rights. The revolt against priests and Popes was followed by a revolt against the

*(*Thirty Years of Modern History* by William Kay Wallace. Published by Messrs. George Allen and Unwin, Ltd., 10, Museum Street, London, W.C. 1).

divine rights of Kings and Barons. This was the epoch of the equal rights of man. Milton and Thomas Paine were the prophets of the age, and Voltaire and Rousseau the apostles of the new creed. The American and the French Revolutions were the fruits, Parliamentary Government, representative institutions and National States flourished under the ægis of the new political creed. Political liberty and equality were the slogans which fired the imagination of the people. "All men are created free and equal" and may claim as their birth-right the enjoyment of "life, liberty, and the pursuit of happiness." It was soon discovered that the dogma had no foundation in fact. Men were born neither free nor equal, and the claim to the enjoyment of "life, liberty and the pursuit of happiness" was being denied and resisted at every step. This gave birth to a new idea, which was embodied in the term "Socialism."

Says Mr. William Kay Wallace in this fascinating book—

The new dogma also deals with freedom. It would proclaim that all men are created equal. But it is not political freedom and equality that it offers. It is not in the first place concerned with the individual as such. It does not hold that the individual is the centre of the universe but that he is part of the social order, of no value outside and apart from this order. The new freedom is not a metaphysical construction; it does not have to do with rights and immunities, privileges and prerogatives such as find expression in the constitutional guarantees of a Political State. But it is frankly physical and material—economic freedom. Here we have a new historical motive that is destined to follow a course of development not unlike that of the political dogmas which have determined the course of history during the past five centuries.

The history of the last 50 years is the history of the development of the idea of economic as distinguished from political freedom. Political freedom no longer satisfies people. What they insist upon, is economic freedom and economic equality. The ideas of political freedom gave birth to the National State. The new idea of economic freedom is undermining the National State. Every National State is divided into two distinct parties, the champions of 'political'

freedom and the rights of property; and the apostles of economic freedom and social equality. This battle is now on.

Again—

The doctrines of economic freedom have been formulated in vague terms. The issue has been clouded by various irrelevant theories. Communism, Syndicalism, Internationalism, Guild Socialism, Bolshevism, Fascism, and other similar movements have added to the confusion, as they are all to be looked upon as weapons of destruction of the existing order, and, not as is so widely believed, the basis upon which to erect the new institutions. It is evident that the work of destruction of the political State-system is far from being completed. This is still the principal task of the years immediately ahead of us.

How it will end, no one can foresee. But one thing is visible to the naked eye.

Further—

Nationalism, though still the most virile social force of the age, is no longer the vigorous, constructive factor it was a century previous, but has become a dangerous element of international discord, a cause of war, and as such, a destructive and disintegrating force, which was to impede the development of an international economic policy. Economic factors were for the time being merged in National principles, and produced a hybrid-imperialism. This led to the expansion of the Nation-State beyond its boundaries, and brought about a transformation of politics which is the most salient historical characteristic of the latest age.

The new age is already destroying the foundation of the National State and establishing a kind of International Communism—the rivalry between Capital and Labour. Nationalism is still strong enough to resist the onslaughts of International Communism, but the fact that so many International Conferences are held every year to settle world problems, is a prelude to momentous changes in the political and social structure of the world. The ideals of the world are once more in the melting pot. The old order is gradually but surely giving place to a new one. Racial and national considerations are still reigning supreme but their supremacy is being corroded and undermined. The world is being re-born,

RECENT STUDIES IN INDIAN ART: A CRITIQUE.*

I.

It is, indeed, a significant sign of the increased interest taken in Indian Art that there have been recently issued three very important volumes on the various art-forms working in India, namely, sculpture, painting and architecture. If the greatness and civilisation of a country has to be measured by the richness of materials as discernible in edicts on rocks, scriptures graven on granites and lores written on palm leaves, India abounds with them, dating their antiquity to a remote past, which students of research into history and culture cannot prize too high. There has not been in India that spirit of chronicling history after the models of the West and the research workers cannot, in consequence, arrive at exact data, with the result that a considerable margin has to be given to surmises and differences of opinion as regards particular dates in many periods in her history. But when all this is said, the excursions taken into the field of exploration into the past history of India's ancient glory have already borne considerable fruit, and this is at present no small gain. At best, Art flourishes only in congenial surroundings and though the beauties of Indian Art are left only in its remnants, to study them in its various phases is to get a glimpse into the inner working into Indian life as manifested in mythology, epics, folk-lore and history.

II.

In his *Ancient India*—which we have already noticed in terms of high appreciation—the author (Mr. Codrington) has attempted to "provide a general survey of the existing evidence, rather than a historical narrative," and as such his work bears little resemblance to what is technically called history. It is,

**Ancient India, From the Earliest Times to the Guptas with Notes on the Architecture and Sculpture of the Medieval Period.* By K. de B. Codrington. With a prefatory essay on Indian Sculpture by William Rothenstein. (Ernest Benn, Ltd., 8, Bouverie Street, London, E. C. 4) 1926.

Studies in Indian Painting. A Survey of some of New Materials Ranging from the Commencement of the 7th Century to Circa 1870. A. D., by Mr. N. C. Mehta, I.C.S. (Messrs. Taraporevala Sons & Co., Hornby Road, Bombay) 1926.

The Architectural Antiquities of Western India. By Mr. Henry Cousens, M.R.A.S. (The India Society, 3, Victoria Street, London, S. W. 1) 1926

however, a grand archaeological survey and his object has been to give a more pedestrian and less literary re-survey of ancient Indian history than is found in Vincent Smith's work and to more completely relate the inscriptions with the stylistic evidence of the architecture and sculpture and with this to provide a chronologically arranged series of plates for future criticism to work upon; in the hope that in some sense it will unite the aesthetic appreciation of Havell and Coomaraswamy with the historical researches of Prinsep, Cunningham, Fergusson and Burgees. Mr. Codrington's book is divided into two parts. The first is a general survey of the existing evidence of India's art history, and the second is a collection of plates in illustration of the purpose of the book. Mr. Codrington pursues the artistic development of Indo-Aryan and Dravidian India from the 1st Century B.C. up to the Gupta Century, the 5th A.D., in eight chapters, of which the most interesting are those dealing with Mauryan Archaeology, Mauryan Caves, Chaityas and Chaitya Halls, Amaravati and Taxilla. The author considers that it is rather unfortunate that "so much stress has been laid upon the difference between Indian and Western Art. There has always been a tendency to postulate Eastern spirituality and Western materialism. There has also been a tendency to exalt Western classical art above all other arts." This sounds rather dogmatic, and if Mr. Codrington had pursued his thesis further and given his own views on the subject his observations would have been better amenable to a detailed discussion. And, after all, the art of a people should be esteemed according to the power and grace with which it has expressed the realities and aspirations of the time.

Professor Rothenstein who writes the Introduction to the volume has high appreciation of the sculptures at Sanchi, Barhut, Amaravati, Mathura and Sarnath. "It would not be easy," he says, "to match these superb conceptions" but he does not put much faith in the idea that the carvers of these great rock-temples were men of high spirituality. We may be inclined to agree with the Professor, but we are more concerned with the spiritualistic portraiture of the carvings than with the spiritual life of the carvers themselves. In fact, the Indian sculptor has learnt his *metier* not from an Art School but his duty was to produce what his forefathers did. In another place the Professor says: "Certain

aspects of the art of India repelled the Western mind, and their association with religious and mythological fancies which appeared strange and almost monstrous to English eyes created a prejudice against Hindu sculpture generally. The elephant-headed Ganesha, the many-armed Durga, the three-headed Brahma, the monkey god and the incarnations of Siva and Vishnu seemed to outrage all the accepted canons of beauty. Further, the familiar forms, represented on many of the temples, appeared ugly and sensual compared with the classical and medieval figures in European churches to which Englishmen were accustomed." The Professor forgets that the function of Indian sculptor was quite distinct from what appeals to the modern European. It is not mere æsthetic beauty that was sought to be represented in the Indian Art; hence the disparity. For the rest, we have nothing but admiration for this truly monumental work. It has 76 plates, which depict the temples and caves in many parts of India and these are grouped chronologically. Alike for its valuable text and the superb plates embellishing the letterpress, the volume is to be cherished as a thing of beauty and a joy for ever.

III.

Studies in Indian Painting is an attractive volume, excellently printed and embellished with seventeen plates in colour and forty-four half-tone plates,—for which the publishers deserve great praise,—written by Mr. N. C. Mehta, B.A., I.C.S. In this book the author has placed before the reader a graphic survey of some new material in the sphere of Indian pictorial art ranging from the commencement of the 7th Century A.D. to 1870 A.D., which is at once a repository of well-digested data. Painting in India is more restless and more anxious to express itself than any of its sister arts. The volume opens with a chapter on the recently-discovered Pallava Frescoes of Sittanavasal—the only remnants of Pallava painting—which date from the early part of the 7th century in the reign of the Pallava ruler, Mahendravarman, I., who set the fashion for cutting rock temples in the Tamil country, "without bricks, without timber, without metals, without mortar." The details given of these frescoes are of great interest to art enthusiasts and cannot but be helpful to students

as presenting a link between the age of Ajanta and Bagh and the Moghul times. It is followed by a chapter dealing with the unique old Gujarati illustrated manuscript called *Vasanta Vilasa*, and Mr. Mehta prefers to classify Jain painting as early secular Gujarati work. The magnificent development of Moghul Art is well depicted by a number of master-pieces including the works of the three greatest and best known painters of the reign of Jahangir—Abdul Hasan, Mansur and Bishandas. With the death of Jahangir the decay of Moghul Art set in and the Hindu Art reared its head in the middle of the eighteenth century at the courts of the Hindu Princes, from Kashmir and the Himalayan valleys to the States of Rajputana and Bundelkhand in Central India. This school, says Mr. Mehta, owed to the Moghul Art a great deal in the matter of technique, style and possibly even in personnel in the earlier stages of its development. Mr. Mehta in dealing with the Hindu painting, prefers the word "Hindu" to Dr. Coomarasawmy's "Rajput", regard being had to the sources of patronage to develop the post-Moghul Art; but regards both Mogul and Hindu painting as "the species of the same genus with differences in accent, inflection, interest and expression."

In "A Note on the Bundela School of Painting" Mr. Mehta traces the growth and development of Hindu painting by the Bundela rulers of Datia and Orchha, and the prolific output of the Bundela painters consisting of hundreds of paintings of Ragamalas, Rasaraj and the Satsai are to be considered as pretty illustrations rather than classed in the category of creative Art, except perhaps a few portraits in the Datia and Orchha collections which are to be derived from the Mogul School of painting, of course, modified by influences of time and place. There are altogether nine interesting chapters in the book and the last one on "Notes on Plates" relating to the Moghul school and Hindu (Rajput) school gives clear idea of the rise and progress of these two premier schools, studied with ample illustrations. "It is a noteworthy fact," says Mr. Mehta "that all the great masterpieces of ancient Indian painting come from the south and the west of India." The absence of the Hindu art treasures in North India can possibly be no indication that the seats of Aryan culture could not boast of a high degree of development of Indian Art, and what with the historical fact of the invasion by

foreigners in Upper India, there can no be plausible ground to hope that such art treasures cannot but be extinct.

Mr. Mehta's work which is the result of a firsthand study and information and research attendant on long years of patient study cannot but enlist votaries from all parts of India towards a proper appreciation of Indian painting. His is certainly an inspiring volume which students of Indian Art cannot prize too high. It is a solid contribution to the literature on Indian Art and we heartily commend it to those who are interested in the study of Indian Art literature. A work like Mr. Mehta's has been, indeed, a desideratum and the keenly-felt want is now fully supplied by the publication of this excellent work, which redounds as much to the author's taste, scholarship and enthusiasm as to the highly commendable public spirit and enterprise of the well-known firm of publishers responsible for its issue.

IV.

Mr. Henry Cousens, a former member of the Archaeological Survey of India, and the author of several interesting volumes on West Indian antiquities has written yet another called *The Architectural Antiquities of Western India*, which is at once a complete, an authoritative, an up-to-date and a well-illustrated study of the subject. It is published by the India Society of London, which has been doing yeoman's service to this country by publishing, from time to time, excellent works relating to Indian Art. The author includes in Western India not only Bombay and Baroda, but Bhopal, the Nizam's Dominions, parts of Rajputana, and also Madras and Mysore. He describes and discusses the main Buddhist, Jain, Hindu and Muhammadan works in these very large territories covering the whole of India south of the Vindhya range. The scope of the work is thus comprehensive. The great *chaitya* at Karli, the *stupas* in Sind and Kathiawar, temples of various dates, the Muhammadan buildings of Ahmadabad, Gujrat and Bijapur are all graphically described within the covers of the volume under consideration.

From the illustrations presented by Mr. Cousens it would seem that many beautiful temples and fine examples of Indian architecture have survived the ravages of time and the iconoclasm of barbarous invaders, and in dealing with them the author goes into technicalities

which cannot but be of great interest to architects. That even in the seventh or eighth century A.D., the Indian architect had its pride is shown by an inscription on a temple in the Bijapur District:—"Hall! There has not been, and there shall not be in Jambudvipa, any wise man proficient in (the art of building) houses and temples equal to Narasobba." Mr. Cousens also quotes the well-known passage from the *Ras Mala* by Forbes, "the Tod of Western India," who in describing the Jain temple of Mount Satrunjaya in Kathiawar thus delineated vividly its picturesque aspects:—"In the dark recesses of each temple one image or more of Adeenath, of Ujeet, or of some other of the *Tirthankaras* is seated, whose alabaster features, wearing an expression of listless repose, are rendered dimly visible by the faint light shed from silver lamps; incense perfumes the air, and barefooted, with noiseless tread, upon the polished floors, the female votaries, glittering in scarlet and gold, move round and round in circles, chanting forth their monotonous, but not unmelodious hymns. Shatrunjaya, indeed, might fitly represent one of the fancied hills of Eastern romance, the inhabitants of which have been instantaneously changed into marble, but which lay hands are ever employed upon burning perfumes and keeping all clean and brilliant, while fay voices haunt the air in these voluptuous praises of the Devas."

There is no need to multiply instances of the architectural beauties of India. The volume under notice has 57 illustrations of the architectural monuments representing various schools of Indian master-builders and a useful bibliography is appended which is a valuable complement to the book, and which will enable the student to follow up his studies with advantage.

V.

The three highly meritorious books which we have briefly surveyed in this critique should be valuable possessions to students of Indian Art. Mr. Codrington's *Ancient India* is a study of Indian Sculpture and Architecture, Mr. Mehta's work—as its title indicates—of Painting and Mr. Cousens's volume—again, as indicated in its title—of the Architecture of India south of the Vindhya mountains. These three works thus supplement one another usefully and should be read carefully by all interested in the study of the Architecture, Sculpture and Painting of

India. It is significant that if two of the works—those dealing with Architecture and Sculpture—are written by Europeans, that on Painting is from the pen of a scholarly Indian, who is a keen and well-informed student of the subject he has dealt with in his book. The books are priced high and will be found too costly for the pocket of the average Indian student, but all libraries in this country, with any pretensions, should be able to secure a copy of each of these three valuable books, so that their contents may be accessible to those large number of Indians who are unfortunately not in a position to purchase for their private collections expensive books on Indian Art.

ANCIENT LORE.*

By MR. W. G. RAPPE.

As noted, this is by no means a newly published work, but such is the vitality and penetration of its contents that had it been just written, no one could detect that it was not entirely new. It is in fact, 75 years since the first edition of this remarkable book was first given to the public, and only its scarcity for many years has prevented it achieving a far wider fame than it already attained. This is the first of a series which were written from the source of interior revelation. Andrew Jackson Davis was young and entirely uneducated—in the worldly sense—when the series was started. Most of the work was written down direct and little or no alterations, we are told, were subsequently made in the manuscript, except to correct errors of grammatical expression or spelling.

Dwelling in the city of New York, the young man soon felt the pressure of city life too much for this work, and he retired to the little village of Poughkeepsie, where he was able more easily to enter, at will, into the semi-trance state which he named, "The Superior Condition" and during which he wrote in pencil what came to him. Nevertheless, he definitely refuses to have any of his words considered as final or infallible, desiring that they rest solely on their intrinsic merit, in which he

differs much from those who profess to reveal spiritual truth, and who can brook not the slightest criticism or contradiction.

The volume at present under review commences with a general dissertation on the nature of man, from the view point of health and nature, and then follow six further chapters dealing with the philosophy of health, of disease, of sleep, of death, of psychology and of healing, in all of which his intuitive grasp of the first principles brings a marvellous accuracy of understanding in his delineation of the essential nature of health and disease. Doctors and nurses trained under the current European system, which changes every decade, may be inclined to pooh-poo the assertion that any unlearned young man could thus lay down these vital principles. But let facts speak for themselves, for, without any other learning, Andrew Jackson Davis was later admitted as a fully qualified practitioner in the United States!

Those *hakims* and others who have been trained in the older Indian systems will recognise much that is identical with their own systems, but put in plainer and clearer language. Davis recognised the nature of vital electricity and magnetism, and he very clearly states the relation of these forces of *akasha* and of solar *prana* as they are affected by natural, climatic and other conditions, and how they act and react on the human body.

He strongly disregard drugs and medicine, relying on the more basic treatment by sunlight and air and water, but he insists on the necessity of carefully selecting foods as a source of energy, and variation when not in good health. On one point we are inclined to disagree, which is where he seems to recommend the eating of animal foods, as source of vital energy. It is true that energy may be thus obtained, but the important point is, what *kind* of energy? As a matter of fact, this force is already, in any animal body, shaped and directed to animal ends, which do coincide with human ends. Digestion of these tissues may be more speedy, but greater force is required to turn them to human use. It is like breaking up an old building to obtain material for some other building. The matter has already been built into the forms of one building; they must be destroyed to reshape into another. It is less trouble to take new material direct and shape it from the first. This, however, is our only criticism of a remarkable work. Unquestionably it should be studied

*The Great Harmonia, Volume One, The Physician by Andrew Jackson Davis. (Fifteenth Edition) Published by The Austin Publishing Company, Los Angeles, California, U.S.A.

oy all who would undertake any kind of medical work, for none can say that the modern systems of medicine are anything but highly involved and intricate systems of empirical formulæ with very little foundation in ascertained and accurate scientific law. Things are done because they "appear to work" and not because practitioners possess exact knowledge. Davis rejects the physical basis of disease, and had he heard of the microbe theory, would probably have laughed at it. He asserts that disease is a lack of spiritual equilibrium, and if his words are read in the light of the fact that there are more subtle grades and degrees of force than he distinguished, his contention may be admitted as accurate. Even modern physicans have been compelled again and again to testify to the power of "mind over matter."

Davis did not confine himself to writing or speaking of the curing of disease, but he actually did it. He was apparently able, by virtue of his clairvoyant power, to diagnose with extreme accuracy, and consequently his treatment could be more direct and fruitful. He relates on one occasion of following the death of an old lady by watching the withdrawal of the personal souls encased in the lower *akashic* body, until the subsiding of the magnetic tie between it and its *rupa*, after which it escaped his vision.

He gives varied information on the magnetic states of man and of the earth which has only recently been investigated and partly accepted by modern science. And many further items may be found in slighter hints, which will only be incorporated in the future, but which open-minded students may immediately utilise if they will but read this work very carefully and without prejudice.

THE BLACK ART.*

By MR. W. G. RAFFE.

In Great Britain as well as on the continent of Europe, witches and wizards were given a bad character throughout the mediæval period, and still the bad odour of the name lingers, though some of their practices have now become highly respectable. Had any man or

woman been caught in the act of opening the body of a dog, which had been strapped down so that it could not move, and injecting small quantities of fluid into its living body, do further evidence would have been needed for summary execution. But vivisection has been made noble in the name of science and the sacred cause of war, so that animals may be tortured as victims of filthy vaccines and under the horrors of poison gas.

Many of the other practices of the witches was no more than the simple art of medicine which they could base on an empirical knowledge of common herbs and their properties. Their practice of care by suggestion has likewise become commonly accepted, but it was fought by every device, by the church policies of those days, whose priests themselves practised, as indeed they do to this day, many of the magical practice which they so loudly condemned. Nor were they thus done for some holy and pure purpose, any more than the poor uneducated witches always worked harm. It was sufficient to set the bigoted minds of the ignorant people against all those who claimed to be able to heal, outside of the precincts of the holy church; when fire and sword, gallows and torture, were the common lot of all who wore neither cassock and surplice, nor monkish gown. The pseudo-Christianity of the middle ages has written in bloody pages a history of relentless massacre, murder and torture, persecution and intolerance, such as cannot be equalled, much less surpassed, by any religion that was ever founded on the earth.

The heresy-hunting of the Spanish Inquisition, under the infamous Torquemada, which burnt many thousands of people alive merely because they would not assent to the stupid and incredible dogmas of the mediæval church, was paralleled by the imitative cruelty of the common people in witch hunting and burning.

Mr. Wickwar has compiled a very complete and exceedingly interesting survey of the history of the witches, more particularly in England, from its beginning as a primitive cult, through the various phases of activity with which they were popularly credited, and a large amount of information is given, based as far as possible on historical records, as to the allegations made and the vindictive punishments actually inflicted on the accused persons.

Witchcraft has now changed completely, and its modern activities are of another order. The

**Witchcraft and the Black Art*. (A book dealing with the psychology and folklore of the Witches) by J. W. Wickwar. Cr. 8, vol., pp. 320, Herbert Jenkins Ltd., London.

black magic of the gutter press uses the impressionable minds of its victims, and they are urged into wars, into popular persecutions such as the silly "white feather" campaign practised by unbalanced people during the recent war. The church is no longer able effectively to persecute those who disbelieve in its dogmatic assertions, and it can merely "excommunicate" the offender, whatever that may be worth, or may gently incite a scandal by "forbidding communion" still claiming the sole power of intercession between any man and his god.

But the power of public opinion still inflicts many evils, and many people of weak mind believe themselves "ruined" because they may have failed to satisfy this anonymous monster in some respect. Vindictive punishments are no longer possible for disbelief in any religious dogma, except for those who are clergy, but punishments have been dealt out to many, for disbelief in the fetish of imperialism. The full story of the treatment of their own soldiers and sailors by the "Great Powers" is not yet compiled, but from fragments that here become gradually known, it is obvious that the cruel "Field Punishment Number One" was equalled by other methods away from the actual battleground, while boys were shot for the slightest offence which showed "cowardice" by these modern torturers; and their relatives were informed that they were "missing."

Modern magic and modern cruelty starve and maim and destroy just as many innocent men and women as ever they did; it is but the forms and the names that are changed, the essential nature remains the same. Recollect the outcry from the organised doctors against Sir Herbert Barker, because he dared to cure

without outdoor "qualifications." The author describes a typical witch trial, and this, too, has its parallel in recent times, in the "trial" and heresy hunt of the twelve alleged communists who were sentenced to terms of imprisonment for nothing more than their declared belief in a certain political creed, which in almost everything but aim was also the belief of the political party which originated the prosecution. The fact that the statements said to have been made by these twelve men have been definitely repeated by 12,000 persons at a great public meeting proved the hollowness of the case of the modern wizard hunters. But it did not prevent their victims from suffering.

It cannot be maintained, however, that each and every one of the witches or wizards of past centuries were quite guiltless of evil. It is recorded that on more than one occasion, highly placed persons, desirous of injuring or even assassinating some enemy, would seek the aid of such persons in those crimes. But in all these stories of wickedness, the greater part of the evil comes from the ignorance of the common people, who accepted the lies of their leaders as the truth, and then acted upon them.

The great ignorance of the human soul and its powers led to cruelties of the most horrible kind, and no oriental country could surpass some of the punishments and tortures inflicted. Thus, on one occasion, a witch was condemned to be walled in, alive. Modern miners frequently suffer the same fate, owing to the lack of proper precautions which might be expensive in coal mines, while stories of a certain French military prison relate something almost equal to it.

REVIEWS AND NOTICES.

RECENT WORKS ON INDIAN BIOGRAPHY.

1. *Jamsetjee N. Tata.* By F. R. Harris (Oxford University Press), 1925.
2. *Memoirs of Shri Shahu Maharaja of Kolhapur* 2 vols. By A. B. Lathie (The Times Press, Bombay), 1925.

3. *Life of Maharaja Tukoji Rao Holkar.* By M. W. Burway (Holkar State Printing Press, Indore), 1925.
4. *Life of Sri Rama Krishna.* (Advaita Ashrama, Mayavati, Almora), 1925.
5. *Anecdotes of Indian Life.* By D. N. Neogi (S. K. Lahiri & Co., Calcutta), 1925.

Biographies of Indian worthies are now beginning to appear in large numbers, and it is right that it should be so. Of these the most noteworthy during recent years is *The Life of J. N. Tata*, by Mr. F. R. Harris. The biographer apologises for not having been able to do more than write a chronicle, for to one that never saw the subject of the biography, "the material by which his own thoughts and opinions might be gauged is but scanty; a fragment of a diary, a single letter-book, and a few loose letters are all that can be found." Of Tata himself, it is not necessary to say much. Sir Dinshaw Wacha and Mr. P. A. Wadia have made his life fairly familiar to us. As Sir Stanley Reed says in the interesting introduction to the present book: "J. N. Tata was a business patriot in the full sense of the term. He surveyed the economic field as a whole, and determined that so far as power was given to him, it should be used to raise India to one of the great industrial countries of the world, and that her industries should be based on the application of science to production." Mr. Harris has performed his task well and succeeded in producing a very readable book. All those who are interested in Indian industries should read and mark this biography of one who is best described in the words of Sir Lawrence Jenkins: "Wealth came to him in full measure, but he remained to the last what he was by nature, a simple, modest gentleman, seeking neither title nor place, and loving with a love that knew no bounds the country that gave him birth." The life of such a man deserves careful study and Indian readers will be grateful to Mr. Harris for having written an excellent sketch of the great life-work of Tata.

The late Maharaja of Kolhapur was in many ways a remarkable ruler and Mr. Latthe has succeeded in drawing a very life-like picture of him. The two beautifully printed volumes—covering between them about 650 pages—are a pleasure to read. Of the Maharaja himself we believe the fairest estimate is that of *The Social Reformer* which said: "He had many good impulses, much native strength of character, and indomitable courage. But he was insufficiently equipped for the task of leading ancient communities into modern ways." He was endowed with many qualities of a statesman and we are grateful to Professor Latthe for this very interesting life of his. It should be particularly studied by the ruling chiefs in this country, to whom it will be of especial interest.

Mentazim Bahadur M. W. Burway in his *Life of Tukoji Rao Holkar* attempts to describe the career

of the Maharaja of Indore during 1844-1886. He was the restorer of prosperity to the Holkar State. He worked with unflagging industry and zeal, and he added to the territorial possessions of the Indore Raj. Mr. Burway's book covers more than 700 pages of close print and is a monument of devotion and hard work. There are sixty illustrations which considerably add to the attraction of the volume. Now that Indore affairs are in the public eye—not much to the advantage of the last ruler—Mr. Burway's book should find a large circulation amongst readers in this country.

Among modern reformers or philanthropists the place of Rama Krishna is deservedly high. As the publishers of his life remark in their note, few men have been subjected to such conflicting judgments as he: "He has been variously called a maniac, a good soul, a devotee, a saint, a man of the highest realisation, and an incarnation of the Most High." Mahatma Gandhi contributes a characteristic foreword in the course of which he says: "In this age of scepticism Rama Krishna presents an example of a bright and living faith which gives solace to thousands of men who would otherwise have remained without spiritual light." We hope the book will be widely read as it is exceedingly well put together—well-written, singularly fair and while appreciative, yet commendably critical.

Mr. Neogi's *Anecdotes of Indian Life*, which has now reached a fourth edition is reprinted in its usual attractive form. We can imagine no better book to be placed in the hands of young Indian students. That it has reached a fourth edition in the course of but a few years is a conclusive proof of its excellences, an almost ideal manual for the youth of this country.

RECENT POLITICAL WORKS.

1. *The British Commonwealth*. By C. M. MacInnes (Longmans, Green & Co., London), 1925.
2. *Democracies of the East*. By Radhakamal Mukerjee (P. S. King & Son, Ltd., London), 1926.
3. *The Political Awakening of the East*. By G. M. Dutcher (The Abingdon Press, 150 Fifth Avenue, New York), 1926.
4. *The Development of Democracy in India*. By K. Rajeswara Row (Vasudev Khadi Nilayam, Guntur), 1926.

Tennyson sang of the "Parliament of Man, the Federation of the World." That remains still a dream of the future, and at any rate it is quite conceivable that even in that age so devoutly wished for, there will be clash of interests and rupture and disunion. The League of Nations, the practical realisation of the dream of an idealist, proves that reason and commonsense and the international sense cannot equitably settle all questions. On a smaller scale, the Imperial Conference in London is faced with imperial problems which are not always easy of solution. In the *British Commonwealth and its Unsolved Problems*, Mr. MacInnes of the Bristol University states, with commendable brevity, some phases of this problem, particularly those based on considerations of nation and race. He divides his book into several chapters, devoted, among others, to such subjects as The Problem of Dominion Status; The Future Status of the Dominions; The Principle of Trusteeship; The Evolution of Self-Government in India; The Relation of India to the Self-Governing Dominions. As many as five, out of eight chapters are devoted to India, and it is of the utmost importance that the Indian publicists should read the book. It draws eight conclusions after a fairly detailed survey of recent events in Indian politics: that there are at the present time two currents which run in opposite directions, the reaction of the East from the West, and the attempt of the East to imitate the West; that the religious group is almost the only permanent group and any political organisation which does not recognise this is bound to meet with disaster; that if self-government is ever to become a reality in India, the warrior-class, the low-caste man, and the out-caste must also have their place; that the Swarajist party has discipline and an unrivalled knowledge of political obstruction, but that it has been lacking in the spirit of compromise, and in self-control, and the power to form a constructive policy; that Dyarchy has not failed, and that Indians (e.g., the Liberals) can work representative institutions; that representative Government in India is bound to differ in several respects from that in the West; that the motto of "hasten slowly" should be adopted in India; and, finally, that education on a much larger scale is imperative, including the education of the adult elector. The author's point of view should be clear from his conclusions. It may be noted that he writes throughout with moderation and although no Indian reader of his book can entirely agree with him, nevertheless all will admit that Mr. MacInnes's study of the Indian Problem is highly suggestive and thought-provoking.

Among the young generation of Indian scholars,

Professor Radha Kamaal Makerjee holds a well-established place. His books are always a monument of industry; if we have a complaint against them, it is that their language is not always clear and lucid. An early mistaken conception of sound style seems to be responsible for this defect. His style is involved; it prefers the abstract for the concrete, the round-about for the direct. This makes a reading of his book a wearisome task. These defects mar his present book also, *Democracies of the East*. Here is a typical sentence, taken from the Preface: "This movement has been accelerated by the growing perception of the difficulty of articulating the attitude of the labouring classes in a polity whose framework was built by the propertied classes." We mention this in no spirit of carping criticism, but because we feel that works of real worth should not be disfigured by abstruseness of style. This book is valuable from many points of view, and deserves careful study. It will be specially of use to the student of political science and sociology. It covers a very large ground and students of the subject will rise from a perusal of it with their knowledge broadened and enriched.

The Political Awakening of the East is a study of the conditions of several Eastern countries—Egypt, India, China, Japan and the Philippines. Modern means of transport, improved methods of agriculture, factories, expanding commerce, improved sanitation, systems of universal primary education, institutions for higher learning, social welfare movements, are changing the East, almost beyond recognition. The enthusiasm for democracy and self-government is spreading—and Mr. Dutcher of the Wesleyan University seeks to prove that the leaven of all this progress is Christianity. The Committee of the Bennet Lectures, under whose auspices the book appears, say that "in the course of his travels which extended over a period of fifteen months, Professor Dutcher made the circuit of the globe, lecturing at a large number of foreign schools, colleges, and universities, where he enjoyed exceptional opportunities for the study of educational problems, and for making the acquaintance of persons of distinction in all walks of life in many different countries." So far as India is concerned, the luminous conclusion at which the worthy Professor arrives is that "even within Asia itself, India needs the protection of England's strong arm and the skill of its diplomacy." He thinks also that "the successful establishment of Indian self-government under leadership may prove one of the most important steps towards preparing the world for an effective brotherhood of nations." The Indian problem is so complex and complicated that it is not

likely that any western traveller would be able to do justice to it. Still the book under survey is a useful contribution to the literature of Indian renaissance and deserves careful attention.

Books on politics abound; but there is a freshness of outlook and treatment in Mr. Rajeswara Row's *The Development of Democracy in India*. In his preface the author justly observes that in every country the Utopian thinker does the spade-work before the man of action actually steps into the field. In the very thoughtful and thought-stimulating book that Mr. Row has written, he takes the view that the parliamentary form of Government is not truly democratic, as parliament has always been the instrument either of a modified aristocratic or of middle class rule. In his judgment, India ought to evolve a democracy suited to her own national genius, one that will be the logical result of her history and growth, and not an exotic system unadaptable to her special circumstances. He advocates the panchayat system. "The village administration was carried on by Panchayats. The same principle being extended to districts we have district panchayats, to provinces we have provincial panchayats, and to the whole nation the national panchayat." It is a book that will amply repay perusal and should be in the hands of all Indian public men and students.

RECENT TRAVEL LITERATURE.

1. *Sport and Service in Assam and Elsewhere*. By Lt.-Col. Alban Wilson (Hutchinson and Co., London). 1925.
2. *Where Strange Gods Call*. By Harry Harvey (Thornton Butterworth Ltd., London). 1926.
3. *The Lure of the East*. By A. P. J. Chinoy (Arthur H. Stockwell, 29, Ludgate Hill, London). 1925.
4. *A Flying Visit to the Middle East*. By Sir Samuel Hoare (Cambridge University Press). 1925.
5. *Wanderings and Excursions*. By J. Ramay MacDonald (Jonathan Cape, Ltd., London). 1925.
6. *Wonders of the Himalaya*. By Sir Francis Young husband (John Murray, London). 1926.
7. *By Car to India*. By Major F. A. C. Forbes-Leith, (Hutchinson and Co., London). 1925.
8. *Nigerian Days*. By A. C. G. Hastings (John Lane, The Bodley Head, Ltd., London).
9. *Digressions of a Dilecher*. By H. Hobbs (Baptist Mission Press, Calcutta). 1925.

Books of travels abound; travellers' yarns continue to multiply and the progeny of Ser Marco Polo waxes exceedingly. Very few of these travel-books are of permanent value and few are written in a style deserving of more than passing notice. They are primarily intended for entertainment and their work finishes with that. A few, however, take a place in the ranks of abiding literature. Some of Burton's writings, the works of Haklayt and Purchas, and Kinglake's *Eothen* are among these. None of the books noticed in this section can aspire to the sublime heights reached by those classics, but they are all very readable and their existence is thoroughly justified in an age mercilessly inundated with press productions of utter insignificance and worthlessness.

Colonel Wilson's *Sport and Service in Assam and Elsewhere* is a very interesting chronicle, and one's credulity is not taxed by the numerous stories he has to relate. He does not pretend to any great skill in writing; he tells his tale plainly as though he were speaking to a small party of friends. There is, in consequence, a naturalness and a freshness which add to the interest of the book. The author served in India for more than twenty-five years and knows the Assam frontier intimately. Stern soldier as he is, he is also human; here is a touching sentence from his brief preface, "In writing these yarns, the happy days spent with my regiment and the cheerful company of my men, whom I shall never meet again in this life; have been vividly recalled to memory. Before I retired I had no idea that I should miss the men so much. There is not one, no matter how queer a character he may have been, of whom I do not retain some pleasant recollection." The interest of the narrative is enhanced by twenty photographs. We shall be doing a disservice to the author if we reproduce all his "chestnuts" here; but this is a sample which should tempt readers to go to the book itself. He is speaking of an old Bengali clerk of Shillong. "Perhaps his best effort in this line was once when we had a cricket match, Married V. Single, and Janaki was asked by some one on which side he was going to play. "Sir," was his answer, "that is a difficult conundrum; I was married, but now my good spouse is dead, therefore I contracted temporary alliance, so may be described as a midwife." I forget which side he was put to after that." Col. Wilson's book is a notable addition to the Literature of Indian sport and travel.

Where Strange Gods Call by Mr. Harry Harvey, is an account of the East and the Far East, and is brightly written. It is full of clever remarks, as

when the author says: "To analyse a luxurious emotion is, sometimes, to find that it generated in or near the abdomen; and to give name to an individual who plays the role of jinnee in a gossamer encounter is to snare a dream in fact." The point of view which marks the whole book is expressed thus: "One hunts the naked beauty of life, and finds it, not in the tangible always, but more often in vanishing horizons. What I sought was not cold, bare facts, not statistics or the banalities of export and trade, but more prismatic gleams to add to my bag of illusions. To stalk the rainbow, that was my purpose; and I saw it plainly. And if the rainbow metted before my eyes? Then I should go on believing it a spray of coloured perfume, and enjoy the role of enchanted fool." Fifteen illustrations add to the beauty of a very well got-up volume, which (as indicated in the short extracts quoted above) is a series of word pictures graphically portraying and vividly delineating the lights and shadows of the countries traversed by the author.

Mr. Chinoy has collected a few bright sketches of Western Indian life and given them the title *The Lure of the East*. His chapter-headings are "The Bombay Cabby and his Cab"; "Maids from Goa"; "The Shylocks of Bombay"; "The Bombay Small Causes Court"; "The Parsi Belle"; "The Parsi Youth"; "The Parsi Priest"; "The Rambles". It is to be noticed that every sketch is written with great skill and is equally interesting. Here is the description of the versatility of the Parsi priest: "He takes care to supplement his income by doing odd little jobs for others. For a small consideration he would undertake to distribute wedding invitation cards, or sell with a profit the sacred thread woven by his industrious wife." There is not a dull page in the whole book and it amply repays perusal. We have much pleasure in commending this book to those who are anxious to appreciate the realities of life in modern India.

The Secretary of State for Air, Sir Samuel Hoare, has written an account of his *Flying Visit to the Middle East*. He has, in this book, brought together the material of the lectures which he recently gave, dealing with his visit by aeroplane to Palestine and Iraq in company with Mr. L. S. Amery, the Colonial Secretary. Aeration is playing now such an important part, both in military and civil affairs, that a book like this is certain to arouse and sustain interest. It is all the more interesting to us at present in view of the recent "flying visit" paid by Sir Samuel and his wife to India in their aeroplane.

Mr. Ramsay MacDonald is well-known as a conscientious traveller. He is well-known, for instance, in India, which he has visited twice. In politics he may be the leader of the Clydesiders and the other irreconcilables, but in private life he is a thoroughly interesting gentleman with very catholic interests. He writes well and his style is superior to journalese. He has the rare power of bringing the eye of the artist to bear upon whatever he observes. His *Wanderings and Excursions* is a selection from his press work of the last ten years, including some early reminiscences, travel pictures, and notes on men with whom he has come into intimate touch. Of Mr. MacDonald's style this passage on the New Delhi is a good example: "One evening I walked out to where the Darbar was held. The roads that had been made at so much expense were but scars among the jungle grass, the raised terraces were cracked and bitten by the pouring rain, the jungle had crept softly up like one stealthily returning to a home from which he had been temporarily turned out. On the broad raised mound where the king was crowned and where the mighty ones of India gathered in blazing splendour to do obeisance to him, bushy scrub grew. As I approached I saw standing on the flat where the thrones were, outlined against the crimson evening sky, head in the air and antlers thrown back, the form of a black buck. It bounded across and down and fled away into the darkness." Readers of good books of travel will appreciate this book as a notable acquisition to their library.

India has ever been the favoured resort of the tourist and now people come and visit it by car. *By Car to India* is an interesting record of an exciting journey of about 9,000 miles from Leeds to Quetta, made by Major Forbes-Leith in a Standard Wolseley car. It is a book which motorists will delight in reading. But others also will be interested in going through it as presenting a fascinating account of an adventurous journey successfully accomplished.

Nigerian Days is introduced by Mr. R. B. Cunningham-Graham who writes "for empire builders and others." The writer of the book is Mr. A. C. G. Hastings. He brings one face to face with the realities of life and lifts the veil that even still conceals how, and in what manner, the African Empire was built up. Written with great sincerity and modesty, it is the record of eighteen years spent on the confines of the Empire. His view of Nigeria may be thus summed up in his own words. "It is a fine country, but a country for the young man. The old stager, unless he be exceptional, is lumbering up

the way, and should make room for youth. For I know the work is hard and trying under the conditions; it demands and needs the best of bodily and mental powers, and all the energy that one can give it." The book should be read by all desirous to know a thing or two about things Nigerian.

Sir Francis Younghusband needs no introduction to our readers. Both as an explorer of rare daring and a writer of great merit, he is already well-known. *Wonders of the Himalaya* contains an account of his adventures and experiences in the Himalayas, specially of his dealings with the mountain tribes. His apology for the book is excellent:—"My friend asked me why I did not write a book for boys. It was an exciting suggestion. But I doubt if boys read books written for boys. They like books written for men. So this is a book written for men, but which, I hope, boys may read, for it is about adventures I had when I was not much more than a boy myself." No higher tribute was ever paid to our moon-kissing mountain range than this: "So the Himalaya remains to us a joy of which we never tire. The ill is but the evanescent. What stays for always with us is the grandeur, purity, and light. And there have power to draw us everlastingly to Heaven." The book is one which is bound to appeal to all lovers of the Himalayas.

The Digressions of a Ditcher appeared originally as articles in the *Englishman of Calcutta* and are an account of Africa, especially considered as a settling place for immigrants. It is interesting, but is marred at many places by a note that is distinctly anti-Indian.

RECENT REFERENCE LITERATURE.

Statistical Abstract for British India. Fourth issue for 1924-25. (Government of India Central Publication Branch, Hastings Street, Calcutta) 1926.

For years past the Government of India used to issue (revised from time to time) a series of five volumes called *Statistics of British India*. The India Office in London also used to publish every year—based on the Government of India's publication mentioned above—a work of reference in one volume called *Statistical Abstract Relating to British India*. The last number issued of the latter—which was in 1922—was the fifty-fifth. The two publications were amalgamated in 1923 and replaced by the work called the *Statistical Abstract for British India*. It appeared

in 1923 in India, the London publication being permanently suspended. The new series is practically a reproduction (in one large but compact volume) of the contents of the five separate parts of the *Statistics of British India*, and is, so far, an improvement on the old series for purposes of reference and carrying about. But it comprises statistics and statistics alone—one prodigious mass of figures grouped under various headings. As you open the book columns after columns of figures stare you in the face, with no saving-grace or redeeming feature about them of any analytical statements bringing out their significance, such as you find so helpful in the *South African Year-Book* or the *Canada Year-Book*. Nevertheless the *Statistical Abstract for British India* is an indispensable reference book for the worker in Indian problems though its value would be appreciably enhanced if it were modelled upon the official year-book issued by the Government of South Africa or of Canada. The fourth issue for 1926, which has just appeared, is completely revised and judiciously overhauled, and it should find a place on the book-shelf of every publicist, and businessman.

Bibliographies of Indian Art. By Dr. Ananda K. Coomaraswamy, D.Sc. (Museum of Fine Arts, Boston, U.S.A.) 1925.

Dr. Ananda Coomaraswamy has been for many years past known as a great authority on the various branches of Indian Art. For the last few years he has been living at Boston, in America, occupying the position of Keeper of Indian and Mahomedan Art, in the Museum of Fine Arts in that city. Since his appointment, he has been bringing out, from time to time, catalogues of the Indian collections in that Museum and to these he contributed bibliographies on the various aspects and branches of Indian Art. These detached notes he has done well to bring together in a compact hand-book, called *Bibliographies of Indian Art*. For a pioneer work of its kind—dealing with the literature of Indian Art both generally and in its various aspects and branches, available in the languages of Western Europe—it is exceedingly well done. Though the compiler does not claim completeness except for the section dealing with Indian painting, nevertheless the book will be found to be of immense value by students of the subject. The "general bibliography" which opens the work covers the whole cultural environment in which the Art of India has arisen, and this, in itself, is a very valuable feature of the book under notice, which

is fairly up-to-date, as an unclassified list of addenda to all the sections in the work is also appended. We are glad to learn that it is intended to issue, from time to time, new editions of this highly useful contribution to the bibliographical literature relating to India, particularly to that of Indian Art.

The Canadian Annual Review 1925-26. (The Canadian Review Company, Toronto, Canada) 1926.

The Canadian Annual Review of Public Affairs was founded by Mr. J. Castell Hopkins in the beginning of this century, and has been edited by him since, the volume under notice being the twenty-fifth annual publication in the series. It successfully does for Canada what the famous *Annual Register*—which was founded in the eighteenth century—does for the United Kingdom and other European countries, by recording in detail the public events of each year. As such it is a very valuable contribution to current Canadian history. Covering as it does over 800 pages, the *Annual Review* is a mine of useful and up-to-date information regarding political, financial, educational and industrial conditions of Canada. Mr. Hopkins is ably assisted in his work by an influential editorial committee, whose personnel is a guarantee for the accuracy and impartiality of the narrative chronicled in the volume. We wish we had a similar annual publication dealing with India.

Handbook of British Malaya, 1926. By Capt. R. L. German. (Malay States Information Agency; 85, Cannon Street, London, E.C. 4.) 1926.

This is a little handbook compiled and published by authority, mainly with the view of giving stay-at-home investors in Malayan concerns some authoritative information about the political, educational and economic condition of the country. Malaya abounds in raw produce and the statistics and informations regarding the trade and commerce of Malaya will be highly useful to those who want to enter into business relations of that country. To an Asiatic, the chapter "Life in Malaya" may perhaps be the most interesting on account of the self-revelation, all unconscious, of the British mind. Many illustrations adorn this little volume and a fair map of British Malaya is given in a pocket form at the end. Altogether Captain German's compilation will be found up-to-date, informing and useful, and it may be safely commended to all seekers after reliable information

about the resources and social, economic and political conditions of British Malaya.

Crowell's Hand-Book for Readers and Writers. Edited by Henrietta Gerwing. (Thomas Y. Crowell Co., New York) 1926.

To all literary workers the new *Crowell's Hand-book* will prove a godsend. It is simply packed with odds and ends of useful information, arranged in alphabetical and easily accessible form. Here are characters of fiction, drama, poetry, and mythology; sayings and allusions; historical places and figures; authors' names with dates and best-known works; explanations of familiar allusions, together with dates and principal works of important authors. This volume is evidently the product of research in little-known, as well as well-known, places. It has the further valuable feature of being up-to-date. The most recent terms made current by the World War fraternize with the old gods and goddesses of mythology. There are, in fact, over 15,000 references. The book will take its place at once among the half-dozen absolutely necessary things on the desk. It furnishes the seasoning—the pepper and salt—for any literary repast. Midway between the Dictionary and the Encyclopedia, this *Hand-book* thus provides ready answers for the thousand and one queries which rise up daily to perplex readers of books or newspapers. It gives a host of facts in literature, arts, sciences, mythology, biography, history and everyday speech, not found anywhere else. It is as such an indispensable desk guide, and should command a large patronage and circulation in the English-knowing world.

Federation of British Industries Year-Book and Register of British Manufacturers, 1926. The Federation of British Industries, 39, St. James's Street, London, S. W. 1), 1926.

The Federation of British Industries, founded in 1926 to supply the need for some organisation to co-ordinate the interests of and represent all the industries of the United Kingdom, has issued the *Federation of British Industries Year-Book and Register of British Manufacturers for 1926*, which is an epitome of the Federation and of its members, and is designed to be of real service to all who use or purchase British goods throughout the world. The volume before us is divided into various sections, such as, (1) A brief

resume of the Federation; (3) list of products, manufactures, and services, provided by members, classified under some 4,000 headings; (5) style and addresses of members; (4) brands and trade names, etc. The *Year-Book* is acknowledged on all hands to be the best and handiest index to British goods and to firms manufacturing them, ever issued; and it cannot but be of great benefit to any Indian firm wishing to do business with the manufacturers in the United Kingdom, as it contains a great deal of information which every commercialist should know.

The South American Handbook 1927. Edited by J. A. Hunter. (South American Publications, Ltd. Atlantic House, Moorgate, London, E.C.) 1927.

Mr. J. A. Hunter's *South American Hand-book*, for the current year, is largely based on *The Anglo-South American Handbook* edited by the late Mr. W. H. Koebel. It is a comprehensive and compact guide—and withal thoroughly up-to-date—to the countries and resources of Latin America, inclusive of South and Central America, Mexico and Cuba. It is a substantially enlarged edition of the earlier work, and the increase is not only in the number of pages but also in the variety of subjects. There is also added a new chapter on "Employment in South America." The scope of the work is almost encyclopædic, it being a gazetteer and guide-book in one. Considerable detail has been added in relation to the products and resources and the industrial development of the Latin American countries; while there is to be found within the covers of the book a large amount of miscellaneous information of great utility and much interest. Altogether Mr. Hunter's *South American Hand-book* is a highly meritorious compilation and is a notable addition to periodical reference literature.

gressive European state, is the subject of "The Studio" Special Number. It is a companion volume to "Venice, Past and Present," and illustrates in the same way as the earlier work as regards the development of the city's appearance as seen through the eyes of the most famous and interesting artists, old and new, who have visited it. The classical ruins of Rome, its majestic and sumptuous churches and palaces, and its present busy aspects are recorded in a splendid set of reproductions of paintings and drawings. Of these there are about 140, eight in colour, including the works of numerous modern artists of Austria, England, France, Germany and America. Mr. W. Gaunt gives a description of Rome, summarising with constant reference to the plates the changes and developments that during two thousand years have contributed to make the city so fascinating to the traveller and so important to the historian, the student of Art, and the archaeologist. He has endeavoured also to recapture some of that atmosphere which a first-hand impression imparts. The subject indeed is a tremendous one, but the illustrations and the text do it ample justice.

The Cathedrals and Churches of Italy. By (the late) Francis Bampus. (T. Werner Laurie, Ltd., 30, New Bridge Street, London, E. C. 4) 1926.

The Cathedrals and Churches of Italy by the late Mr. Francis Bampus is a classic in the literature of Italian archaeology and topography, and we welcome a revised and handy reprint of it in popular form. The tourist who wants to know what books to read before a visit to Europe cannot afford to ignore Mr. Bampus's great work on the Italian churches and cathedrals—no more than he can do his other two equally useful works called *The Cathedrals of France* and *The Cathedrals of England and Wales*. Each of these three excellent works deals exhaustively, with the pen of an expert, on the various aspects and characteristics of the church architecture of Italy, France and England and Wales respectively, and the Art auxiliary to it. The work treating of Italian ecclesiastical architecture, which was hitherto available in three volumes has lately been issued in one volume. *The Cathedrals and Churches of Italy* has been edited and brought up to date by Mrs. E. M. Lang, and contains seventy-nine illustrations, eight of which are in colour. The whole production is worthy of a book which is a standard work on its subject. It should enjoy in its present compact form even a wider appreciation.

RECENT TOURIST LITERATURE.

Rome: Past and Present. By William Gaunt, B.A. (The Studio, Ltd., 41 Leicester Square, London), 1926.

Rome justly called "Eternal," which from a little shepherd community became the centre and ruler of the Ancient World, and developed thereafter into the centre of Letters and Art, and still has an energetic and virile life as the capital of a pro-

"The Queen" Book of Travel, 1926-27. (The Field Press, Ltd., Windsor House, Bream's Buildings, London, E. C. 4) 1925.

The travel editor of that well-known lady's journal, *The Queen*—is responsible for an excellent manual, *The Queen Book of Travel*, which has now appeared in its nineteenth edition. It is an alphabetical dictionary of important tourist centres in Europe and other parts of the world, giving brief but accurate information about the scenes and sights, climate and accommodation, as also notes on the traveller's library—which is a comprehensive bibliography—and a lot of miscellaneous data of great utility to tourists. The value of the letter-press is materially enhanced by the book being furnished with well-drawn maps and excellent numerous illustrations. Altogether, it is a valuable compendium of geographical and topographical information and a handy companion, which should find a place in the kit-bag of all travellers. Though not intended to be a systematic guide to world-travel, it will serve a useful purpose as an almost indispensable supplement to handbooks for travellers. Comprehensive, compact and in limp binding, in a format convenient for carrying in a great coat pocket, the *Queen Book of Travel* deserves wide appreciation.

Cook's Traveller's Handbook to Holland and Cook's Traveller's Handbook to Florence. Edited by Roy Hlston. (Thomas Cook and Son, Ltd. Berkeley Street, Piccadilly, London, W. 1) 1926.

We have, from time to time, in our previous appreciative notices of the new works added to or the new editions issued in Messrs. Cook's series of handbooks for travellers, referred to their characteristic features in terms of commendation. In our last issue we noticed in appreciative terms the new edition of *The Handbook to Paris* and we have now before us the firm's latest additions to their series—a new *Handbook to Holland* and one to Florence. The writer of these (Mr. Roy Hlston) has already placed to his credit three other equally excellent handbooks in Messrs. Cook's series, dealing respectively with Venice, Constantinople and Asia Minor. His latest works on Holland and Florence are characterized by all those interesting and useful features which we have long since learnt to associate with the guidebooks bearing the imprint of Messrs. Thomas Cook and Son. They are fully abreast of the latest changes, thoroughly up-to-date in practical information, embellished with maps and plans, and withal marked

by a literary touch which places them in a category of their own; while their usefulness is materially enhanced by reason of a carefully-compiled index and select bibliographies of literature being appended. No visitor to the world-renowned city of Italy or the unique country of the Dutch but will enjoy his visit all the more if he has been wise enough to put into his kit-bag a copy of Mr. Roy Hlston's hand-books to Holland and to Florence.

How to Prepare for Europe. By H. A. Guerber. Revised Edition. (Dodd, Mead and Co., New York, U. S. A.) 1926.

We welcome the second, completely revised edition of Mr. H. A. Guerber's *How to Prepare for Europe*. It is a handbook of historical, literary, and artistic data, with full directions for preliminary studies and travelling arrangements in Europe, issued with maps and chronological tables. The book is thus an advance guide for a tour in Europe, and is especially planned to meet the needs of the prospective traveller anxious to know what mental preparations it is best to make for the journey. It contains fairly copious data on every country of Europe, with chapters on Asia Minor and North Africa. In addition, the handbook contains money tables, lists of paintings, sculpture and architecture, and also general information of a practical character. Scrupulously overhauled and brought up-to-date, it will be of immense benefit to the traveller to Europe who desires to take his trip seriously. Mr. Guerber's *How to Prepare for Europe*, by enabling the serious traveller to take with him a stock of useful knowledge to the European countries he may visit, will fully equip him for bringing home knowledge of lasting value as the result of his carefully-planned and systematically-arranged abroad.

Wanderings in Roman Britain. By Arthur Weigall (Thornton Butterworth Ltd., 15 Bedford Street, London, W. C. 2) 1926.

In forty-five separate chapters of his *Wanderings in Roman Britain*, Mr. Weigall gives picturesque and illuminating accounts of each of the important Roman centres in England and Scotland and he describes the most interesting Roman remains in a popular manner. By this means he gives, in a more or less chronological sequence, a vivid picture of the whole period of the Roman occupation, so that the book will be of great interest both to visitors and to

ordinary readers who wish to know what there is of Rome to be seen in Britain, and who want to get a general idea of the significance of that epoch. The author deserves commendation for his sketch of an interesting subject, which will rouse enthusiasm in circles devoted to the study of the history of Britain in the time of the Romans and the Celts. It is a worthy task worthily accomplished.

A Saunter Through Kent With Pen and Pencil. By Charles Igglesden, F.S.A. (Kentish Express Office, Ashford, Kent, England) 1926.

Mr. Charles Igglesden's well-known works, called *A Saunter through Kent*, has been long recognised as a leading typographical authority on Kent and has now reached the nineteenth volume. The author makes a feature of describing existing churches, historic buildings and old farmhouses and dipping generally into the past. Each volume contains pen and ink sketches by Mr. Willis. The *Times* calls the writer "a modern Hasted with the additional advantage of a pen that can describe the beauties of the county with a true artistic touch," and this tribute to Mr. Igglesden's performance is well-merited. It will be useful not only to the antiquary or the archaeologist, but perhaps even more so to the general tourist in Kent, who may be desirous of catching glimpses of the picturesque in the scenery of that famous country of England, as also in its architectural monuments.

RECENT LEGAL LITERATURE

A Collection of Statutes relating to India, Volume III; from 1913 up to the end of 1925. (Government of India Publication Department, Calcutta) 1926.

The first two volumes of this publication were issued in 1912 and 1913 and brought the statutes down to the end of the year 1912. After 1912, several statutes relating to India have been passed by Parliament—including the consolidating measure, the Government of India Act—and some of the statutes have in some respects, amended, altered, and superseded the earlier ones. It would, therefore, have been better if a revised edition of the entire publication had been issued. But, somehow, such a course was not considered necessary, and the result is a third volume which has been prepared on the same lines as the two earlier volumes. It includes all the Parliamentary

statutes down to the end of 1925. The publication maintains, as regards printing and get-up, the usual level of Government publications. It is a highly useful work.

The Law of Transfer in British India. By Sir Hari Singh Gour: In three Volumes. Fifth Edition. (Butterworth and Co., India, Ltd., Hastings Street, Calcutta) 1926.

The fifth edition of Sir Hari Singh Gour's commentary on the Transfer of Property Act (Act IV of 1882 as amended to date) is a masterly and monumental publication. The work evinces considerable learning, industry and research, and is the fruit of the author's long experience as a lawyer and commentator on Anglo-Indian law. The special features of the book are many and important. Firstly, there is the Introduction, which traces the origin, growth and development of the law of property, and is at once learned and instructive. Secondly, the commentary on almost every section of the Act is preceded by a succinct statement of the analogous law on the subject, and also by a clear enunciation of the principle of law involved. Further the annotation on the sections is preceded by a Topical Introduction which is very useful. The book is not a mere annotation but contains a full discussion of the law. The new edition has been completely revised and in part re-written and all matter, including cases, has been brought down to the commencement of 1926. The text has not only been fully overhauled but considerably enlarged by about 300 pages, and over 1200 new cases have been added. All obsolete matter has been carefully deleted. It is thus more a new work than a new edition and will uphold the well-known reputation of the author for publishing nothing which is not absolutely exhaustive and up-to-date. It richly deserves wide appreciation.

Vagabonds All. By Judge Parry. (Cassell and Co., Ltd., LaBelle Sauvage, London) 1926.

His Honour Judge Parry makes law interesting as literature. His latest essay, called *Vagabonds All*, makes delightful reading. This collection of psychological character-sketches of notorious criminals has given the author an opportunity of displaying his keen legal mind and caustic wit, and also marked literary ability. Judge Parry has chosen eleven men and women, each of a particular type, who were able to impose upon the credulity of their fellows. He in-

cludes Arthur Orton, the Claimant; Daniel Home, the Medium; Mary Clarke, the Courtesan; John Hatfield, the Impostor; Robin Hood, the Brigand; Madame Rachel, the Go-between; James Allan, the Wandering Minstrel; Samuel Foote, the player of Interludes; John Nichols Tom, the Zealot; Mary Bateman, the Fortune-teller; and Bampfylde Moote Carew, the Mendicant. He thus covers a very wide field. The studies are bright and brilliant and are as instructive as they are interesting.

Banking Law and Practice in India. By M. L. Tannan Bar-at-Law. (Batterworth and Co, India, Ltd., Hastings Street, Calcutta) 1926.

Mr. Tannan's book is the first of its kind. Although there are a number of standard books dealing with banking Law and Practice in England, this is the first in the field as far as the subject of the Indian banking law and practice is concerned. Though there are still some who think that the English law and practice pertaining to bankers is applicable to this country, important points of difference have been brought to light during the last few years. Not only are the principles of banking law and practice applicable to this country clearly stated in Mr. Tannan's book, but the important points of difference between the English and Indian laws on the subject are also clearly explained in the book. As such the work under notice is a very useful compendium. Written to meet the urgent need felt both by students of the subject as well as by practical bankers, lawyers, and members of the general public who have dealings of any kind with banks in India, it should enjoy an extensive circulation.

Bench and Bar. By W. Durrant (George Allen and Unwin, Ltd., Museum Street, London, W. C. 1) 1926.

Mr. Durrant is an avowed opponent of the present legal system in the British Commonwealth. His work, called *Bench and Bar*, draws attention in a forcible manner to the shortcomings of British legal paraphernalia. The author has adopted a simple method. There is no tiresome jeremiad of disgruntled litigants. The exponents of the British legal system are made to pass judgment upon themselves and upon one other. The modernists inside the legal entrenchments clinch the argument while a series of Prime Ministers, past and present, agree. The handicap to British national efficiency is exposed and its predatory character at-

tempted to be exhibited. Apart from the author's polemics, the book has a value of its own as throwing a searchlight on the British legal system.

THREE NOTABLE SERIES.

(A) "The Broadway Travellers:"

Messrs. George Routledge and Sons, Ltd., (Broadway House, Carter Lane, London) have embarked on a notable enterprise called *The Broadway Travellers*, which is a new and important series, containing translations and reprints of the best travel books drawn from all countries and all ages. Most of the travellers will be men who ventured into strange climes and some will also be discoverers, but here and there a tourist, whose personality and literary merits lend him a special interest, will find his place among the more adventurous spirits. The series will not confine itself only to well-known books. Indeed, among the volumes already announced are many which have never before been reprinted and some which have never before been translated. The editors have been guided in their choice of books by two considerations—their wish to put before the English-reading public works of interest hitherto untranslated, and to reissue and revive English and foreign voyages which have been unduly neglected or have become scarce (if not unobtainable). The general editors are themselves both travellers and scholars. Sir Denison Ross, (Director of the School of Oriental Studies and Professor of Persian in the University of London) has travelled in Europe, Persia, Turkey, India, and Central Asia; while Miss Eileen Power (Reader in Medieval Economic History in the University of London) is the only woman to-day to receive the Albert Kahn travelling fellowship with its accompanying year's voyage round the world. Each volume is provided with an Introduction by a recognized specialist and an appendix containing such notes as are necessary to elucidate difficulties in the text. The books are printed in old-face type, with the preliminary pages in two colours. A cream antique-laid paper has been employed. The binding is a crimson buckram stamped with a specially-designed lettering and device in gold with a coloured top. Altogether this new series is a most attractive one and deserves wide appreciation and extensive circulation.

The first list announces ten works of which three are now available. These are *Travels and Adventures of Pero Tafur* (1435-36), *Don Juan of Persia* (1350-64) both translated and edited from the Spanish, and *Akbar and the Jesuits*, translated from the French.

The first was published in Madrid some fifty years ago, and is the narrative of the travels of a Castilian knight in Europe and the Near East. Tafur was a person of outstanding qualities. His experiences at the various courts he visited would alone make his record noteworthy. But there is much more. Tafur was deeply interested in traffic and commerce, and his descriptions of some of the great trading centres of the day are most valuable. Tafur tells us nothing but the plain truth, while his shrewdness and dry humour give to his book a welcome and unusual quality of freshness. The second book issued in the series is even more interesting. First published at Valladolid in 1604, this book has never before been translated into any other language. The author was a Persian Moslem who became a Spanish Roman Catholic. During his long journey from Isfahan to Valladolid he kept a careful diary. His description of Persia and its wars against the Ottoman Turks in the 16th century, his succinct account of the Safavi rule as first established, and his report of the system of government in the golden age of Shah Abbas, are full of interesting and valuable details. Finally the journal of his travels through Russia, Germany, and Italy to Spain is quaintly interesting.

The third volume is *Akbar and the Jesuits*—an account of the famous Jesuit missions to the Court of that great Indian Sovereign, which is of special historical importance regarding the evolution of the faith promulgated by the Emperor under the name of Deen-e-Ilahi or "the divine creed." This volume is for obvious reasons of special interest alike to general readers and to students of history of this country. This compilation of Jesuit letters is not only highly entertaining, but of special importance regarding the history of the reign of Akbar. The editor and translator—Mr. C. H. Payne—has done his work exceedingly well. He has added materially to the value of the text, by enriching it with notes in which he has succeeded in correcting several serious, if not gross, errors into which the modern biographers of the great Emperor had fallen owing to their ignorance of the original sources of Pierre du Jarric—the author of the French work, parts of which are now made available by the translator. This volume is therefore of particular value to students of Indian history. But the series as a whole is valuable and we shall watch its progress with a sympathetic interest.

(B) The World's Manuals:

The Oxford University Press deserve acknowledgment at the hands of the reading public for their

having successfully inaugurated a new series of introductory manuals, priced at half-a-crown a volume, designed not only to give the student, who is undertaking a special study, some idea of the landmarks which will guide him, but also to make provision for the great body of laymen who are sufficiently alive to the value of reading to welcome authoritative and scholarly work—if it is presented to them in terms of its human interest and in a simple style and moderate compass. Each volume is the work of a recognized authority on the subject he has dealt with and bears the hall-mark of the handiwork of an expert, who having specialized is a master of what he has written about. The scope of the series is comprehensive. It is divided into five broad groups (a) History and Geography, (b) Art, Religion and Philosophy, (c) Language and Literature, (d) History of Science, and (e) Sociology. There are published so far in the first group ten volumes, in the second seven, in the third ten, in the fourth five and in the fifth four—or a total of three dozen; and they constitute by themselves a small library of great interest and utility, as will appear from a perusal of the titles of the books and the names of the authors. A sixth section dealing with Music has been just inaugurated with Mr. B. H. Fellowes' book called *The English Madrigal*. There are no less than sixteen general editors of the series, containing eminent men of science and letters, whose names are a guarantee for scholarship and research, as also for a judicious selection of the writers to deal with each subject. Neatly printed, excellently got-up and cheaply priced the "World's Manuals" series deserves a very wide appreciation.

The volumes issued in the History and Geography group are *Israel before Christ: An account of Social and Religious Development in the Old Testament*, by A. W. P. Blunt; *Ancient Greece: A Study*, by Stanley Casson; *The Growth of Rome* by P. B. Mathison; *Roman Britain* by R. G. Collingwood; *The Crusades* by Ernest Barker; *The World about Us: A Study in Geographical Environment* by O. J. R. Howarth; *The Peoples of Europe* by H. J. Fleure; *Europe Overseas*, by J. A. Williamson; *The Expansion of Britain from the Age of the Discoveries: A Geographical History* by W. R. Kermack and *The European States System: A Study of International Relations* by R. B. Mowat. Those in the Art, Religion, and Philosophy group are *Greek Art and Architecture: Their Legacy to Us* by Percy Garner and Sir Reginald Blomfield; *Greek Philosophy: An Introduction* by M. E. J. Taylor; *Ethics: An Historical Introduction* by Stephen Ward, *Introduction to Modern Philosophy* by C. E. M. Joad; *Introduction to Modern Political*

Theory by C. H. M. Joad; *Outlines of a Philosophy of Art* by R. G. Collingwood and *Our Minds and their Bodies* by J. Laird.

The list of the Language and Literature group comprises *Sound and Symbol in Chinese* by Bernhard Karlgren; *Persian Literature: An Introduction* by Reuben Levy; *The Genius of the Greek Drama: Three Plays* by C. E. Robinson; *The Writers of Greece* by G. Norwood; *The Writers of Rome* by J. Wight Duff; *Italian Literature* by Cesare Foligno; *Standard English* by T. Nicklin; *Shakespeare: The Man and his Stage* by H. A. G. Launborn and G. B. Harrison; *Modern Russian Literature* by D. S. Mirsky and *Arabic Literature: An Introduction* by H. A. R. Gibb.

The History of Science group contains *Greek Biology and Greek Medicine* by Charles Singer; *Mathematics and Physical Science in Classical Antiquity*, translated from the German of J. L. Heiberg by D. C. Macgregor; *History of Mathematics* by J. W. N. Sullivan; *Chemistry to the Time of Dalton* by E. J. Holmyard and *Electricity* by L. Southerns. The last group dealing with Sociology or the Social Science has *A Short History of British Agriculture* by John Orr; *Population* by A. M. Carr-Saunders; *Introduction to the Study of Karl Marx's 'Capital'* by A. Lindsay and *Money* by R. A. Lehfeldt. We strongly commend the claims of this exceedingly useful and highly invaluable series to those who may be desirous of imbibing the latest results of research in all branches of knowledge.

(C). Everyman's Library Series.

We welcome the latest additions to the *Everyman's Library*. The main idea of this series (issued by Messrs. J. Dent and Sons, Ltd. Aldine House, Bedford Street, London, W. C. 2 and edited by Mr. Ernest Rhys) is to make it easy for everyone to obtain such a collection, and get at a small cost all that is good, and all that has worn well in English literature. It offers not only the classic authors, it reprints the Victorians with the Elizabethans, comparatively new authors with the old famous ones, and books for pure pleasure as well as for wisdom and knowledge. The publishers have recently added seven volumes to the series. They are *Selected Letters of William Cowper*, edited by W. Hadley, M.A. The letters are chosen with a view to showing Cowper's personality, outlook, his literary taste, his relations with his friends and to the time in which he lived. *Selected Letters of Horace Walpole* edited by Mr. W. Hadley, M.A. are witty and clever news-letters which show Walpole the man, his friends, the events

of his time, and contemporary literature. *Kingsley's Madam How and Lady Why* issued with an Introduction by Mr. C. I. Gardiner, M.A. is Kingsley's story of the building of the earth. The editor has added notes to bring the author's geology into line with modern research. *Peaks, Passes and Glaciers* edited by Mr. R. H. Blakeney, M.A. is from the renowned records of ascents, explorations and mountaineering adventures by members of the Alpine Club, and it includes some essays not previously collected. Jules Verne's *Five Weeks in a Balloon* and *Around the World in Eighty Days*, translated by Arthur Chambers and P. Demages, is a new and vigorous translation of the French author's ever popular scientific romances and Voltaire's *The Age of Louis XIV.*, translated by Martyn P. Pollack, is a history of the most important period of the French Monarchy which has long become a classic. Lastly, there is the *Everyman's English Dictionary*, a concise etymological dictionary based on standard works for easy reference. It is exceedingly well put together—compact and clear—and gives the correct pronunciation of words.

MISCELLANEOUS LITERATURE ON THE EDITOR'S TABLE.

Mr. Henry Russell's book of reminiscences picturesquely designated as *The Passing Show* (Thornton Butterworth, Ltd., 15, Bedford Street, London, W. C. 2) is a volume of great interest. At the early age of twenty-three, Henry Russell was one of the most successful vocal teachers of his time. With his aid, the great Eleonora Duse was able to regain her speaking voice, and before long he was in Rome assisting the actress in the production of d'Annunzio's plays and becoming intimate with the erratic poet. In 1903 he took Covent Garden Theatre for a season of Opera, introducing a famous Opera Company to Londoners, and was fortunate enough to enlist the services of Caruso. Betaking himself to America, he built the Boston Opera House and for seven years directed its world-famous productions, being at the same time Advisory Director of the Metropolitan Opera House. He then passed to the *Theatre des Champs Elysées*. During the Great War, he visited America with M. Maeterlinck in aid of French war funds, and plied between London and Rome as a King's Messenger. It is thus clear that during a long and varied career as a vocal teacher and a great impresario, both in America and Britain, Russell met many of the most interesting celebrities of his time and he gives us some graphic sketches of people such as

Bacchi, Puccini, Debussy, Jean de Reszke, Patti, Melba, King Edward VII., Counselo, Buchess of Manchester, Lord Northcliffe, and Gordon Bennett. Those who revel in books of this class will find in *The Passing Show* much which will appeal to them.

To the best of our knowledge, there was no up-to-date book on publishing. In his *Truth About Publishing* Mr. Stanley Unwin of the famous London firm of George Allen & Unwin, Ltd., (40, Museum Street, W.C.) has at last lifted the veil and the "mysteries" of publishing are here revealed for the first time. Mr. Unwin who has had personal experience of every branch of the work, shows that publishing to-day is a highly technical calling for which exceptional qualifications are required. The volume covers every aspect of the business, from the receipt of the MS. to the sale of the finished book, and will prove useful as well as interesting to all connected with the writing, production, and distribution of books. The work under consideration is comprehensive in its scope and treatment and will be found to possess interest for all concerned in literary production and its distribution.

Mr. Frederic Seebohm's *The English Village Community* (issued in 1883) is a classic in the literature of Sociology. It has been long out of print and we welcome the reprint, issued by the University Press of Cambridge. Of the aim and scope of his book, the author himself wrote as follows in the Preface to the original edition:—"It is simply an attempt to set English Economic History upon right lines at its historical commencement by trying to solve the still open question whether it began with the *freedom* or with the *serfdom* of the masses of the people—whether the village communities living in the 'hams' and 'tows' of England were, at the outset of English history, *free* village communities or communities in *serfdom* under a manorial lordship; and further, what were their relations to the tribal communities of the Western and less easily conquered portions of the Island." His conclusions have not been successfully challenged during the last forty-three years, and the book is even to-day justly regarded as an authoritative work on the subject it deals with. The present reprint ought to find a large circulation amongst students of Economics and Law.

Mr. P. J. Thomas's *Mercantilism and the East India Trade* (P. S. King & Son, Ltd., Orchard House, Great Smith Street, Westminster, London) is a valuable contribution alike to the economic history of Britain and India. The object of this monograph is to trace the beginnings of Protectionism in Britain

Of the many branches of British foreign trade, the East Indian was the one that figured prominently in the protectionist controversy, and hence the importance attached to it in this work. It must be noted, however, that the controversy was not between Britain and the East Indies, but between two powerful interests within Britain itself: the woollen and silk manufacturers were pitted against the East India Company and the British calico printers. The subject is, therefore, essentially connected with Britain, and is only incidentally connected with India. It is a chapter—and an integral chapter—in the history of economic thought in general and of British economic development in particular. It is from this standpoint that the subject has been dealt with in the present work. At the same time, the treatment of the subject by the author—which is based on considerable research—throws much-needed light on the dark corners of the economic evolution of India under the East India Company. Hence its value as well to the Indian students of Economics.

We are living in an age of anthologies and the latest to arrive is *Between the Wickets*. Now it may be conceded that a cricket anthology is long overdue, and no one is better able to supply one than Mr. Eric Parker. A few years ago he gave us *An Angler's Garland*—one of the most treasureable little volumes which have ever been offered for the delectation of the angling fraternity; and later he published *Game Pie*, an anthology of shooting, which met with warm reception. *Between the Wickets* is the fruit of Mr. Parker's intense love of cricket and his encyclopaedic knowledge of its history and literature, and it is very welcome. Even those who have played the game from their youth up will be amazed at the rich lore which Mr. Parker has gathered together between the covers of this volume, which is tastefully issued by Messrs. Philip Allan & Co., Ltd. (Quality Court, London).

Messrs. Philip Allan & Co., Ltd. (Quality Court, London), have just published a remarkably up-to-date book on Photography called *The Camera Book*, which has been edited by Mr. Merelyn Thompson and to which Dr. A. E. Kin (Director of Education, Blackpool) contributes a commendatory Preface. The book is intended to cater for the amateur photographer and is meant to supply him or her with a simple, concise yet comprehensive manual dealing with all aspects of Photography. Mr. Thompson's little work seems to be about the best available text-book for the amateur photographer, at a cheap price. The value of the letter-press is materially enhanced by its being

embellished with well-executed and carefully-chosen illustrations. Altogether this compact hand-book is a notable addition to the literature of text-books on the Art and Science of Photography.

The Foreign Student in America (edited by Messrs. W. R. Wheeler, H. H. King and A. R. Davidson) is an almost encyclopædic study of the results obtained by the Commission on Survey of foreign students in the United States, which was organized under the auspices of the Friendly Relations Committee of the Young Men's and Young Women's Christian Associations. The book, which is issued by the Association Press (347, Madison Avenue, New York) and is commended in a Foreword by Mr. R. B. Spear, is an exhaustive study of the problems relating to foreign students in the colleges, universities and other educational and technical institutions of the United States, and should be of interest alike to educationists, students and their parents and guardians.

Since 1920, the British Association for the Advancement of Science (Burlington House, London, W. 1.) have issued in a handy volume the general and sectional presidential addresses delivered at the annual session of that famous Scientific Association. Accordingly the addresses delivered at the session held at Oxford in August last have been issued by the Association in a compact volume under the title of *The Advancement of Science*. It comprises—besides the general address by the Prince of Wales—many learned and luminous papers and is a valuable compendium of the latest developments of modern science, and should be of great utility to the student of Science.

Professor B. G. Sapro (of Willingdon College, Sangli) is already well-known as the author of that excellent text-book called *The Growth of Indian Constitution and Administration*. He has now followed it up with *Economics of Agricultural Progress*, in which he analyses the background and foundation of agricultural prosperity. He then discusses with men those factors that in his opinion impede the progress of agriculture in this country—especially in the Deccan—and concludes by making some specific recommendations. As the work of a competent writer on Indian economics and politics, Professor Sapro's treatment of the subject is sound and deserves study, while his suggestions are entitled to consideration.

Mr. Gilbert Keith Chesterton, or—as he is better known "G. K. C."—is one of the most remarkable figures in present-day literature. He is poet, essayist, humorist, novelist, fantasist, politician, and

controversialist. But above all he is a laughing philosopher, with a special genius for exhibiting the unfamiliar side of a question, and with so comprehensive a survey that no matter what he writes, whether the briefest paragraph or the lightest and gayest essay, he passes practically the whole of life under review. He is the author of a large number of volumes—mostly essays, biography and fantasies—and it was time that for the benefit of the general reader an anthology was compiled from his works. This has now been done by another eminent essayist—Mr. E. V. Lucas—in a handy volume designated *A Gleaming Cohort* (Methuen and Co., Ltd., 36, Essex Street, London, W. C.) The selections are judiciously made and cover a large range. The work would be welcomed by all admirers of Mr. Chesterton and by all lovers of good literature.

The Anthology of Jesus, arranged and edited by Sir James Merchant, K.B.R., LL.D. (Cassell and Co., Ltd. LaBelle Sauvage, London, E.C.) is an excellent compilation and a devotional work of rare beauty. Here in the editor has brought together the richest thoughts of master-minds in theology and literature—more than four hundred selections, the gems of all ages and many countries—grouped and arranged in such a way that the progress of thought is sequential and cumulative. A volume of the utmost homiletical and exegetical value to preachers and students, and one that will be welcomed by the religious public generally, it would also be found helpful by all religiously-inclined persons, irrespective of the particular creed in which they were born and brought up. For the range of classics to choose from the editor has traversed ancient and modern literature and thus the book has a great literary value, quite apart from the devotional and the spiritual. It should appeal to a large circle of readers.

Messrs. Theodore Roosevelt and Kermit Roosevelt have written and issued through Messrs. Charles Scribner's Sons (London) an illustrated account of their journeys in Asia, under the title of *East of the Sun and West of the Moon*. The book is thus a record of the adventurous journey of the Roosevelt brothers to the "roof of the world" in search of curious specimens of game, in which the graphic chapters are alternately written by the two authors. This great adventure was officially called "The James Simpson-Roosevelts-Field Museum Expedition." They were in the heart of the Himalayas, sometimes 17,000 feet high, and one of the great objects of the trip was to secure good heads of *Ovis Poli*, the famous Marco Polo sheep. They were successful and

four or five heads were obtained, one of which is reproduced on the cover of the book. The whole text is written with the well-known Roosevelt touch of adventure and scientific enthusiasm. This was not a hunting expedition, but a serious collecting enterprise that was eminently successful, and the Field Museum will in due time contain the remarkable fruits of their endeavour. Abundant photographs were made—both still and motion pictures—and the volume contains many of the most striking of these. Alike for its letter-press and its illustrations, the volume will be found to possess great interest for travellers and non-travellers alike. By reason of its enthralling attractiveness and its graphic and vivid style, it will take rank as a classic in travel literature.

In his *Byron* (Cecil Palmer, 49, Chandos Street, Covent Garden, W.C. 2), the author, Mr. Albert Brecknock, offers a study of the poet in the light of new discoveries. In 1911 he issued a work on Byron called *The Pilgrim Poet*. His latest work under review is a much enlarged and scrupulously overhauled text of the earlier book, though the changes are such and so many that it is rather a new book than a new edition. Lovers of English literature will continue to be interested in the career of Byron and the many poems he produced. His career still continues to be the subject of controversy, to which but brief reference is made by Mr. Brecknock. But the poems of Byron will continue to charm and attract lovers of good literature so long as the language in which the poet wrote is understood. The book under notice is not a special study of Byron's poetry. The chapter headed "Byron the Poet" is rather short and by no means exhaustive. In fact, the book deals not so much with Byron the Poet as Byron the Man. Viewed in the latter light it is comprehensive, critical and unbiased and should as such appeal to a large circle of readers.

Mr. A. S. Panchapakesa Ayyar's *Indian After-Dinner Stories* (Taraorevals Sons and Co., 190, Hornby Road, Bombay) are clever portrayals of life and character in our country. Mr. Ayyar's stories have the merit of being short and telling to a degree. Some of them may not always point a moral, but they might lead to introspection on the part of the reader. "A story has no leg to stand upon" says a proverb, and this test is truly fulfilled by those included in this collection. We would gladly commend the publication to those who would like to know the people of this land as they depict themselves. The author has the knack of telling a story and interest-

ing the reader. It is a great gift and we earnestly hope he will not rest upon his laurels but will try his best to develop it with advantage to himself and with advantage to himself and with credit to Indian fiction.

The Call From India; The Call From the Far East; The Call From the Moslem World; and The Call From Africa. (Press and Publications Board of the Church Assembly, Church House, Westminster, London, S.W. 1) are four reports of comprehensive character of the facts which constitute "calls" from India, the Far East, the Muslim countries and Africa, to the Church of England to develop its missionary endeavour. The reports have been drawn up by commissions which were directed to ransack every available source of up-to-date information about the dioceses concerned, and they had the help of such authorities as Bishop Whitehead, Rev. Cannon E. P. Spanton, Rev. W. Wilson Cash, Dr. H. H. Weir, Mr. J. H. Oldham and others. Each book has a brief introduction on the people of the respective countries and the early history of Christian missions there, and a survey of the various movements towards Christianity, as also a useful bibliography and maps. The reports issued by the Church Assembly are appeals to the Church of England to make stronger efforts to make the teaching of Jesus more widely known, so that these countries may have opportunity to value that teaching. Though of an avowedly propagandist character, they contain much useful information and should appeal to seekers after accurate information about the progress of Christianity in various parts of the world.

Each of the two volumes called *Research Narratives* (Bellier, Tindall and Cox., London) contains fifty short narratives, dealing with research, invention or discovery of some modern factor in civilised life, in many of them direct from the "men who did it." They are shining examples of what the modern school-book could and ought to be, but usually is not. They are of course not published as school-books, but we could find few better volumes to place in the hand of young students at work on the scientific side than these one hundred most interesting accounts. Their scope is as wide as science. From the hydrophone we go to explosives; from artificial light to steel castings or the electrical structure of matter. Again, we may study some point on the fatigue of metals or radioactivity or consider the elemental chemistry of nitrogen or glance at the processes of electric welding. For a boy interested in the indus-

trial activity of the world, few better presents could be made than these two volumes.

In his recent book called *The National System of Indian Economics*, Prof. Jatindra Nath Mitra, M.A. (Surendra Nath Mitter, Barrackpore) presents a useful work to students of Economics relating to India. While in the West every investigation made into the economic sphere adds to the volume of works on Economics, India has more often to copy the theories and practices prevalent there, without proper adaptation to her exigencies. This is certainly a great handicap to Indian students who have simply to adapt themselves wholesale to the current conditions elsewhere. To meet this deficiency Prof. Jatindra Nath Mitra has published his work which discusses the economic problems of India with complete data as regards statistics and the conditions of Indian labour and society. The book is practically divorced from political tinge, which is certainly a great asset. Sir Prorash Chunder Mitter, late Minister of Bengal, contributes a suggestive Introduction to this volume, which should interest a large circle of readers and students of Economics in this country.

We have received from the International Labour Office, Geneva, three of their publications, the *Co-operative Movement in Soviet Russia*, *Wage Changes in Various Countries, 1912 to 1925* and *Workmen's Compensation in the United States*. The vicissitudes which the co-operative movement have been passing through in Russia form an interesting study. The policy of the Government in matters of co-operation during the period of communism has been quite different under the Soviet system and the new economic policy pursued by them is very much to the fore and is being discussed at Congresses, Conferences of Government institutions, and in the press and in many general and co-operative publications. *The Co-operative Movement in Soviet Russia* is helpful of useful information in regard to the origin and growth of this movement and the value of the book is enhanced by the sympathetic way in which the subject is dealt with, embellished with statistics and economic literature. The object of the report on *Wage Changes in Various Countries, from 1912 to 1925*, is by comparing changes in money wages with those in the general level of prices to estimate the changes in the real wages of the workers. Statistics of 28 countries are given but those given of India are incomplete, as only those for the Bombay Presidency are given and they compare quite unfavourably with the wage-earning capacities of other countries. In India while the workmen's compensation has not received legislative

force till quite recently, a comparison of the system working in countries where a similar Act has been in force for a good long period is a valuable study in itself and *Workmen's Compensation in United States* must awaken the Government and the public to interest themselves in this subject a great deal.

The real India is to be found in the village. Away from the din and bustle of town life, the villager, far from "the madding crowd's ignoble strife," has created a world of his own—social and economic. The legends and stories of village life, its literary associations and its even tenor cannot but arrest one's attention. The Hon'ble Thakur Rajendra Singh has done a great service by initiating us in his *Glimpses of Village Life in Northern India* (Messrs. Thacker, Spring and Co., Calcutta) into the life and toil of those silent and patient people of whom we hear so little. Their simplicity, their organisation and their festivals are quite a delight and he who reads the volume cannot but be gratified at the simple and unpretentious account of the Indian village life, on writing which the author deserves felicitation.

The Story of the Women's Institute Movement, by Mr. J. W. Robertson Scott, (The Village Press, Idbury, Oxon) is a pleasantly written and suggestive history of a remarkable movement which, from its obscure beginning, with one institute of 75 members in Canada (founded in 1897) has arisen to its present achievement, with branches in 2,000 English villages, and similar organisations in Wales, Scotland, Ireland and various countries of continental Europe. The author gives a detailed report of the movement from its inception onward, rendered all the more attractive by a number of illustrations, showing the founders of the movement, the exhibits of the handiwork of members, etc. The book traces in detail how, during the thirty years of this movement, the country-women have advanced in working out their own salvation, socially and politically, and how there has been a rapid advance of rural agricultural life without which poverty would have stared them in the face.

REPRINTS AND TRANSLATIONS.

We have lying on our table four reprints or new editions of notable books. The first and most important of the three is an edition of the late Professor E. G. Browne's *A Year Among the Persians*. Issued first in 1903, it at once took rank as a classic in Anglo-Persian literature, which position it has retained un-

challenged all these years. Long out of print, the new edition (now published by the University Press, Cambridge) is doubly welcome by reason of the text having been enriched with a memoir of the author by Sir Denison Ross, in the course of which he thus writes of the book he is introducing to the public:—"Having by the present issue obtained, as it were, a new lease of life, it will at last take its rightful place among the great classics of travel." We agree with Sir Denison that Professor Browne's book is "one of the world's most fascinating and instructive books of travel," and have much pleasure in commending the reprint to all lovers of high-class travel literature.

The late Professor F. T. Palgrave's *Golden Treasury of English Songs and Lyrics* is perhaps the best-known anthology. Originally issued in 1861, it passed through many editions in the life-time of the compiler and also many since his death. To the edition now issued (Macmillan & Co., Ltd., St. Martin's Street, London) a supplementary fifth book has been added by the well-known poet and critic—Mr. Laurence Binyon—which brings this historic repository of English lyrical poetry thoroughly up-to-date. The enlarged edition should continue to command a wide circulation.

The other two books are new editions of scientific works—Black's *Medical Dictionary* (A. & C. Black, Ltd., Soho Square, London, W. 1.) and the late Dr. Parkinson's *A Primer of Social Science* (H. S. King and Son, Ltd., 14, Great Smith Street, Westminster, London). The former is a standard work of reference in medical literature and has been in constant demand since it first appeared in 1906. It has already gone through seven editions, and the present eighth one offers a thoroughly revised and overhauled text, which is fully abreast of the latest researches in medical science. In its present form it should continue to occupy the position of the leading one-volume dictionary of medicine, for popular use. In the new fifth edition of *A Primer of Social Science*, the author's text has been carefully revised and judiciously brought up-to-date, as also simplified. It should find a large circulation in future as it did in the past, for reason of its being one of the best introductory text-books for students of scientific studies.

Two translations—one from the Sanskrit and the other from the Russian—deserve attention. Mr. J. M. Macfie who has already translated *Manu*, into English as also *Mahabharata* and *Ramayana* has now rendered a summary of the *Vishnu Puran*, and offered it enriched with an excellent Introduction and instructive notes (The Christian Literature Society of India,

Madras). The book will be found highly useful by students of popular Hinduism. The translation from the Russian is Mr. Alfred Hayes' rendering into English of Tolstol's *Death of Ivan the Terrible*. This is the second volume to be issued of Count Tolstol's historical trilogy: *The Death of Ivan the Terrible* shows us the Czar in the last period of his reign. His mind is unbalanced, flying from fits of humble self-condemnation to outbursts of vindictive frenzy. The only person who ventures to advise him is Boris Godounov. The translation is exceedingly well done. The third play of the trilogy, 'Czar Boris', is in preparation. 'Czar Feodor Ioannovitch' was recently issued uniform with this volume. When complete, one of the finest works of Russian dramatic literature will have been placed before the English-reading public. The publishers are Messrs. Kegan Paul, Trench, Tröhner & Co., Ltd., of Broadway House, 68-74, Carter Lane, London, E. C.

The interest still taken in Great Britain—and for the matter of that in the countries of Western Europe—in the study of the Greek classics is evidenced by the appearance of Miss Doris Langley's *Odes of Anacreon* (Gerald Howe, 23, Soho Square, London) and Mr. Hugh Macmughten's *Antigone* of Sophocles (the University Press, Cambridge). The latter is the work of a well-known scholar, whose translations of the lyrics of Catullus, the odes of Horace, and of selections from the Greek Anthology are deservedly held in high esteem by competent critics. His rendering of *Antigone* is marked by scholarship and a literary touch of no mean order, and deserves appreciation. Miss Langley's is the first attempt by a woman at the delicate task of rendering Anacreon into English. The Irish poet (Thomas Moore)—a previous translator—declared them as "all beauty, all enchantment, sportive without being wanton and ardent without being licentious." Miss Langley's version shows her to possess the requisite qualifications for translating such a poet. She presents in her book translated selections of twenty-nine poems, which aim to interpret the spirit of Anacreon rather than his letter. The result is a work of great charm and it is a notable addition to the translations of the Greek poets.

CURRENT FICTION.

Here and Beyond. By Edith Wharton (Messrs. D. Appleton and Company, London and New York).

This recent publication by Mrs. Wharton contains six stories of the genre in which she has already

established her fame as an imaginative writer of unusual power. The first, *Miss Mary Pook*, is an eerie yarn, bordering on psychic realms, while another, *Beaucliffed*, is equally imaginary in a quite different direction. The last story, *Velvet Karpads*, is mainly in a quietly humorous vein, while *The Seed of the Faith* contains some masterly character drawing in African scenes. This collection maintains her reputation for charm and variety, and her deep understanding of human emotion.

Rhin Singh. By Frank R. Sell, M.A. (Messrs. Macmillan and Co., London).

Rhin Singh is a romance of the Moghul times and its back-ground is the discomfiture of Aurangzeb in the Rajput War. With fictitious episodes in Rajput history and character as recorded in the chronicles, Mr. Sell has introduced enough romance to make the story eminently readable. The historical accuracy is kept intact and the author has infused fresh life into the dry bones of reigns and wars and conspiracies, and imagination, making himself the master of the period he deals in. The book before us is one of real living interest. The book has fine illustrations which are five pretty views of Udaipur.

A Necklace of Peach-Stones. By W. Arthur Cornaby. (The North-China Daily News and Herald, Ltd., Shanghai).

In this delightful volume Mr. Cornaby presents to the reader in the form of stories the beauties of Chinese lore and anecdotes, legends and philosophy, gathered out of the mass of literature on them. The Chinese literature is an unique one, consisting of mental structures of faultless symmetry, built up of pre-historic and precious hieroglyphs, arranged in crystalline phrases of ever-enduring dignity. Many of the details of the story have been drawn from life, the various anecdotes and literary references being strung as if in a metaphysical necklace. *A Necklace of Peach-Stones* forms quite an interesting reading.

The True Story of Ah Q. By Lu Hsiang. Translated by George Rin Leung (The Commercial Press, Ltd., Shanghai, China).

This is the life-story and character-sketch of a Chinese rustic by Mr. Chou Tso-jin who writes under the pen name of Lu Hsiang. *Ah Q* is only one of the

many types which occur in the collection of fifteen stories, from which the translator has chosen *The True Story of Ah Q* which is the first noteworthy creation of the new literary movement in China. This piquant, ever-animated sketch is quite a delight what with their associations with rustics and villagers who entertain the reader with their whims and utterances.

II.

(Issued by Messrs. Stanley Paul & Co., Ltd., 5, Endsleigh Gardens, London, W. C. 1).

Pierre Benoit is one of the comparatively small group of French novelists who have a large and faithful following among English readers. His *Jacob's Well*, which has been translated from the French with a Preface by Dr. Angelo S. Rappoport has been recognised by the French critics as the best novel that has yet written. *Jacob's Well* is the story of a beautiful dancer who fights her way through life between two instinctive forces: her love for the glamour and sparkle of Paris life and the call of her blood. She is alternately the brilliant cocotte and the fiery idealist. The Paris scenes, as one would expect, are vividly drawn, and the glimpses of life in the East will remain a haunting memory.

III.

(Issued by Messrs. Thornton Butterworth, Ltd., 15, Bedford Street, Strand, London, W. C. 2).

Mr. Panama, by Mr. Sisley Huddleston, is a novel of out-standing merit. Mr. Sisley Huddleston has a thorough knowledge of Paris and its people as extensive and peculiar as was Sam Weller's knowledge of London. The loves, follies, grotesque eccentricities, riotous gambles and good fellowship of the Latin quarter give colour and life to his pages. His swiftly changing scenes are laid on the Pont-Neuf, in the Flower Market, in the Luxembourg Gardens, on the boulevards, in cafes, cabarets, studios, and newspaper offices, while one of his most thrilling episodes happens in the Roman quarries and catacombs under the city. Through it all runs the delightful love romance of Richard Haveling, otherwise Mr. Panama, and the wholly charming dancer, Emille, with Emille's quaint uncle and the sinister, masterful Robert to bring light and darkness into it. It is real enough to have real Parisian haunts for its setting and real and famous personages fitting among the imaginary characters through its story yet is touched with all the fantasy and grows to the happy ending of a fairytale. A novel that is as fresh and unconventional as it is clever and amusing.

Hell's Playground, by Ida V. Simonon, is a story, unusual and very thrilling, of a white man's adventures on the dread West Coast of Africa. It is a novel, but it is more than a novel. Although there is drama and horror in the book, it is not written merely to stimulate the jaded palates of the gourmets of sensationalism, but for the thoughtful, the truth-seeking. The book is gripping, because of its realism, because it is a description of actual conditions which the authoress has studied at close hand. Running through the whole book, permeating it, is the fierce rhythm of savagery, fascinating and awful. The darker shadows, the primitive passions of love and hate, are relieved by subtle touches of humour. The book is too sane to be sordid, too truthful to be merely sensational.

IV.

(Issued by Messrs. W. Collins & Co., Ltd., 48, Pall Mall, London).

Mr. J. D. Beresford is a novelist of eminence and his new novel *That Kind of Man* has for its chief character a novelist, a writer of great talent, who has never attained that wide popularity to which his gifts entitle him. Eternal money worries, the discordant interactions of a large family dependent upon him, the fact that he is middle-aged and does not feel it, and that his wife is middle-aged and knows it, have made him vulnerable to, and ripe for, the crisis which comes when he meets Mrs. Thurlow. He emerges from that crisis superficially the same man; he weathers it exactly as his temperament compels him to weather it, but in reality he has been profoundly stirred, and the course of his life profoundly deflected. Mr. Beresford has been entirely successful in this searching analysis of a type which has far more representatives than is generally believed, and he makes the sensitive, harassed, yet essentially fine-minded subject of his study perfectly convincing and alive.

The Green Lacquer Pavillon, by Helen Beaudclerk, is a tale at once fantastic and delightful. The principal character, a certain Mr. Clare, a bean of St. James, is an elegant personage with a fine flow of oratory which seems to affect him most when he is engaged upon that pursuit to which he appears to be particularly suited by nature,—the art of making love.

His loves, or his pretences of love, are many but he is distinctly vulnerable to the charms of the fair sex. His adventures are too many and while winning the love and affections of ever so many beautiful ladies he reciprocated them to none. His pretence to love is great. He is the perfect lover. He dilates on a more or less untruthful ideal of the love he seeks and so far has not found. "The love that I have sought," he says, referring to Lady Amarantha "would be so great 'twould embrace the world, and yet so small 'twould be over shadowed by a single hair of my sweet lady's head enclosed in a single tear her eyes let fall. She could place it in an acorn within her breast or wrap it all about her like a mantle. She could wear it as a patch upon her cheek or live within its walls as tho' it were a mighty fortress . . ." "That is a love such as our poets fit," replies the lady, "do you still seek it?" As is his wont Mr. Clare leaves her away even without an answer.

Queen's Mate, by Mr. Philip MacDonald, is a delightful novel. The Princess Sophonsha received, in her twenty-fourth year, some three hundred proposals of marriage; for she was beautiful, accomplished, rich, American by birth, and Royal by an alliance of her father. The three hundred suitors she reduced to seven by arbitrary replies; but with this residue, who were at the same time the cream, she did not wish to take this course. The course she did eventually take seems to have been inspired by the inherent desire, shared by all her sex, to be jostled for, combined with memories of the old tales in which the king's daughter, having set a series of eliminating tests for her suitors, invariably became blessed with happiness in the shapes of the best of the bunch and a full half of her father's kingdom. There is action here in plenty, from the moment when the seven are first discovered waiting, in the rain, upon the doorstep of the house in Berkeley Square. And there are people—people of all kinds, from soldiers to savages, coarsers to civil servants, gentlemen to men gentle and otherwise, women good, bad, and indifferent, beautiful and ugly—and one who seems something more than mortal. There are all these and more to meet, in situations strange and familiar before the princess learns of the strange and unexpected ending to her experiment.

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The dispute between South Africa and India is as old as Kruger, who has already receded into the dimness of the past. It has several sides and has passed through several phases, but never knew any assuagement till the other day. No settlement which was not the result of a severe armed conflict could, in the circumstances, be final or decide all the points at issue. The recent negotiations at Capetown have achieved no miracle. But they have borne unexpectedly good fruit and, what is more, have brought within the region of probability a satisfactory ending of a controversy that has vexed nearly two generations.

The enlarged outlook of South African statesmen, to which this auspicious turn is due, is, indeed, a phenomenon deserving of the psychologist's attention. Those who witnessed it do not hesitate to describe it as a real change of heart. It has caused pleasurable surprise to most students of public affairs. Even the dis-tempered politician, who almost resents the removal of a grievance, recognises it in his own way—by refusing to believe it. How is it to be accounted for? Its beginning is clearly traceable to the final part of the work done by the Paddison deputation of last year, when they persuaded the Government of the Union, at a late stage of the Areas Reservation Bill, to suspend its course, pending the result of a Round Table Conference between its representatives and those of the Government of India. Sir

George Paddison and Mr. G. S. Bajpai must have been gratified at the many tokens of appreciation which they received from leaders of opinion in South Africa on whom they had first impressed the gravity of India's feelings and the necessity of a thorough investigation. Then came the visit of the important Parliamentary deputation headed by Mr. Beyers. In a brief and hurried tour through India these representative South Africans took a measure of India, her resources and her peoples, and not only they, but their countrymen throughout South Africa who followed their movements, were profoundly affected by the hospitality and courtesy manifested by Indian Society and by the marvellous self-restraint by which politicians of every shade forbore to make any unpleasant references to the obnoxious Bill, or indeed to any of the numerous quarrels of which it was the culmination. No better witness on this point can be cited than Dr. Malan. In presenting the settlement to the Union Parliament he said: "The invitation from the Government of India, of which we availed ourselves during the recess, to send a representative deputation on a friendly visit to India, prompted by feelings of genuine friendship, has offered to the Government and members of Parliament a much-valued opportunity of studying at first hand conditions in India and has been a potent factor in the creation of that atmosphere to which the success of the Conference must be mainly attri-

buted. The hospitality which the members of the deputation received from the Government and the people of India could not be surpassed." The most potent cause, however, was the political evolution of General Hertzog, the present Prime Minister of the Union. The earnestness and innate candour of his nature brought him completely under the spell which England knows how to cast over her political unfriends. The new "status" of his country, hailed as the crowning triumph of his diplomacy, induced a high degree of exultation under the influence of which he was determined to vindicate the enlarged freedom he had acquired in the only way in which it could be vindicated—by magnanimous extension of it to the weak and powerless peoples under his sway, of whom hitherto the Empire had assumed the guardianship.

A feeling of mutual respect and equal association between specially chosen representatives is one thing; good-will and fellowship between communities is another. The first may conclude an agreement; the second alone can carry it into full effect. It is open to doubt whether the public opinion necessary for translating into daily action the ameliorative provisions of the settlement is at present in actual being. A surprising amount of toleration was perceptible at the demonstrations held in honour of the Indian Delegation. For the moment hotels and civic halls opened their doors to the Indian community; they were allowed to sit at meals with whites and speak from the same platforms. Whether this happy understanding is kept up beyond the occasion depends on the care and wisdom with which it is nursed by those blessed souls on both sides who value peace and goodwill among men.

Of such Mr. C. F. Andrews is the finest exemplar. No praise in the cheapened currency of the day is adequate for the patience, devotion and humbleness of spirit with which this saintly man has gone about on his work of healing and reconciling in all grades of society, among those who wield power and those who are their victims, among politicians, tradesmen, journalists and priests. The settlement was made possible by his exertions; it will be made fruitful by his exertions.

II.

South Africa, like India, is divided into provinces of unequal size, population and

resources, the Cape Province alone being larger than the other three put together. Constitutionally, the Central Government is described as unitary. Still, in respect of those functions, which are actually transferred to the provinces or to local authorities, overlapping and interference from the centre are jealously guarded against. Unfortunately, sanitation, housing, trade licences, education, subjects which most concern the welfare of Indians, all come within this category. The Union Government could only advise and recommend ameliorative measures under these headings to other authorities, and the intelligent reader will guess how difficult it will be, even when such measures have been passed by local authorities, to get them administered in the proper spirit. The necessity thus arises for some competent and duly authorised Agent of the Government of India to remain on the spot and establish direct contact with these local authorities.

The provinces differ one from another in their treatment of Indians. The Orange Free State excludes Indians altogether. There are only about a hundred serving as waiters or in similar capacities. In the Transvaal the Indian has neither municipal nor parliamentary franchise, cannot acquire fixed property, must reside in locations, and even there can only occupy houses on temporary tenure. Trade licences, which are really valued most by our people, are usually renewed, though here and there difficulty has recently been felt even in this matter, but as a rule no new licences are given. In Natal the parliamentary franchise was taken away from our people long ago; in 1896 the municipal franchise was taken away quite recently. But the individual voters are allowed to continue on the register and it is possible in certain localities for Indians, if they combined (which however they seldom do) to send in a representative or two of their own, though these must necessarily be white persons. Our people can acquire fixed property anywhere, but municipal authorities have within the last few years begun to sell the lands at their disposal with restrictions on transfer of a racial character. Such restrictions are common in private sale deeds, but to these our countrymen raise no special objection. As regards trade licences new ones are no longer possible. The Cape has always been known for the absence of an acute Indian problem. Rhodes's formula of equal laws for all civilised peoples is still the

prevailing doctrine, though its spirit is no longer maintained as in the old days. The Indian retains the franchise and can acquire property. Trade jealousy has just made its appearance here and there, and new licences are occasionally refused. In long distance trains and even in the tram cars in certain places the Indian can only share the scanty accommodation provided for coloured persons; walking on foot-paths, once sternly forbidden to our people, is now tacitly allowed in most places. Hotels and theatres do not admit Indians. No Indian is admitted to Universities. Only one institution for higher education is open to our people, namely, the Missionary College at Fort Hare. Our children can only go to primary schools specially maintained for them by Government or mission agencies. These are too few in number, especially in Natal and have no classes above the fourth. The whole situation is admitted to be "grave" by the authorities. Everywhere Indians repose the utmost confidence in the courts of the land, and they would be prepared in the last resort to acquiesce in the grant of full powers as to trade licences to local bodies provided they enjoyed the right of unrestricted appeal to the supreme judicial tribunals. The above enumeration of disabilities might create the impression in the mind of the hasty reader that Indians in the Union of South Africa were the victims of a cruel system of persecution, or from a material point of view were sufferers from poverty, beggary, or chronic unemployment of the acute kind that we are familiar with in this country. There can be no doubt that, speaking generally, even the lowest classes in South Africa are better off than they would be here, while a great number of Indians are in easy circumstances and some have amassed fortunes, which in this over-crowded land would have been almost impossible to men of their education and status. In fact, intelligent Indians who are in a position to compare the conditions in the two countries have no hesitation in giving the preference to South Africa. Another fact exactly the reverse of what one would ordinarily expect is that of the various provinces of South Africa the Cape is the one which records a decrease in the Indian population, while the two other provinces show a perceptible increase. This is noteworthy because the position of the Indians is by all accounts the best in the Cape whether from a political, social or educational standpoint. Moreover, the

laws of the provinces allow the Indian to migrate to the Cape from the other provinces on satisfying an easy educational test, while movement in the contrary direction is prohibited. The explanation of the surprising phenomenon is perhaps to be found in the greater competition in the economic life of the Cape which makes it difficult for the simple Indian trader to make his way there. Notwithstanding the unpropitious conditions of life which the Indian has to face in the Transvaal, he would appear to make money more easily there, and the trader class on the whole would perhaps place a higher money value on a Transvaal domicile than on one in either of the other provinces. But South Africa is not the only land in which economic prosperity and political freedom do not march together, or an unsophisticated person who is driven to make a choice would attach more importance to the former than to the latter.

The Indian population in the Union, as estimated for the year 1920, is 174,000. Of these the Cape, though much the largest province, has 6,500, the Transvaal has 15,500 and Natal has 151,000. In the last-named province the European population is roughly 150,000, so that our people are in a slight majority. About 15 years ago the majority was much more decidedly in our favour. To reduce, if not neutralise this majority European immigration was stimulated, while Indian immigration was practically stopped, and even repatriation was after 1914 resorted to in the case of Indians. Owing to these special measures the disparity between the two populations was in the course of being effaced. For some reasons, however, during the last three or four years European immigration has practically ceased, at the same time that repatriation of Indians seems to have slackened greatly. This slackening is admittedly attributable in great part to the racial bitterness and ill-will created by the Class Areas Bill introduced by the Government of the South African Party. The result is that the numerical balance threatens to continue in our favour, and a few alarmist agitators have succeeded only too well in filling the minds of the Natal whites with the fear of being swamped. Some extremists would like the Indians to be driven out of Natal altogether; the majority would be content with a material reduction of the Indian population. An easy calculation shows that, even if the number of Indians was to be kept

stationary, by neutralising the natural increase, as many as three thousand should be induced to leave South Africa every year. It may also be mentioned at this point that the maximum of repatriates in any year so far has just fallen short of this figure.

The white population in Natal is mostly British, and supports in politics the South African party headed by Gen. Smuts. In the earlier years our main difficulty was with the Boers in the Transvaal. Since the British established themselves in that subcontinent, they have taken the lead in the anti-Asiatic campaign, and the fact is universally admitted that the position of Indians has become steadily worse since the Treaty of Vereeniging and is now most acute in the most British of the provinces. Gen. Smuts was right when he objected to my fixing the responsibility on the Boers. "Were I to yield to Mr. Sastri's demands," he protested in effect, "I should be betraying the Natal Britisher, who has placed his trust in me." Recent cables make it clear that the Natal white will oppose the settlement bitterly. In the circumstances, it is a consoling reflection that the present Government does not derive much support from Natal, and can afford to pursue its own course without being unduly frightened by the threats of their opponents. In this course Gen. Hertzog and Dr. Malan would find their task rendered easy if our fellow-countrymen conducted themselves, as there is every reason to believe they would, with dignity and moderation.

III.

Mr. Andrews is never tired of pointing out that in essentials the Indian problem in South Africa is the same as it was at the time of Mr. Gokhale's visit towards the close of 1912. With unerring insight, that great Indian statesman laid it down first that the European mind must be relieved of the fear of being swamped by an excess of Indians, and secondly, that the right of the Europeans to political domination must be neither disputed nor endangered. Two quotations from his speeches of that time will put this matter beyond doubt.

The position was a most complicated one, and while it was to be expected that they (the European community) would be true to the traditions associated with British rule, they had also the right to ask the Indian community

to understand and realise the difficulties, and not expect what was practically impossible. The European community was a small community in this country in the midst of a large indigenous population and the situation necessarily became more complicated by the presence of a third party, differing in tradition and mode of living. There was no doubt that the European element must continue to predominate in this land—that it must be made to feel that its position and its special civilisation were absolutely secure; the Government of the country must be in accordance with Western traditions and modes of thought. (*Speech at Durban*).

Now one thing is quite clear, that if a solution of this problem is to have any permanence and finality, it has to be such as will be acceptable to the European community, who are, after all, the dominant people in this country. And as long as there exists in the European mind the fear of a continued influx of Indians, there cannot be that frame of mind on its part which would allow of any settlement being a success. The European community must, therefore, receive, and the Indian community must be prepared to give, the necessary assurances to remove the fear on this point. Again, there must be no room for a reasonable apprehension in the mind of the Europeans that the presence of the Indians in this land would lower the character of the political institutions under which they desire to live. I fully recognise that South Africa must be governed along the lines of Western political institutions and by men who understand the spirit of those institutions, and the European community are entitled to an assurance that this shall remain so. (*Speech at Pretoria*).

Mr. Gandhi has repeatedly disavowed designs of political ascendancy and responsible leaders have loyally followed this policy of renunciation. The fear of numerical swamping was neutralised for the time by our acquiescence in the almost total exclusion of Indians decreed by the Immigration Act of 1913. And this principle has since received the clear concurrence of the Government of India at successive Imperial Conferences. For the benefit of the young student of the subject of Indians Overseas I shall insert here two extracts setting forth the views of Mr. Gandhi: One is from a

famous letter of his of June, 1914, to Mr. Gorges, the other is of somewhat later date and is taken from his farewell letter to the European and Indian Public of South Africa:

I have told my countrymen that they will have to exercise patience and by all honourable means at their disposal educate public opinion so as to enable the Government of the day to go further than the present correspondence does. I shall hope that when the Europeans of South Africa fully appreciate the fact that now, as the importation of indentured labour from India is prohibited and as the Immigrants' Regulation Act of last year has in practice all but stopped further free Indian immigration and that my countrymen do not aspire to any political ambition, they, the Europeans, will see the justice and indeed the necessity of my countrymen being granted the rights I have just referred to.

The concession to popular prejudice in that we have reconciled ourselves to almost the total prohibition by administrative methods of a fresh influx of Indian immigrants, and to the deprivation of all political power is, in my opinion, the utmost that could be reasonably expected from us. These two things being assured, I venture to submit that we are entitled to full rights of trade, inter-Provincial migration, and ownership of landed property being restored in the not distant future.

Mr. Gandhi is justly regarded as an idealist who adheres to a principle in the face of adverse circumstances. If he has been a consenting party to this compromise, it must be because the conditions of the time made it inevitable. Yet both he and Gokhale were criticised with asperity for surrendering a vital principle by champions of the party of moderation. And although the nation has now definitely submitted to the logic of facts, echoes of the old opposition are still occasionally audible. It is true Mr. Gandhi expressly reserved to his countrymen the right of re-opening the subject-matter of the settlement as well as other points; but he advised at the same time that the time for reconsideration would be when passions had subsided on both sides and mutual understanding and goodwill had been firmly established. Unfortunately, conditions in South Africa have shown no improvement at all: in fact, Mr. Gandhi had not long left South Africa before

each side accused the other of having violated the Smuts-Gandhi agreement. It was asserted that Indians were still pouring into South Africa and that white civilisation, white standards and white supremacy were as much in peril as ever. And the cry has not abated to-day. The fact that Indians by word or deed have given no cause for alarm makes no difference. Is it reasonable to expect that either the Government of India or their representatives should be able to open afresh the matters then compromised? We all live in the hope that the day will arrive when within the British Empire the right of free emigration and settlement and other rights of a common citizenship will be acknowledged. But it is in the distant future, and in the meantime we have to remember that in 1926, when the negotiations for a Round Table Conference were afoot, the situation was much more stringent than in 1914, and the existence of the Areas Reservation Bill was a sword of Damocles held over our countrymen.

As early as 1914 the principle of repatriation was accepted and found embodiment in Section 6 of the Indians Relief Act. At that time the only consideration offered to the intending repatriate was a free passage back to India. The Act was in fulfilment of a part of the settlement that had been arrived at, and it is worth while, in view of the unsavoury nature of repatriation, to set down a few declarations of authority made the second half of 1914:

The following passages are culled from Mr. Gandhi's farewell speeches and letters of the second half of 1914.

"The settlement was honourable to both parties."

"To his countrymen he would say that they should wait and nurse the settlement, which he considered was all that they could possibly and reasonably have expected."

"A word about the settlement and what it means. In my humble opinion it is the Magna Charta of our liberty in this land."

"I call it our Magna Charta, because it marks a change in the policy of the Government towards us and establishes our right not only to be consulted in matters affecting us but to have our reasonable wishes respected."

"The settlement finally disposes of all the points that were the subject matter of passive resistance, and in doing so, it breathes the spirit of justice and fairplay."

"The presence of a large indentured and ex-

indentured Indian population in Natal is a grave problem. Compulsory repatriation is a physical and political impossibility. Voluntary repatriation, by way of granting free passages and similar inducements will not, as my experience teaches me, be availed of to any appreciable extent."

"He knew the Mayor had received some telegrams stating that the Indians Relief Bill was not satisfactory. It would be a singular thing if in this world they would be able to get anything that satisfied everybody, but in the condition of things in South Africa at the present time he was certain they could not have had a better measure. 'I do not claim credit for it, it is rather due to the women and children and those who quickened the conscience of South Africa. Our thanks are due also to the Union Government. I shall not forget that General Botha showed the greatest statesmanship when he said that his Government would stand or fall by this measure. I followed the whole of that historic debate, historic to me, historic to my countrymen and possibly historic to South Africa and the world.' It was well-known to them how Government had done them justice, and how the Opposition had come to their assistance."

The next extract is from the evidence of Mr. Andrews before the Select Committee on the Areas Reservation Bill, dated the 5th March, 1926:

"I was present with Mr. Gandhi when we talked over carefully an extremely important clause which is now called the voluntary repatriation clause, and he discussed the clause with me, discussing it with the object of reducing the fear in this country of the Indian population. At that time there was an atmosphere of wonderful friendliness between Mr. Gandhi and those he represented, and General Smuts and those that he represented. The consequence was that Mr. Gandhi cordially, with the consent of every one in India, agreed to that voluntary repatriation clause, namely, that every one who liked to take the bonus passage back on the forfeiture of domicile would be allowed to do so and no objection would be raised by India. That clause was inserted simply because there was an atmosphere of give and take. Now to-day there is no such atmosphere at all; there is just the opposite. Even to mention the word 're-

patriation' to-day, with this present Bill threatening India, is to wound and sting and burn. Therefore, to-day it is not possible in this atmosphere for the Indian Government really to co-operate in this way. But after the atmosphere itself has changed—completely changed as it was in 1914—I think there are many ways in which, as the Indian Government itself has expressed, the voluntary repatriation clause might be re-examined."

The condition on which a free passage was given to an Indian wishing to go back to India permanently was that he should sign a statement "that he abandons on behalf of himself and his wife and all minor children (if any) all rights possessed by him or them to enter or reside in any part of the Union together with all rights incidental to his or their domicile therein." Without doubt this statement involves a humiliation, and one cannot wonder that the pride of any patriot would be hurt at the sale of his birth-right for a mess of pottage. But the stream of emigration back to India, which started at that time, has gone on since then, with fluctuations, it is true, but never wholly dried up. The Government of South Africa found it necessary about the year 1921 to add to the free passage an additional inducement in the shape of £5 bonus per head, subject to a family maximum of £35. In 1923 the bonus was raised to £10 per adult and £5 for each child, subject to a maximum of £50. Although several thousands of Indians returned to India under this scheme, the anti-Asiatic feeling became worse and worse. It led to the harassment of our population in trade and kindred matters, and culminated in their being deprived in Natal of the municipal franchise. The Government of Gen. Smuts felt it necessary to introduce the Class Areas Bill, which would have enacted a species of segregation of our people. But the Government fell before the Bill could be passed into law. The present Ministry took up the matter in their turn, and brought forward a more thoroughgoing and drastic measure, which was referred to as the sword of Damocles. Amid the consternation which it occasioned, both in the Government of India and the people, Lord Reading's diplomacy found its opportunity. To the Paddison deputation, which he despatched to South Africa for the purpose of conducting an enquiry on the spot, must be assigned the honour of having

effected the first favourable turn in the situation. Before the Round Table Conference could be decided upon, two points of consequence had to be definitely yielded. As they formed the preliminary basis of the Conference they must be carefully remembered: (1) The existing scheme of repatriation and its working were to be carefully examined with a view to discover any difficulties that might have arisen and to smooth these away, and (2) no settlement of the dispute would be acceptable to the Union Government which did not guarantee the maintenance of western standards of life by just and legitimate means.

At this point it may be useful to turn aside for a moment and point out an anomaly which proves how strange is the way of politics and how curious the solution which the politician has often to accept. The class of Indian against whom the brunt of the agitation is directed and whom the agitator is most anxious to get rid of is the trader, who undersells his Jewish rival and rouses his worst jealousy. No bonus that the Government can conceivably promise will ever be a sufficient inducement to this class. On the other hand, it is the poor unorganised agricultural labourer and the thriftless section amongst the Indian farmers of Natal who will avail themselves of the free passage and bonus. But this class, far from exciting anybody's jealousy, are in much request in the farms and plantations in Natal owned by whites. In fact, it is well-known that the white farmers and planters actually paid men a few years ago to dissuade intending Indian repatriates. Quite recently, however, they have been silenced by the raging and tearing propaganda of the trading community. So that in proportion as the new assisted emigration scheme is successful, the really aggrieved class among the whites will get little relief, while a hitherto uncomplaining class will suffer from a genuine grievance. The new settlement, however, justifies the same results on a more intelligible theory. The maintenance of western standards being a *sine qua non*, some Indians could be enabled by suitable ameliorative methods to conform to them, while other Indians might not by any process of upliftment ever be enabled to do so. There are no visible marks by which the one class might be distinguished from the other. A rough test is afforded by the offer of a free passage and bonus. Those who accept belong to the second class; those who do not must be

presumed to belong to the other. Lest anyone should over-interpret this paragraph, it must be added that the white farmer in opposing repatriation is only friendly to the Indian upto a point and in his own way. He wants him only as a cheap and unresisting labourer. As soon as he sets up on his own or his children go to school and seek other employment, even the farmer joins the general crusade.

But what are these western standards, which an Indian has to reach or quit? No logical or legal definition need be attempted. It is a matter of general knowledge that different grades of people live up to different standards. Speaking of communities rather than individuals, no one can fail to notice the difference in the general lay-out, cleanliness, the absence of evil smells and the elegance or refinement of a cantonment as contrasted with its adjoining city. This will help to a realisation of the difference generally between western and eastern standards. In individual lives the difference is to be found in personal cleanliness, mode of dress, furniture, mural decorations, sanitary arrangements and habits, etc. If we add the categories of style of conversation, amusements and cultivation of fine arts—we get a whole range of headings under each of which great disparities exist between class and class in the same society as well as between individuals in the same class. The mere possession of wealth does not betoken a high standard of life. It is notorious in India how the great trading and money-lending castes lead bare and crude lives in comparison with the professional classes, who are on the whole not nearly so well off. To come to the immediate point, those who visit Durban and notice the difference between the quarters which are predominantly white and the quarters which are predominantly Indian will not ask for precise definition of standards, though each observer may be ready with his own explanation of how the difference arises. Offence is caused and a rankling sense of injustice is produced by omitting to acknowledge that there are many in the one community who live up to the standards of the other and many in the latter who sink to the level of the former. Sweeping generalisations are to be avoided, and laws and regulations based on them and discriminating between communities are a prolific source of social jealousy and conflict. Philosophers and moralists may contend with some justification that civilisation has taken the wrong

road and that the ultimate interests of humanity require a return to simpler and more ascetic modes of life. But in South Africa the white community, whose right to regulate the polity and civilisation of that sub-continent we have admitted, will not wait till these fundamental questions are settled but press for rough and ready methods of settling everyday problems. The multiplication of wants, the cultivation of tastes, the increase of elegancies and refinements and the incessant striving for the means of acquiring and satisfying these, are the outward marks of modern civilisation, and it is no use our trying to run away in the opposite direction. European and Indian, however, may unite heartily to honour those rare individuals who teach by example how riches are not necessary to happiness nor elegance to real goodness.

IV.

We are now ready for a discussion of the main features of the settlement. At the head of India's gains must be placed the abandonment of the oppressive Bill known as the Areas Reservation and Immigration and Registration (Further Provision) Bill. To all appearance people in this country have already forgotten the horrors with which our countrymen in South Africa were threatened under this Bill. By a very slight exaggeration it was described as compulsory repatriation without compensation, bonus or free passage. It would have reduced Indians to live "by taking in each other's washings." It would have violated the Smuts-Gandhi agreement in all essentials. The brevity and directness of the Minister of the Interior in introducing the measure were indicative of the iron resolve that lay behind it. These were his words—"I must say that the Bill frankly starts from the general supposition that the Indian, as a race in this country, is an alien element in the population, and that no solution of this question will be acceptable to the country unless it results in a very considerable reduction of the Indian population in this country. But, on the other hand, the method of dealing with this question will not be the employment of any forcible means. The method which this Bill will propose will be the application of pressure to supplement, on the other hand, the inducement which is held out to Indians to leave the country. This Bill to a certain extent follows well-known lines. To a certain extent we go on the path which has been trodden before by

my honourable friends opposite, but the Bill does not rest there, it goes a good deal further." The best summary of the provisions of the Bill was made by Lord Olivier in the House of Lords about this time last year:

"That is to say, that as the present inducements offered passages and bonuses are not sufficient to uproot the population of Indians settled in Natal, as they could not possibly be expected to uproot them, pressure has been exercised. Their existing rights and amenities, which they have acquired under the ordinary laws of the land and under the guarantee of His Majesty's Government, are to be very much diminished in South Africa, and life there will become intolerable to a very large number of Indians.

"That is more than pressure, it is oppression. It is not to be wondered at, when Indians in India see their relations exposed to this oppression, that they become restive and ask: What is the use of our belonging to an Empire which guarantees to protect us if, again and again, the promises that have been made in the name of that Empire to our kinsmen are not to be maintained, and those kinsmen subjected to oppression to induce them to relinquish the privileges that they have acquired?

"The pressure on Indians is to be exercised in several ways. First of all, by restricting in townships, the right to acquire or lease real property, or to be licensed to trade, to defined areas. Urban authorities are to advise as to the setting up of those areas. The power to grant a renewal of a trading licence anywhere is also discretionary, and this discretion is meant to be used. The question of granting trade licences already created in times past produced a considerable storm between India and Africa, and on the last occasion, in 1908, when power was definitely taken to withdraw licences to Indians then trading, the legislation was not allowed at that time by His Majesty, and it did not come into operation on the ground—the ground on which we are arguing this case—that vested and guaranteed interests were being interfered with.

"Secondly, pressure is exercised by taking away the right of buying or leasing land anywhere in South Africa except in such areas in Natal only as may be allowed within thirty miles of the coast. Thirdly, it increases from £30 to the crushing sum of £100 the hall which

may be demanded from a returning domiciled Indian pending the hearing of evidence as to his right to return. An Indian may go to India from Natal and is allowed to come back on producing evidence that he has been domiciled, but the mere certificate is not considered sufficient evidence of that domicile. The presumption is, I suppose, that it may be forged. Therefore, he is treated at once as a prohibited emigrant and subjected to a bail which has hitherto been £50, but which is now, without any reason so far as I have been able to find out, raised to the enormous and crushing sum of £100. This is to be imposed on him before he can be allowed to produce the definite evidence required that he is the emigrant he purports to be. That is a piece of oppression.

In the fourth place it includes in the Transvaal, for the purpose of this Act only, the districts of Utrecht and Vryheid, in order to enable Indians to be expelled from those mining districts by the operation of the Transvaal law. In order to restrict the freedom of Indians in Natal, and simply for the purpose of this Bill, these districts are nominally put back into the Transvaal area in order that Indians working there may be deprived of their employment and driven out. This is what Dr. Malan mildly describes as "pressure". In the fifth place it encroaches upon, or opens the door to infringements of existing rights of domicile. The purpose is to reduce the numbers and this Bill restricts the importation of wives and children of domiciled Indians and curtails existing rights of registration of employment in the Transvaal. I have stated that Lord Reading's opinion, and certainly the opinion of anyone connected with the India Office, is that these oppressive enactments are a distinct infringement of the rights of Indians which His Majesty's Government are bound in honour to maintain and safeguard."

Our countrymen in that sub-continent have a vivid conception of the oppression and hardship that such a Bill would have inflicted on them, and it is no wonder that they hail with joy a settlement which rids them of such a nightmare.

But not only have they escaped from this nightmare; they have been accepted as a part of the permanent population, entitled, like other elements of it, to the fostering care and protec-

tion of the Union Government. The noble words, which embody this generous policy, are well worth quoting. Under the heading "Upliftment of Indian community," the first paragraph runs:—

The Union Government firmly believe in, and adhere to, the principle that it is the duty of every civilised government to devise ways and means, and to take all possible steps for the uplifting of every section of their permanent population to the full extent of their capacity and opportunities, and accept the view that in the provision of educational and other facilities the considerable number of Indians who remain part of the permanent population should not be allowed to lag behind other sections of the people.

Dr. Malan and his compatriots have shown rare wisdom in changing from the one position to the other and rarer courage in admitting and announcing the change, and it is impossible to withhold from them a tribute of admiration for qualities all too uncommon in the sphere of politics. Public opinion and the attitude of local bodies may delay the translation of this policy into positive acts of amelioration but their clear enunciation on paper gives our people a sure foothold in the path of progress which they have hitherto lacked. When things refuse to move forward or threaten to move backward it is a blessing, as we have often realised in our own history, to be able to point as to a guiding star to a clearly-expressed ideal of administration.

Nor is this policy of equal treatment and fairplay left altogether in the air. Several directions are indicated in the Annexure, which need not be particularised here, in which the policy is to be carried out for the betterment of the Indian population. Housing and sanitation, the organisation and wages of workmen, trade licences, are some of the headings under which improvement will be aimed at, and in favourable conditions, may be attained. But the most important of these, the one which lies at the foundation of all progress, is the topic of education. It must be admitted that the leaders of our community have been unable hitherto to show much self-help, and the wealthy members cannot escape blame for the neglect of the coming generations. Let us hope that they will respond to the loud call that will be made on their public spirit and munificence as a result of the educational commission of

enquiry which the Natal Administration will be induced to appoint in the near future. If the Indian educational expert associated with this commission has an engaging and persuasive personality, we may expect some benefactions on a liberal scale which will supply the woeful deficiency in Indian education.

Some explanation will be required of a provision which has been newly made, and which is in the nature of a restriction. Minor children will not hereafter be admitted into the Union unless accompanied by their mothers. The figures under this head supplied by the Immigration Department showed that more than ninety children out of a hundred admitted every year left their mothers in India. There was some reason to suspect fraud in several cases. Anyhow it was clear that the children were taken into the Union, not for the purpose of enabling their parents to lead healthy family lives, but for enabling the former to acquire a South African domicile in their turn, for trade and other material purposes. It is impossible not to sympathise with the complaint that a large proportion of domiciled Indians keep their families in India and do not regard South Africa as their home. It will help to regularise the whole matter of the admission of wives and minor children when the Government of India undertake, in pursuance of the settlement, to certify "that each individual for whom a right of entry is claimed is the lawful wife or child, as the case may be, of the person who makes the claim." In the case of the other Dominions the Government of India issues these certificates of identity in accordance with the Reciprocity resolution of the Imperial Conference of 1918. The Union Government have now expressed their willingness that the Government of India should undertake a similar responsibility with reference to South Africa.

V.

The Settlement casts other responsibilities also on the Government of India. Hitherto they have remained passive spectators in the scheme of repatriation. Though it was their duty, in the words of Mr. Gandhi, to look after returned emigrants, nothing stands to their credit so far except an occasional subsidy to relieve acute distress. The Union Government naturally think that their repatriation scheme will become more attractive if it becomes known in South Africa that at this end something will

be done to receive those who return and help them to settle down. The Government of India will not be called upon to contribute anything from their treasury. There is a lot, however, that could be done without incurring financial liability. The emigrants will be received in Bombay and Madras by our officers and helped to proceed to their destinations by rail or otherwise. Meanwhile, their monies will be taken care of if they desire it, and their bonuses will be paid through official agency at their destinations. To enable them to settle down in the occupations for which they are suited, official bureaux will supply the necessary information and advice. It is expected that, without detriment to the interests of the labour force here, it will be possible for the railway, harbour and other schemes now afoot to absorb the main part of the returning Indians. They will also be eligible to benefit by the emigration schemes which may from time to time be sanctioned by the Government of India, such as are now open to the Federated Malay States and Ceylon. In fact, it is these two countries and Mauritius which are contemplated in the provision which says that the Union Government may organise schemes of assisted emigration to India and "other countries." Seeing that Mr. Gandhi, and following him, many others, have criticised this provision, it may be of use to set out below a statement which Sir Muhammad Habibullah made the other day in the Council of State.

The Government were aware that there was some apprehension in India regarding the exact intention of the provision in the recent agreement of the Indian question in South Africa that the Union Government would organise a scheme of assisted emigration to countries other than India. The phrase "other countries" was intended to cover migration to Ceylon and Malaya to which countries emigration from India was already allowed and to enable the Union Government to meet applications from Indians born in Mauritius and elsewhere who wished to return to their place of birth. If at some future date the Union Government decided to afford facilities for emigration to other countries they would doubtless consult the Government of India.

The name "repatriation scheme" is to be replaced by the name "the scheme of assisted emigration." The change, not only takes away part of the odium that has attended the scheme,

but is more in accord with facts; for more and more of those that avail themselves of the scheme, will be those born in South Africa; and in their case, the word "repatriation" is obviously inapplicable. The most important change, however, is that the intending emigrant will not be required to sign a declaration surrendering his domicile and that of his family for a pecuniary consideration. He will have the right, after the first year of his return and before the expiry of the third year, to return to South Africa, provided he refunds the bonus and the cost of passage received by him. This right of re-entry is a concession to Indian sentiment, while it might attract many who would have recoiled from the irrevocable step, of surrendering their domicile once for all. Even after the expiry of three years the emigrant need not sign a document yielding up his rights of domicile; for, under a new law which will soon be enacted and which will apply to all emigrants alike, whether white or coloured, domicile will expire automatically after three years' continuous absence except in cases where the Minister of the Interior permits a longer stay outside the Union. A novel feature is the provision for the payment of monthly pensions to decrepits in lieu of, or in addition to, the bonus. The Government of India will undertake to distribute this pension out of funds allotted for the purpose by the Union Government. One more change deserves mention. Hitherto for the purpose of admitting minor children of parents domiciled in the Union the age of majority has been fixed at 16 years, but for the purpose of repatriation a man has been required to take away all his children under 21 years. This anomaly is now removed, the age of majority being 16 both ways. It will be admitted that, taken along with the considerable increase in the scale of bonuses, these improvements are calculated to enhance the effectiveness of the old repatriation scheme. It is obviously impossible to estimate precisely how many will return every year to India, but we must impress it on South African whites that it is possible to be too sanguine in their anticipations, and by premature expressions of disappointment, to retard the movement they desire.

A little reflexion on various parts of the agreement is enough to show how useful, nay how indispensable, an Agent of the Government of India would be in South Africa. The

Union Government have requested the Government of India, and these have agreed, to appoint such an officer. Mr. Gandhi, whose knowledge of South African affairs has been kept up-to-date, has told us indeed that the ultimate value of most provisions contained in the agreement depends on the character, ability and standing of our Agent. The Government of India are no less aware of the importance of this office and will doubtless make the best selection that is possible. The designation, the precise duties and the status of the officer have not yet transpired. Perhaps they can be finally determined only after consultation with the Union Government, but one may be permitted to express the hope that the office will really rank high, bestokening the status which South Africa has recently attained and India will soon attain. This is the first time that India makes an ambassadorial appointment to a Dominion, and all future possibilities must be present to the consciousness of those who choose the person and determine his style, precedence and privileges.

The Viceroy is, indeed, to be congratulated on his courage in choosing an Indian for leadership of this Delegation. The result has amply vindicated his choice. Let us trust that it will embolden him to select Indians for responsible offices of this kind in future, and thus dispel once for all the impression which long practice has created abroad that the paucity of qualified Indians makes it necessary to hold the country in the leading strings of Britishers. No one will venture, in matters of this high order of importance, to deprecate caution, but even a conservative student of Indian affairs will allow that Britain has never taken a forward step a day too soon. On the contrary, by being behindhand even in second-rate innovation, she has again and again lost credit for courage and generosity. May we indulge in the hope that the lesson will not be lost on the Secretary of State for India? He and his Council have allowed India and South Africa to settle their dispute without the intervention of the India Office. If the experiment has succeeded, it may well be repeated with equal chances in its favour. It may be hard to stand aside and let others do the job which one has long considered one's own. But constitutional progress is a series of such self-denying acts and Lord Birkenhead, we trust, is as capable of them as any Secretary of State before him.

THE STARRY HEAVENS: A SURVEY—II.

By SIR BIPIN KRISHNA BOSE, KT., C.I.E.

THE PLANETS.

16. I now come to the furthestmost of the known planets, Neptune. The annals of science may be ransacked in vain for a parallel to its discovery. It is a romance. The ordinary method of discovering heavenly bodies is by observation through telescopes. The existence of Neptune was revealed by profound mathematical calculations. I will very briefly state how. The laws of nature are immutable. They rule everything around us at the present moment, have always done so in the past and will continue to do so in the future. Spectrum analysis has shown that a number of well-known terrestrial elements exist not only in the sun and the planets but also in the stars and even in the nebulae. The remarkable coincidences in the orbit and motions of the planets and the satellites cannot be the result of accident. These are the result of the everlasting uniformity of the laws governing the solar system, nay, the whole starry heavens. The astronomers have by calculations based on these laws ascertained the positions of the orbits of the planets. These tally with the orbits as ascertained by actual observation. But in the orbit of Uranus, inexplicable differences were found. These were so persistent that they attracted universal attention in the astronomical world. Arago, the great French astronomer, advised a young mathematician, then unknown to fame, to study this great problem. Already accustomed by his researches on comets in the calculations of perturbations, Le Verrier, the mathematician in question, began his great researches. After long and arduous calculations, he came to the startling conclusion that the irregularities in the orbit of Uranus were due to the attraction of an outside unknown planet and not only so, he actually constructed its orbit, calculated its mass and its velocity and all this before any human eye had seen it. Having finished his calculation, he, on the 18th of September, 1846, a day ever memorable in the annals of astronomy, wrote to the astronomers of the Berlin observatory to look for the planet at a place

indicated by his calculations. And lo! there it was found shining with its twinkling light. But it had to be ascertained that it was not a star. The next night's observation dissipated the doubt. The object was found to have moved and when its motion was measured it was found to accord precisely with what had been foretold by the mathematician. I quote Sir Robert Ball: "We picture the great astronomer buried in profound meditation for many months; his eyes are bent, not on the stars, but on his calculation. No telescope is in his hand; the human intellect is the instrument he alone uses. He manipulates columns of figures. He attempts one solution after another. At length he begins to see harmony in these results where before there was discord. Gradually the clouds disperse and he discerns with a certainty little short of actual vision, the planet glittering in the far depths of space. He rises from his desk and invokes the aid of a practical astronomer; and lo! there is the planet in the indicated spot. The annals of Science present no such spectacle as this. It was the most triumphant proof of the law of universal gravitation". Curiously enough, nearly a year before, a young Cambridge Senior Wrangler, Mr. Adams, had sought the solution of the same problem, obtained the same results and had communicated them to the Director of the Greenwich observatory, but strange to say, he had done nothing to search the sky for the optical verification of the mathematician's solution. Neptune has like us one moon. Spectrum analysis has, notwithstanding the weakness of its light, succeeded in ascertaining the existence of an absorbent atmosphere in which are found gases some of which are found on earth and some not. We have thus reached the last station of the sun's vast empire. Astronomers do not think it will always be so. The irregularities of Neptune's motion already point to the existence of an unknown body further away.

THE MOON.

17. That the moon is the child of the earth is no longer a matter of speculation

but has been proved by mathematical calculations, which cannot err. Every one who has been to the sea-shore knows the daily ebb and flow of the waters, the tides. The moon is no doubt the direct cause of these tides. But it has established that the energy which the tides need to get through their work is really found in the rotation of the earth. The power which rolls mass of water to and fro is got at the expense of the spinning of our globe. But as there is no such thing as the creation of energy out of nothing and as the store-house of earth's energy which enables it to revolve round its axis is fixed, it follows that this energy is gradually lost in moving the waters of the sea and the tides are thus checking the speed of the earth's daily motion round its axis, thereby lengthening our day. This loss is imperceptible, but if we look back millions of years ago, there was a time when the period of revolution was 20 hours. Earlier still, we get to a time when the length of the day had declined still further. Going still backwards, we come to an epoch when it was only 6 hours. At that remote period, our earth had not become fit for organised life. Now it is one of the profoundest laws of nature that action and reaction are equal and opposite. The moon is the cause of the tides and the tides thus caused act as a brake to check the speed of the earth's rotation. Just as we are disposed to give back blow, the earth when thus acted upon by the moon tries to push the moon away, that is to say, to increase the intervening distance between the two bodies. Looking back through the mists of time, we see in our mind's eye a time when the moon was actually close to the earth, earlier still the two bodies were almost touching one another in their revolutions. It is impossible to resist one step further. We know the earth was at the time a soft molten mass spinning very rapidly. The speed was so great that a portion of the molten mass broke away and the fragments coalesced into a small independent globe, the moon. Says Sir Robert Ball Lawndean, who recently gave a popular exposition of this theory, "that the moon was thus born of the earth uncounted millions of years ago is the lesson which mathematics declares it learns from the murmur of the tides."

The moon is probably a dead world, silent and deserted, a veritable tomb roaming forgotten in space. Spectrum analysis of its light merely reproduces the sun's spectrum. This proves

that there is no intervening absorbing atmosphere. Had there been any, it would, according to the law, I have already referred to, have modified this spectrum by producing additional dark lines in it. It has recently been found that there is probably an atmosphere but of extremely feeble density. There is another peculiarity. The period of rotation of the moon on itself is about 709 hours, thus its day is about 354 hours or a fortnight in length and the night equally long. In no planet are days and nights so long. During this long day with its more than equatorial heat everything in the moon would be burnt up and during the equally long night with its more than glacial cold, everything would be frozen, especially as there is no atmosphere to mitigate the heat and the cold. Thus anything like life we know of would be impossible in the moon. It could not exist in a waterless, airless world of alternate heat and cold of tremendous intensity. We do not know if there ever was life on the moon, but in no case could it have been highly developed. The moon shows that the earth will probably one day be. An enormous number of cavities are found in its surface. They are considered by some to be craters of extinct volcanoes. Its mountains rise to a great height and are gaunt and rugged. They rise in places to 27,000 feet, nearly as high as the great peaks of our Himalaya. An English astronomer, Professor Forbes, has just made the startling statement that the moon is made of ice. It reveals, he says, "great surfaces white as snow, a black belt like clean ice, and vast stretching streaks like ice cracks." On the other hand, a German astronomer re-affirms the old theory that it is one mighty and desolate mountain (*Times of India*, September 1st, 1920). Whichever of these theories be true, one thing is certain, there is no "man in the moon."

COMETS.

18. Comets are objects of different character from planets. Planets are globular objects possessing considerable mass. But comets are of irregular shape and formed of materials in the utmost state of tenuity. The movements of the vast majority of them are distinct from the orderly movement of planets in well-defined closed paths. I quote Sir Robert Ball: "Far away in the depth of space, at a distance so remote that from it our earth and the other

planets are all invisible, from which even the sun has been dwarfed to the magnitude of a star, lies the future comet. Across the abyss which intervenes between the comet and the sun, the law of gravitation extends its sway. Under its influence, the comet begins to approach the sun. The force is so enfeebled by the effect of distance that at first the movements are very slow. Years glide by, the comet is still found to be approaching and the motion has made some slight improvements. After the lapse of centuries or thousands of years, the comet is seen to be rapidly approaching, the distance decreases and the speed increases. The attraction of the sun becomes greatly augmented; and the comet at length, with an appalling velocity amounting to hundreds of miles a second, whirls round the sun, and in a few hours commences its retreat. Its velocity now tends to carry it away from the sun, while the solar attraction is expended in the effort to recall it, but the comet cannot be recalled."

About 800 comets have been observed up-to-date. Astronomers keep a close watch for them and from 3 to 10 are found every year. The great majority of them disappear for ever from our vision with the same startling suddenness with which they appear in the heavens. There are certain beautiful curves known to geometers as conic sections: the Curve described by a celestial body round the focus which attracts it depends on its velocity. A certain velocity causes it to describe a circle. A greater velocity makes it describe an ellipse. The greater the velocity the more elongated is the ellipse. Under still greater velocity the ellipse becomes a parabola or an open curve. The body revolving on it recedes to an indefinite remote distance, never again to return. A still greater velocity produces a hyperbola. Most of the comets move in parabolas and hyperbolas. But there are some well-known comets which revolve round the sun in an elliptic or closed path. I will refer only to two. A comet, named after its discoverer as Bielas comet, was seen in 1827. It was seen in 1845, near the place assigned to it by calculation. It was closely followed. Everything went on as usual, until January, 1846, when the comet was found to have split into two. We do not know what caused this cataclysm. The parts continued to move in space like two sisters and soon disappeared in the infinite space. In 1852, the twin reappeared. But the catastrophe which had separated them

was only a presage of the fate which awaited them. They have since been lost. To be lost is, no doubt, interesting, but there was a great surprise reserved for us. According to calculation the comet should have returned in 1850, 1860, and 1872. It failed to do so. But on the evening of the 27th November, 1872, there was a veritable rain of shooting stars. This rain lasted from seven in the evening till one the next morning. They all came from the same point in the heavens, where the comet should have been. It is surmised they represented a fraction of the decomposed parts of the comet such as came within the influence of the earth's attraction. I now come to the most celebrated of all comets. Edmund Halley, a great mathematician and astronomer, was the first to subject comets to the vigorous test of the law of gravitation, just then given out by his intimate friend, Newton. Halley proved that comets are swayed by the sun as much as the planets. Newton had laid down that the comets, if they are amenable to gravitation, must revolve in ellipses, parabolas and hyperbolas. Halley applied this principle to the great comet which blazed forth in 1682 and found, after laborious historical mathematical investigations, that it must be identical with the comets which had been seen by Kepler in 1607 and by others in 1531, 1456, 1380 and 1305, always at an interval of 75 to 78 years. In his mind's eye, he saw it drifting far beyond Neptune, two thousand and eight hundred millions of miles from the sun, then swinging round and speeding once more towards the earth. He was a man of nearly 50 years, when he completed his cometary studies and he knew he would never live to see the comet's return and his prediction verified. So he left behind him, an appeal for recognition which reads thus:—

"Wherefore, if according to what we have already said it should return again about the year 1758, candid posterity will not refuse to acknowledge that this was first discovered by an Englishman."

The supreme test remained to be applied. True to this prophecy, on the Christmas day of 1758, when Halley had been lying in his grave for 17 years, the comet reappeared. Ever since it has been called Halley's Comet. With almost clock-like precision, it appeared again in 1835 in the very region of the heavens where it was mathematically expected. For 75 years no human eye had seen it. It had been a wanderer

beyond the limits of the solar system, thousands of millions of miles away from us. Yet its movements were tracked and the exact position in the heavens where it would be first seen was foretold. I ought to say here that as a comet passes through the solar system, it is exposed to disturbing forces on every side. Every planet hugs at it, now hastening, now retarding its journey. This is specially so when it comes within the attractive influence of great planets like Jupiter, Saturn and Uranus. Allowing for these perturbations, Halley's Comet kept its time with commendable accuracy. On September 12th, 1909, in the small hours of the morning this marvellous glowing child of space was seen as a faint patch upon the sensitive photographic plates of the astronomers. Towards the end of April, 1910, in the early hours of the morning, it was seen by the naked eye in the eastern horizon. There was nothing in its appearance then to indicate that it was hundreds of thousands of miles of white-hot matter, foaming through space like a vast cataract of fire and travelling towards us at a million miles an hour. After having journeyed into stellar space beyond the orbit of Neptune, it, as it swept round the sun, came within the range of our vision. It had begun its great journey back to the outer confines of our system. It soon presented the most magnificent celestial spectacle of our generation. Most of us must have enjoyed that unique never-to-be forgotten display. The devoted labours of a group of classical scholars have traced back the appearance of this comet through twenty centuries. It appeared in 1066 and was regarded by William the Conqueror as a herald of victory for his armies. It is surmised there is a planet beyond Neptune. If there is any such extra-Nepturian body, then it must sooner or later be discovered like Neptune by making its presence felt by perturbing and deflecting the path of Halley's Comet. The physical constitution of comets has been discovered by that great instrument of analysis, the spectroscope. Their nucleus consists of more or less coarse grains of solid matter raised to incandescence when near the sun. The solidity is revealed by a continuous spectrum unbroken by dark lines. In the gaseous envelope which surrounds the nucleus, there are several well-known terrestrial elements, such as oxygen, hydrogen, nitrogen and carbon, which last predominates. Two of the dark lines of the solar spectrum standing

side by side are known as "D" lines. Fraunhofer was the first to observe that when sodium was made luminous, its two bright yellow lines occupied the same position in the spectrum as these two dark lines. These two sodium lines have been found in Halley's Comet. Thus while the light from the sun comes to us through a comparatively cooler envelope containing sodium vapour, in the case of the comet, it comes directly from incandescent sodium. Is it not a wonderful fact that rays of some light coming from an object sufficiently heated can tell us all about its composition? Wherever it may be, whether a few feet away in our laboratory, or hundreds of millions of miles away in limitless space, its light, decomposed in the spectroscope, is forced to reveal the story of its origin. Our earth is but a speck in the universe. There is, however, one great truth which stands out clear and conspicuous. From the minutest atom to the gigantic stars moving almost at an infinite distance from us there is community of matter through all space. One touch of nature makes the whole universe kin.

METEORS AND SHOOTING STARS.

19. Everybody must have seen the beautiful occurrence, the sudden appearance of a streak of light in the nocturnal sky and its equally sudden extinction. It is due to a tiny little body, which revolves round the sun much in the same way as the earth and other planets revolve round it. This body flies through space with a velocity hundred times greater than that of a rifle-bullet. While moving round its elliptical orbit, it sometimes passes so near the earth as to be attracted by its gravitation. In rushing through the atmosphere which surrounds us under the influence of this attraction, it becomes incandescent by friction and manifests itself by a sudden flash, a luminous trail and then its independent existence which might have extended through ages is at an end and the vapour and dust into which it is transformed mingles with the mass of our earth. It has been calculated that of the millions and thousands of millions of meteors, which fill the celestial space within which Neptune moves, something like ten and a hundred million enter our atmosphere every day and are cremated. In our atmosphere lies our safety; but for it we would be pelted every hour of the day with these missiles from the heavens charged with tremendous

velocity. The earth will then be a most unsafe and uncomfortable place to live in. The origin of the meteors is a problem yet to be solved. Sir Robert Ball mathematically investigated it and came to the conclusion that they originated in terrestrial volcanic outbursts ages ago and that when they now fall on the earth they merely return to their birth-place. Any such body ejected with great velocity from a terrestrial volcano, would pursue an elliptical orbit round the sun, but as soon as it would cross the earth's orbit, it would be dragged back to the earth, whence it started its career. These meteors may generally be seen on any clear night by patient watching. But at times they fall in thousands. In 1883, there was an immense shower in the United States. At one place something like a quarter of a million of them were seen, literally filling the sky with their brilliant tracks and creating a most imposing sight. These meteors did not fall at random. Their paths all radiated from one and the same point in the sky, from a spot within the constellation Leo. It has been ascertained that a great meteor spool of many millions of these minute bodies are revolving round the sun in company and whenever the earth crosses their orbit, they are caught by its attraction and dragged down, thus causing a brilliant shower of fire-balls. They have contributed in no small degree in thickening the earth's crust.

The other day I read in the papers that a white-hot meteor of gigantic size rushed towards the earth at a speed of forty miles a second and illuminated the country round about London and as far north as Yorkshire. It blazed forth in dazzling light and flashed across the sky accompanied by a great muffled explosion, which shook buildings and caused widespread alarm. It showered the country with a spray of molten metal. This happened on the 6th of September last.

STARS.

20. It is beyond the power of the human mind to realise the immensity of celestial space, that it is illumined by millions of flaming suns, so far away that they look to us like pin-points. The telescope-camera has made records of millions of these pin-points and each probably represents a sun enormously larger than that to which our earth owes allegiance.

When we think of this amazing creation, we forget not merely the history of our little earth but of the sun himself, with all his immense system of planets and other bodies which acknowledge his sway. The survey of this system fills us with wonder at the stupendous scale on which it is built but it sinks into insignificance when we contemplate the sidereal heavens. It would be reduced to the size of a simple point if it were transported to the distance of even the nearest of stars. These stars owing to their vast, nay, inconceivable distance appear to us as motionless lights apparently fixed to the vault of the heavens. Since man came to exist he has seen them occupying substantially the positions they occupy now in the immense ethereal space that surrounds us, the most profound, the most silent of solitudes. Our Vedic ancestors when they came and settled in the land of the seven rivers (*Shapta Sindhu*), saw then just as we see them now. But they did not know as we now know that these gems of light are like our sun, more marvellous, more splendid than anything they dreamed of. Among the host of stars which sparkle in the infinite night, our gaze is arrested by the most brilliant of them and by certain groups, which have been noticed from the earliest ages. Of these groups or constellations, the most remarkable in our hemisphere is that which is known to astronomers as the "Great Bear" and which was named by our ancestors as the *Saptarsi Mandal*, or assemblage of seven Rishis. This constellation consists of seven brilliant stars and can never be mistaken. Whatever the season it can be seen in the north. It is best seen at Nagpur in the early hours of the night during the hot weather. Four are in a quadrilateral and three at an angle with one side. One of them, the second from the corner star of the square, is called after the great Rishi, Vasishtha. Just touching it, is a small star, which can only be seen by those having strong eyesight. It has been called, *Arundhati*, Vasishtha's wife. If the two at the head of the quadrilateral are joined together and the straight line thus formed extended towards the north, we get to the most important star in the heavens, the Pole Star, our *Dhruva Nakshatra*, the point round which the whole firmament seems to revolve. The other stars rise and set but the Pole star is always at its post. But it is during the clear nights of winter that we see some of the finest stars.

No other season is so magnificently constellated as the winter months. The giant Orion, our *Kal Parush* is seen in all its glory in January. To the south-east of it, shines the most magnificent of all the stars, Sirius, the famous Dog-star of the ancients of our *Ludhuk*. It rivals Venus in lustre and can never be mistaken. It is endowed with such luminous and calorific power, that if it were to take the place of our sun, everything in this earth will be immediately burnt up under the fierce action of its dazzling furnace. I will mention one other great star lying to the north-west of Orion, Aldebaran, our *Rohini*. Cassiopeia is another constellation of five stars, which when joined make the figure W, or M, according to the direction you look it from. It is easily seen in these winter months. The nearest star to us has been found to be 22 billion miles away. But on closer examination by modern instruments it has been found that the pale white patches, which we call the milky way, are nothing but masses of stars and these stars are at least a hundred thousand billion miles away. A wealth of beauty will be found in the heavens, which will give them a form of pleasure never previously enjoyed. I may quote in this connection the pathetic lament of Carlyle "Why did not some one teach me the constellations, and make me at home in the starry heavens?"

21. Recently a wonderful new star has been found. It is 100 times bigger than our Sun. It is so far off from us that it has taken ten thousand years for its light to reach the earth. It has been named "Plaskett" after the name of its discoverer. It is 52,560 millions of miles from the earth. In its distance lies our safety, for, being 100 times more massive than our sun, the light and heat it emits would have instantly burnt up the earth into ashes, if it were in the position occupied by Mars. This discovery opens up new conceptions of time and space and shows that the depths of the heavens still hold undiscovered wonders which science has yet to bring to light.

Since writing the above I read in the *London Times* of May, 1926, the following notice of the discovery of another new star:—

"The Harvard University observatory has confirmed the discovery of a new star recently announced by Professor Wolf. It is of the 13th magnitude and is situated in a spiral nebula at a distance of tens of millions light years from

the earth and is 10,000,000 times brighter than the sun, exceeding in brightness all the previous new stars except Nova Andromeda of 1885."

22. The latest theory as to the origin of these bodies was recently propounded by Professor Bickerton of New Zealand before the Royal Institute, London. He said that the collision of two dark gaseous bodies would give birth to a new self-luminous body or star. The colliding bodies would get up a velocity proportionate to their size. Such collisions did not occur at random. Included among a number of agencies tending to develop such collisions was gravitation. The two bodies under the influence of gravitation would begin to approach one another and get up speed for hundreds of years. This speed would gradually assume tremendous proportions and would be stopped suddenly in the colliding parts. Heat would be generated and in a short time, a luminous star would be formed. Explosive force would expand it and it would swell out its diameter at a speed of millions of miles an hour. Thus would suddenly flare up a light thousands of times the brilliancy of our sun. New stars, stars which become visible for the first time, have been noted from very ancient times. They were noticed as far back as B.C. 130. Tycho Brahe saw with astonishment on the 11th of November of 1572, the appearance of such a star. He was returning home after the day's work in his laboratory, when he chanced to look at the sky and there he saw a brilliant new star, which he had never noticed before. Kepler also has kept on record the discovery of such a star. Two were discovered in the 17th and eight in the 19th centuries. Astronomers now announce their appearance every few years. By far the most interesting of these new comers is the star which for the first time appeared in 1901. It has been named Nova Persai. There was no trace of it only 28 hours before its discovery. It appeared with startling suddenness as a small star. In these 26 hours, however, its light increased 10,000 fold. In this brief space of time, a dark and probably chill globe became a seething mass of fire, a million times hotter than it was before. After thus blazing forth as a star of conspicuous brightness, its splendour fell in the course of the three following weeks. It continued to decline until it became too faint to be seen with the naked eye. At first its light was bluish white. After a few days, it began to show an orange tint. It then became red.

Subsequently it varied from red to orange. All this indicated that something very stupendous had occurred in the heavens, the conflagration of a world, the ruin of a star. The following theory has been advanced to explain the birth of this star: It was a comparatively dark body shining with a very faint light. In moving through space it encountered a cosmical cloud or nebulous matter, upon entering which with tremendous speed it was set into a state of conflagration, which lasted until it left the cloud, in precisely the same manner as a meteor becomes luminous on encountering the upper strata of the earth's atmosphere. After emerging from the cloud, the star cooled down and regained its original condition or was changed into a partially nebulous state. Sometimes a new brilliant star is formed by collision of two dark bodies. Moving at a rate of, say, 20 miles a second, they are brought together by some unknown cause and the result is the annihilation of both. The force of their impact and the energy of their motion are converted into intense heat and light. Such a catastrophe is quite possible in the universe where bodies millions and millions in number sweep down the great expanse of space with a velocity beyond our conception. Who knows, someday our turn may come. If it comes, it will come in this fashion. Our system is known to be moving through space with a velocity of about $12\frac{1}{2}$ miles per second. Some great dark star moving with equal velocity or more will strike our sun fair and square, and, in the twinkling of an eye, before we shall know what had taken place, the sun, the moon and the planets will be dissolved in an atmosphere of fire. The impact will be terrific, resulting in a sudden rise of temperature beyond conception and will end in the disintegration of both stars, perhaps giving rise to a new star but we will not be there to witness it. It may be interesting to know that what we see in our time regarding these celestial events happened and was over and done with before our great great grand-fathers were born, perhaps at more distant times. All this time the new star was swiftly travelling earthwards at 2000,000 miles every second, never halting, never faltering, past star after star, until its light touched us. The spectroscope has shown that most of these stellar conflagrations are due to hydrogen.

In our Mahabharata there is a passage which deals with the end of the world as follows:—

"O King, towards the end of these thousands of years constituting the four Yugas, a draught occurred extending for many years.....And then, Oh! Lord of men, seven blazing suns, appearing in the firmament, drink up all the water of the earth that are in the rivers and seas. And then also everything of the nature of wood and grass that is wet or dry is consumed and reduced to ashes. And then, O Bharata, the fire called *Samvartaka* impelled by the winds, appeareth on the earth that hath already been dried to cinders by the seven stars and that fire destroys all things in a moment." I have taken this from the Presidential address of the Astronomical Society in Calcutta by the Hon'ble Mr. W. A. Lee.

23. I have spoken of Sirius the most brilliant of the stars. Its splendid appearance has caused it to be observed with great care from the earliest times. Its exact place has been noted down. Comparing its place now with its place one hundred years ago, keen eyes of astronomers observed a difference. Further, the velocity of motion of Sirius is about 2000 miles a minute, yet it is sometimes a little more and sometimes a little less. Were it an isolated star, attended only by small subordinate bodies like our planets, there would be no irregularity in its motion. Its initial velocity would be maintained intact. The fact that it had not been moving uniformly arrested the attention of a great German astronomer, Bessel, and he began to make his investigations. The result was a romantic discovery rivalling the discovery of Neptune. It was in 1844 that Bessel boldly declared that the great star was accompanied by a dark satellite which caused the irregularities in its motion and his prediction was borne out 18 years later by a brilliant telescopic discovery. Let me quote Professor Newcomb: "In February, 1862, Messrs. Clarke and Sons of Cambridgeport were completing their 18 inch glass for the Chicago Observatory. Turning the glass one evening on Sirius, the practised eye of the young Clarke soon detected something unusual. 'Why father,' he exclaimed 'the star has a companion.' It was exactly in its predicted direction for that time. Sirius's companion is now known to be not a planet but a heated body with inherent light of its own, and one half the size of Sirius itself, though the feeble glimmer of its light suggests that it is nearly cold." Its mean distance from its primary source is believed to be a little less than that of

our outermost planet, Neptune, from the sun. When we bear in mind that Sirius is about one million times as far from us as the sun, these discoveries show the wonderful power of the human mind. Another great star Algol, the Demon Star, has a dark companion. Algol waxes and wanes in a most amazing way. For about three days it is only a little less brilliant than the biggest stars; then its light fades and in a few hours it sinks into a tiny point of light, returning at the end of this time to its usual splendour. These vagaries are visible to the naked eye and have been known for centuries. But it is only recently that the star has been made to reveal its mystery. There is another mighty body in the immediate vicinity of Algol. This companion of the star is not absolutely devoid of intrinsic light, like our earth, but it is dark, relatively to Algol. This body circles round the common centre of gravity at a dizzy speed and every 69 hours it comes between us and Algol, thus shutting out most of its light, as the moon does when it comes between us and the sun. Not only the existence of this unseen star, but its measurement and weight has been ascertained. Says Sir Robert Ball: "Here is an object which we have never seen, and apparently never can expect to see, but yet we have been able to weigh it, to measure it and to determine its movement." When seen through a big telescope, many of the apparently single stars are found to be twins, circling round one another like partners in a dance. It is conjectured these phenomena represent narrowly averted celestial collisions, such as cause new stars to flare up from time to time. For centuries, the pair rushed towards each other at ever increasing speed but instead of meeting, they were diverted from their courses by some outside force, and merely glanced past each other at short range. Then the enormous attraction exerted by each came into play. Neither could escape from it and they began to swing round each other and thus became double stars.

24. The light of the stars differs in colour. Seen through a telescope, they present various colours. Sirius is many hued. Aldebaran is blood-red like Mars. There are others which are yellow. Others again are white. The astronomers say that the stage of development of a star can be determined by its colour. When the star is first formed from masses of incandescent gas, it is not very hot. It then gives

out a dull-red colour. As it contracts under the mutual gravitation of its particles, it grows hotter and assumes a yellowish colour. As it continues to contract it grows hotter and hotter until it reaches its maximum temperature and then it is seen as a white star. As it grows older, it loses its heat and its colour changes again but this time in the reverse order. It cools to yellow and then to red and at last it loses its heat and then becomes dark and invisible. Some stars seem to undergo in the course of a few days changes in colour. In these cases, it is generally found that the star is not one but a pair of different hues, which swing round one another and whichever of the couple is nearest to us at the moment gives the prevailing colour which changes when they change places.

NEBULÆ.

25. The Nebulæ are remarkable objects in the heavens. They are faint cloud-like soft patches of light on the black background of the sky. They are, however, not clouds, but are immersed in the depths of space at almost infinite distance from us. Unlike clouds, they are self-luminous. It was the illustrious astronomer, Sir William Herschel, who, with the help of his equally illustrious sister, first made a study of the Nebulæ. The great Nebulæ in the constellation Orion is a most glorious object in the heavens. One of the giant stars in this constellation, Orionis, is itself a glorious object. It is not one star but consists really of six stars which, to the naked eye are merged into one owing to their immense distance. It is round this cluster of stars constituting the Orionis that we find this renowned Nebulæ. It is of a faint bluish colour. The central part is most luminous and the luminosity decreases as we approach the edge. A real Nebulæ must be distinguished from a cluster of stars which when seen by the naked eye looks like a nebulous cloud. Seen through the telescope what appears to be a nebula is transformed into a closely packed cluster of stars. Thus with the growth in the power of the telescope, what were formerly considered to be Nebulæ have been resolved into clusters of stars. This naturally gives rise to the question whether all nebulæ are not really clusters of stars which because of their distance cannot be distinguished as stars even with the aid of the most powerful telescopes.

But the wonderful instrument, I have already spoken of, the spectroscope, has solved the riddle. The spectrum of the light of the nebula in the Orion consists, not of a continuous band of colours crossed by dark lines as in the case of stars but of bright lines, thus clearly showing that it is in an intensely heated gaseous condition. Some of these bright lines correspond with the spectrum of hydrogen. There are other gases, whose identity with gases we have on earth has not yet been established. Thus we find this great constellation, Orion, surrounded by a cloudy mass of glowing gases. According to the nebular theory of Laplace, it is out of this gaseous matter that the stars including our sun have been evolved. What is said here of this nebula applies to other nebulae. Those which give a continuous spectrum are not real nebulae but clusters of minute stellar points. A real nebula must give a spectrum of bright lines only. The other day I read in the papers of a stupendous cloud of nebulae, which is just now under observation in the great Harvard College Observatory. So distant is this that the light from the centre of it takes about ten million years to reach the earth. Its diameter is approximately one-fifth of its distance from the sun, so that a beam of light would take about two million years to cross it. Thus it is the largest thing yet known to science and the most distant that it has been able to measure. According to Laplace's theory the nebulae and the stars may be said to be related as parent and child.

26. The discoveries of Science have indeed been wonderful. Who could have thought that a creature who is even an atom living in an atom, would discover a law which governs the whole universe, whose omnipresent grasp rules as much the fall of an apple as the motions of those infinite number of apparently tiny orbs which stud our heavens but an attempt to conceive whose real distance and magnitude would make our mind whirl? Could even the boldest of the ancient scientists have imagined

that it would ever be given to his successors to discover an instrument, the most wonderful in its powers, the most searching in its analysis and the most unerring in its teachings? That it would enable man to see as if with the eye what is going on in the sun, that he would be able with its aid to mark and chronicle the tempests and whirlwinds to which what we experience in our little globe is as nothing, that he would be able to wind his way even beyond the limits of the solar system and penetrating into the stellar regions, make acquaintance even at that infinite distance with those objects of colossal dimensions by the side of which even the giant ruler of our system sinks into insignificance? But with all this we must not forget that we have only lifted a corner of the fringe of the veil that still hides so much from us. It is true we do know something but how much more yet remains which we do not know. When we get inflated with the idea of what great things have been done, the 25 million stars which the great Chicago telescope has revealed, ought to have a sobering effect on our vanity. But the harmony of creation is majestic and immense. The physical ear cannot hear it but the intellectual ear can understand it. A universal motion bears along everything, the moon, the earth, the sun and the stars and it is regulated according to inexorable laws which never change. Herein lies the hope for the future. We are living on the inheritance which our forefathers have gained for us and by the application of the same methods which have proved so fruitful in their hands, we may still further extend the domain of knowledge. For end there is none to the universe of God and end there is none to the positive knowledge that it is permissible under His infinite wisdom to acquire and utilise for our everlasting good.

I conclude by quoting the last words of Laplace:

"What we know is but little,

What we do not know is immense."

POEMS AND PLAYS OF BHASA—II.

By DR. LAKSHMAN SWARUP, M.A.

VII.

The *Dutavakyam* is also a play in one act. Krishna appears at the court of Hastinapurā as an envoy of the Pandavas, to make a last effort for peace. Duryodhana, the Kuru Chief determines to insult the envoy. He forbids his courtiers to rise or to show any other mark of respect to Krishna. In order to find an excuse for not rising himself, he orders his chamberlain to spread before him the scroll on which is painted the scene of the insult offered to Draupadi. Krishna is announced. His Majestic demeanour makes a deep impression. Notwithstanding Duryodhana's strict orders, all the courtiers simultaneously rise. The haughty monarch does not listen to the proposals of peace. Contrary to all laws, he resolves to imprison the envoy. He orders the gallant knights to bind Krishna. But no one dares approach him. Finally Duryodhana himself tries to capture him and is defeated. Krishna leaves Hastinapur in anger. They must have war. The heroic is the predominating sentiment.

The *Karnabhara* is also a play in one act. This too is based on the Mahabharata. The great battle of the Mahabharata is raging. Karna, a gallant knight, is ready to lead the army. This knight is invulnerable as he is born with an impenetrable armour. As long as the armour is on his body, no human weapon can ever injure him. He is going to challenge Arjuna, the renowned hero of the Pandavas. As he is about to proceed, God Indra appears as a mendicant and begs a favour. Karna has never before refused to grant a request. He does not wish to break his rule. He offers gold, cows, horses, elephants, his estate in succession but none of these things is acceptable. Finally he offers his armour which the mendicant agrees to accept. Having accepted the gift, the mendicant must pronounce the customary benediction, 'live long.' But this cannot be pronounced in the present case for if the mendicant, who is in reality God Indra, says 'live long', the hero will live long. He is

therefore, in great difficulty. He however finds a way out of the difficulty by saying 'may your fame be everlasting like the sun, the moon, the Himalaya and the Ocean'. The rumblings of the battle are heard in the distance and Karna departs to fight with Arjuna.

The *Madhyama vyayoga* is also a play in one act. A brahmana with wife and three sons, is passing through a forest and is harassed by a demon, who has been ordered by his mother to seek a man for her breakfast. The demon is a good one and agrees to let the brahmana and his family depart in peace, provided one of the male members surrenders himself. There is a generous rivalry among all the five members. Each one offers himself to save the rest. Finally the middle son is selected. He, however, gets the demon's permission to take his last bath in a tank near by and delays. The demon shouts for him 'O middle son, come quickly'. In response to his call a man, quite different from the brahmana boy, appears. This man is also called the 'middle son.' He is the famous Bhima who sets brahmana boy free, and is prepared to be led by force by the demon. A duel follows in which magic weapons are used. The demon is in reality a son of Bhima by his wife Hidimba. The duel is, therefore, between father and son and reminds one of the famous duel between Sohrab and Rustom though without the fatal consequences. The demon is unable to lead Bhima by force, so Bhima goes voluntarily. On reaching the demon's house, Bhima is recognised by Hidimba, who greets him as her lord and makes the son fall at his feet. They all now escort the brahmana family to their destination.

The *Pratima* is a play in 7 Acts. Its story is derived from the Ramayana. The opening of the 1st Act is very dramatic. Rama is going to be consecrated as heir-apparent. Everybody is happy. A play is going to be staged on the occasion. A maid of Sita begs a flower from the stage manager and is refused. In retaliation, she steals, from the dressing room, a bark-garment which an actress is about to

put on herself for the performance. Sita sees the maid with bark-garment and scolds her for the mischievous act, and orders her to restore the garment. As the maid is about to depart, Sita takes a fancy to the garment, calls the maid back, tries the rough bark-garment on herself, and asks her 'How do I look in this garment'. The maid answers, 'you look very sweet even in this rough bark. Beautiful persons look charming in any dress'. At that very moment Rama enters and announces that he has been banished for 14 years. Sita accompanies her husband in that very bark-garment which she had put on for the sake of amusement.

The *Pancharatnam* or five nights is a play in 3 Acts. It is a peculiar kind of play. There are more than one heroes and there is a total absence of female-characters. Non-existence of the heroine does not make the play dull. There are 10 male characters. Duryodhana, the Kuru Chief has performed a sacrifice. The sacrificial fee asked by the preceptor is the restoration of half the kingdom to the Pandavas. As the whereabouts of the Pandavas are not known, Duryodhana agrees to the division of the kingdom, provided the news of the Pandavas is brought within 5 nights. A raid is made on the king of Virata as he has not come to honour the sacrifice. The Pandavas under various disguises take part in the battle and defeat the raiders. An arrow of Arjuna, with his name inscribed on it, is discovered and the kingdom is divided. The play ends with celebration of marriage of Arjuna's son with the daughter of Virata. This is one of the most interesting play and contains several charming scenes.

VIII.

The *Prati*, (*Pratijnayagandharayana*), is a play in 4 Acts. It deals with the legend of King Udayana, the prince Arthur of Indian Literature. Mahasena, King of Ujjayini has a daughter Vasavadatta, a pearl of a princess. Several princes have sought her hand but no one is worthy of her. Only the accomplished King Udayana is a suitable match for her, but he is proud, haughty and does not offer himself as a suitor. As it is not possible to defeat him in battle, recourse is had to a ruse. A huge mechanical elephant with room inside to hide a band of soldiers, is constructed and placed in a very thick forest. News of the

elephant is brought to Udayana who is very fond of hunting elephants. Taking his lute, he goes out alone to capture the elephant. While he is busy playing on the lute to ravish the elephant with the sweet strains of music, soldiers come out from their place of concealment and overpower him. Udayana is brought to Ujjayini as a prisoner. There he becomes the teacher of music of the princess Vasavadatta and falls in love with her. His love is returned. Thus the prison life is made bright and sweet for King Udayana.

Yagandhartyana, the minister of Udayana, hears of the captivity of his master and resolves to set him free. With numerous attendants, he comes to Ujjayini disguised as a mad man and bribes the various guards. The plan, for the escape of King Udayana are all ready but the king refuses to leave Ujjayini without Vasavadatta. The minister does not like his master's romance especially when it interferes with the affairs of state but he submits to the will of the king. He prepares another plan. One dark night king Udayana elopes with Vasavadatta. Their flight is covered by various bands of soldiers, stationed previously en route by the minister, who, however, is taken prisoner because his sword failed him at the hour of need. But instead of being punished, he is honoured by the King of Ujjayini and preparations are made for the celebration of the marriage of Udayana with Vasavadatta.

The play is full of action and contains much genuine humour. The King of Ujjayini is an Indian Alexander, who is always followed by numerous vassal princes and chiefs. He says: 'The mighty princes follow me like slaves. Their golden crowns are covered with dust raised on the road by the hoofs of my horses.' But his military conquests do not bring him any joy. The poet has laid emphasis on his humanity. He is represented to us as a father and a husband rather than as a conqueror. A very interesting situation shows us some traits of the king's character. He is anxious to choose a suitable husband for his daughter.

King:—I wish my would-be son-in-law to be the scion of a famous race. He should be graceful in manners and kind of heart. He must be handsome, for women love their husband more when he is fair. Lastly he must be gallant and strong to afford protection to his tender bride.

Chamberlain:—I am afraid, it is not possible

to find all these virtues together in a single individual except Your Majesty.

King:—That is why I am so cautious. I think all a father can do and is bound to do is to choose the husband for his child with the greatest circumspection. The rest we must leave to fate.....But as a mother always feels miserable at the giving away of a daughter, go, ask the queen to come here.

Chamberlain:—As Your Majesty orders.

[Exit.]

King [Alone]:—My minister, who went out to capture King Udayana is delaying. No news up till now.

[Enter the Queen]

Queen:—I greet you, my lord.

King:—Pray be seated.

Queen:—As it pleases my lord. [Sits down]

King:—Where is Vasavadatta?

Queen:—She is gone to Uttara to practise on the lute.

King:—Practising on the lute! where does this new caparice come from?

Queen:—She happened to see a girl named Kancanamala play on the lute.

King:—Now she wants to learn playing on the lute. This is just what the girls will do.

Queen:—And she begs a favour from Your Majesty.

King:—Well, what is it?

Queen:—She says, 'Father might engage a music-teacher for me.'

King:—The girl is about to be married and wants a teacher. Her husband will be her teacher.

Queen:—[Weeping] Has the time really come to give my daughter away in marriage?

King:—There, there, tears again. You never gave me a moment's peace: 'our daughter must be married. Our daughter must be married.' What are you crying for now?

Queen:—I want her very much to be married. But to part with her is to break my heart. To whom has she been betrothed?

King:—No decision has yet been made.

Queen:—Not yet.

King:—[Aside] This is what the trouble is:

It is a shame if the child remains unmarried. If she is married it is all tears and heart-breaks. Thus love and duty wring a mother's heart. She is miserable both ways. [Aloud]. Any how Vasavadatta is now of an age to attend to her father-in-law. To-day another embassy has

arrived from the King of Benares. I must say this suit rather attracts me.....Now listen, my dear, I want to tell you which princes wish to marry into our family.

Queen:—What is the good of going into all these details? Give her to a worthy prince with whom she won't be unhappy afterwards.

King:—Yes, it is easy for you now to say 'give her to a worthy prince,' but who will bear the blame if things go wrong? It will mean a great sorrow and no end of misery. Listen now. There is the prince of Magadha, there is the Lord of Mithila, the King of Srastra. Each of them has many attractive qualities. Now whom do you want to be our son-in-law?

As if in answer to the King's question, a voice is heard, 'King Udayana.' The chamberlain rushes in great hurry to announce that King Udayana is taken prisoner. The effect produced is very dramatic.

In his first joy over the capture of Udayana, Mahasena orders that the prisoner should be shown to all like a lion captured for sacrifice. But when he learns that the prisoner is severely wounded, his generosity is touched. He forgets his hatred. He himself is surprised at the sudden change of feeling. He says: 'How strange it is: when he was proud, I hated him. But when they brought him here as a prisoner, there is ill-feeling left in my heart. And since they told me he is severely wounded and his life is in danger, I feel the deepest sympathy for him.' And he straightway issues an order that no mention of the unlucky fight should be made in the presence of the prisoner.

Act IV opens with a scene in a tavern. A maid servant sings a song in praise of wine. I think it is the type of drinking song which must have been sung in ancient Indian public houses. The song is the following:

धखा सुराहि मत्ता धखा सुराहि अणुलिप्ता ।

धखा सुराहि ज्वला धखा सुराहि संजविदा ।

"Blessed are those who are drunk with drink, blessed are those who are soaked with drink, blessed are those who are washed with drink, blessed are those that are choked with drink." [Keith's translation.]

The central figure is the faithful minister Vangandharayana. He shows a remarkable individuality. He is an astute diplomat. But

his greatest quality is his unwavering devotion to his master. This is beautifully expressed in Act I. On learning the news of his master's captivity he says, 'I'll be with him in the capital of Mahasena. I shall go with him in the prison. If he is put to death, I shall die with him to be his servant in the life to come.'

When he himself is made a prisoner while heroically covering the flight of his master, he says: 'I have helped King Udayana to escape. It is true, I am in chains and doomed to die, because my sword failed me in the hour of need. I have brought freedom and happiness to my lord and, therefore, I say, 'Victory is mine.' He has all the qualities of a King's counsellor at a critical period. He does not lose heart before obstacles, he does not despair when deceived by the enemy, the blows of fate do not discourage him. Yagandharayana is a manly and stern figure. He has a heroic character. He is one of Bhasa's immortal portraits.

IX

'The Vision of Vasavadatta' is a sequel to the *Pratijayana*. King Udayana is too fond of the society of his beloved Queen Vasavadatta, and neglects the affairs of state. An enemy Amin takes advantage of the situation and defeats his armies and forces him to retire to a frontier village Lavanaka. The Minister Yagandharayana wants to save the kingdom. The only course left open, is to get military aid from the neighbouring kingdom of Magadha. The best method of obtaining this aid is to form a matrimonial alliance by marrying King Udayana with Padmavati the Princess of Magadha. A serious difficulty now arises because Udayana refuses to remarry as long as Vasavadatta is alive. The interests of the state require the sacrifice of Vasavadatta, who is persuaded to co-operate with the Minister. Vasavadatta must disappear for sometime and in a manner that the King believes her to be dead. One day the King is absent on a hunting expedition. The royal palace is burnt down and a rumour is spread that Vasav and the Minister have both perished in the conflagration. Meanwhile they leave Lavanaka, disguised as hermits and make for Magadha. In a forest hermitage, they meet Padmavati, Vasavadatta is passed off as a brahmana woman, deserted by her husband and is left in the hands of Padmavati as a ward to be looked after. The way is now

clear for the matrimonial alliance. Udayana is persuaded and marries Padmavati but his heart is set on Vasavadatta. The military aid is forthcoming. The enemy is defeated and finally Vasavadatta is restored to him.

This is a dramatic masterpiece. The poet keeps our interest concentrated on the drama that is going on in the soul of Vasavadatta when she hears of her husband's betrothal and marriage with Padmavati.

Act II opens with a charming scene. Vasavadatta and Padmavati are living together at the palace and are good friends. The former is teasing the latter with regard to her good looks and her young man when a nurse enters and announces that Padmavati is betrothed to Udayana. Vasavadatta is shocked and forgets herself for the moment and exclaims 'alas.' Everybody is surprised, for as a friend of Padmavati, she was expected to rejoice at the happy news. It cost Vasavadatta a tremendous effort not to give herself away. She practises dissimulation and the situation is saved. But she is spared nothing. She must listen to the exuberant talk of the new bride, who is full of the virtues of her would-be husband Udayana. This is a masterly scene.

[Enter Vasavadatta sad and deep in thought.]
Vasava:—Alas! I am undone. My husband now belongs to another woman.

(While she is bewailing her lot, a maid-servant appears with a basket of flowers.)

Maid:—My lady, I am looking for you for a long time.

Vasava:—What is it you want from me?

Maid:—Our queen says, "Madam belongs to a noble family, devoted to us and very skilful. Let her plait the garland."

Vasava:—Yes, for whom is this to be plaited?

Maid:—For Princess Padmavati.

Vasava:—[*Aside*]. Must I do even this? Gods are cruel indeed.

Maid:—Please do not think of other things now. The bridegroom is about to leave the crystal bath. Please plait the garland as quickly as possible.

Vasava:—Tell me, my good girl, have you seen the bridegroom?

Maid:—Yes. I have seen him out of curiosity and of my love for the princess.

Vasava:—What is he like?

Maid:—Madam, I have never seen the like before.

Vasava:—Is he handsome?

Maid:—He is cupid himself without the bow and the arrow.

These remarks of the maid still further intensify the loss suffered by Vasavadatta. She then begins to plait the garland. Several talismans must be put in the garland. She picks up one of them and asks the maid.

Vasava:—What do you call this talisman?

Maid:—It is called 'ward-off widowhood'.

Vasava:—[Aside] Of these I must use a good many both for Padmavati and myself. [She picks up another talisman]. What do you call this?

Maid:—It is called 'co-wife's death.'

Vasava:—This we need not put into the garland.

Maid:—Why?

Vasavadatta is forced to invent an excuse that his previous wife is dead and is, therefore, unnecessary. In her great sorrow, Vasavadatta is denied all consolation in the form of sympathy of friends as she cannot share her secret with any one in the palace. But consolation is given in an expected manner in a scene which I think is without any parallel.

The marriage is over. Padmavati and Vasavadatta are strolling in the park. Udayana and the jester come from another side. On account of Vasavadatta, Padmavati avoids meeting her lord and the ladies hide themselves in a bower of creepers. Unfortunately, the King and the jester sit at the entrance of this very bower. The ladies now cannot get out but at the same time overhear the conversation of the King and the jester, who are not aware of the presence of the ladies and believe themselves to be alone. The jester as a bosom friend of the King asks him to confess the state of his heart. 'Who is more dear to you, Vasavadatta of yore or Padmavati now? The King after a good deal of hesitation makes a confession that Padmavati has many charming qualities but she cannot fascinate a heart set on Vasavadatta. The King does not suspect the presence of the ladies. Padmavati is not aware of the identity of her friend and Vasavadatta tries to control her emotion. This is a very critical scene and is managed with a rare skill.

Padmavati is suffering from a headache. News is brought to Udayana who goes to comfort her. But finding her bed unoccupied he waits for her, lies down on the bed, and sleeps. Vasavadatta is also informed of Padmavati's

illness. She also comes to nurse her sick friend. It is evening. The pavilion is dimly lit. Vasavadatta sees a figure sleeping on the bed. She naturally thinks it is Padmavati and does not wish to disturb the sleeper. As one side only of the bed is occupied she also sits down on the same bed. She feels a strange pleasure. Says she: 'How is it that from the moment I am sitting near her my heart has been thrilled as it were. She sleeps well. It seems her headache has passed. She is lying on one side and seems to invite me to embrace her. I will lie down by her side?'

[She lies down.]

King:—[Dreaming] O Vasavadatta!

Vasava:—[Jumping up] O my lord! It is not Padmavati. Has he seen me? If he has recognised me, the great plan of noble Vangandhrayana has been in vain.

King:—[still dreaming] O Princess of Avanti!

Vasava:—Happily my Lord is dreaming of me. There is no one here. I shall stay awhile and gladden my eyes and heart.

King:—[still dreaming] O my beloved, my darling pupil. Speak to me.

Vasava:—I am speaking to you my lord, I am speaking to you.

King:—Are you angry?

Vasava:—Oh no, only very unhappy.

King:—If you are not angry, why don't you wear your jewels?

Vasava:—What could be better than this?

King:—Do you remember Viradika?

Vasava:—[Angrily] Ah! don't mention Viradika.

King:—Forgive me, my love. Here I fold my hands for forgiveness. [He stretches his arms.]

Vasava:—I have stayed long. Somebody might come and see me. I must go. But before going I shall just place the hand of my lord on the couch; it is now hanging down [she lifts the hand, places it on the couch and departs.]

King:—[Jumping from the bed] stay, Vasavadatta, stay. Ah! Rushing out in haste, I ran against the door-post. Now I do not know for certain. Was this a mocking vision of a dream, or was it fulfilment of my heart's desire.

X.

The 'Broken Thigh' is a play in one Act. This deals with the last phase of the great

battle of Mahabharata. Most of the heroes are slain. Duryodhana alone survives. He fights with Bhima who, contrary to all rules of war, hurls his club against the unprotected thigh of his adversary. The thigh is broken and Duryodhana falls crushed on the ground. This is the only tragedy in Sanskrit drama. Duryodhana is a proud and haughty king. He possesses a vast army. Invincible knights like Karna and Drona are on his side. None dare oppose him. He thinks he can violate the laws of humanity with impunity. He scorns even to pay honour to the gods. He revels in memories of Draupadi's shame and humiliation. He lures the boy Abhimanyu, his own nephew, into a miserable death. He defies Krishna, does not accept the advice of his elders, and declares war against the Pandavas. The contrast is remarkable. His vast army has been decimated. All the invincible heroes are dead. He himself, the proud monarch, lies crushed on the ground with no one to attend to his wounds. But face to face with death, he has a vision of reality. Scales fall from his eyes so to say. He realises the vanity of human desires. Just then a gallant knight arrives and swears before the king to take revenge. But the spirit of Duryodhana is now chastened and subdued. He has seen the folly and wickedness of pride. He pleads personally against bloodshed and makes the knight take an oath in his presence that the war will not be continued. The last scene of the play bears the stamp of a genius.

The dying Duryodhana is alone on the vast battlefield. His aged and blind father, Dhrit, his mother Gandhari, his two queens and his little son Duryaya search for him. The little boy is tired and catches hold of his grand-father's clothes.

Grand:—Who is this? Who is pulling my clothes? Is it Duryodhana?

Durjaya:—That is me grand-daddy, Durjaya.

Grand:—Durjaya my child, search for your father.

Durjaya:—But I am so tired.

Grand:—Go, you will rest on your father's lap.

Durjaya:—I'll go, grand-daddy (*searching*)
Daddy, daddy, where are you?

Duryodhana:—[*Listening*] Alas! why has he come? My love for him has always been my heart's most cherished joy. This love is now scorching my soul like fire. He has remained in blissful ignorance of pain and

grief. Ah! my Durjaya, my son, so fond of nestling on my knees. What will he call this wretched father now thus prostrate and dying?

Durjaya:—[*Sees his father*] There is the King. He is sitting on the ground.

Duryodhana:—Why have you come my son? (*Aside*) Oh! how the love to my son hurts, now I am in this misery.

Durjaya:—I want to sit on your knees, daddy, may I? [*tries to climb on him*].

Duryodhana:—[*In great pain, keeping him off*] Durjaya, Durjaya! O God, how this hurts. He was my joy, a pleasure to my eyes. He soothed me like the cooling rays of the full moon. And now his touch burns like red-hot iron! Is this thy cruel will, O relentless fate?

Durjaya:—Why won't you let me sit on you, daddy?

Duryodhana:—Sit near me somewhere on the ground. I will no more be the seat you liked so well.

Durjaya:—Where are you going daddy?

Duryodhana:—To the place where my hundred brothers have gone.

Durjaya:—Take me with you please.

Duryodhana:—My child, go speak with Bhima.

Durjaya:—But we must go now daddy. They are searching for you.

Duryodhana:—Who is searching, my son?

Durjaya:—Grand-father, grand-mother, mother.

Duryodhana:—Go my boy, I am not strong enough to walk.

Durjaya:—I'll carry you daddy. . . .

[*Marworth's translation.*]

This play is a real tragedy. The feelings of fear and compassion, postulated for tragedy, are produced by Duryodhana. In his pride and strength, he violates the laws of Gods and men but in his fall he finds his purification. He reaches a higher plane of morality. His soul is chastened and subdued and cherishes the thoughts of peace and forgiveness which had been unknown to him before.

Bhasa has painted a galaxy of characters. We find some immortal figures such as Vasavadata, Duryodhana, and Vangandharayana. I have not the least hesitation in saying that as a dramatist, he is far superior to Kalidasa and deserves much better the title 'the Shakespeare of India' than the author of the *Shakuntala*.

THE PROPOSED BRITISH INDIAN CURRENCY AND THE INDIAN STATES.

By RAO BAHADUR SARDAR M. V. KIBE, M.A.

The currency being the medium of exchange affects the economic life of a people as nothing else does. Except the Nizam's dominions and some smaller one or two other States, the British Indian currency is prevalent all over the Indian continent. In no other part of the globe, except perhaps China, is there one currency over such a vast region and population as here.

When coins had an intrinsic value, several currencies held their sway. Indeed, the minting of coins was not a Government question at all. The right belonged to the State but it was given to others for a consideration. But there are instances when the State interfered to check a debased coinage or for any other reasons. The right was, moreover, generally regarded as an attribute of sovereignty and as now a new coin was struck on a succession to a rulership. The Pax Britannica by its superior advantages, tactics, persuasions, conquests, settlements and such like measures succeeded in doing away with local currency. The science and art of currency is a modern development.

Economists agree in holding that a currency which has no intrinsic value is the best currency. Some modern economists have even gone to the length that all currencies involve a waste; barter is the only right medium of exchange. After all, currency only serves as a medium for supplying one what he wants. Why have a medium when the desired thing can be had by exchange? However, currency yet seems to be a necessity for large communities and national or regional states of any extent or dimensions. A currency with no intrinsic value, for instance, a printed paper or a parchment, can be fully established were it to receive an international status. But when in an organisation like the British Empire, on which the sun never sets, it has not been possible to have one currency, metallic or otherwise, it is not practical politics to think of having a world-wide currency.

The necessity of a metallic currency being certain, that metal or metals, which are scarce yet not quite unobtainable, have been chosen for a currency by a state laying claims to any degree of civilisation. These metals are gold and silver. In India before the advent of the supremacy of the British Government, gold and silver coins were both current. Later, the British Government demonetised gold coins and made silver coins the principal currency. The coins were nothing but metal discs bearing the seal of the ruling state, which recovered its expenses and something more by adding an alloy to the metallic portion in the coin. They thus maintained their parity with bullion of both the metals. Minting of coins was open to the public. So long as the parity between gold and silver bullion remained stable, the arrangement narrated before continued smoothly. But circumstances arose which reduced the value of silver in its gold value. This would not have affected silver-using countries had they been self-contained, that is to say, had they no foreign trade or foreign payments to make.

In the eyes of the Government of India the latter view mentioned above predominated. India has a large foreign trade with the balance of trade in its favour. Besides, it has to meet Home charges, which, are, say one what may, in the nature of a drain. The galling exchange led to the increase of this drain and, what is more, fluctuations in it led to uncertainties in the budget-making. The Government, therefore, made the silver rupee a token coin and pushed the circulation of the currency notes. Both these notes, those of silver and parchment, were made mutually convertible. The private mintage of coins was stopped. People were deceived by the metal in the notes printed on silver, and held the latter in more esteem than the former. The exchange between the pound sterling and the Indian currency was established more or less on the bullion parity of the gold and silver. At this stage the Government, in whose hands lies the destiny of India, thought of introducing gold currency in India in order

to solve once for all the exchange troubles. But the war intervened. It upset all calculations. The world was drained of its gold and it found its way to the United States of America and, to a lesser extent, to India, which from a debtor country became a creditor country.

In the war, gold-using countries having been mostly involved, they were drained of it and only paper was left. In India the only notable metal in the market was silver and its value appreciated. Silver coins too began to disappear from the country. Had not the United States of America come to the rescue of India, the Government of India would have found itself in the same predicament as Germany was placed in later on. The war ended in an abrupt manner. The only countries that had any metal left in their currencies were silver-using countries. On one side there were gold notes with no metallic basis, and on the other, there was at least one notable metal. The exchange suddenly fell to the lowest depths. The notes printed on silver, *i.e.*, rupees, which were linked to the pound sterling, appreciated to very high degree. A rupee stood at 25 to 1. A National Government would have utilised this opportunity to pay off its debts in gold, would have increased the import duties and would have economised expenditure. The Government of India, however, postponed the payment even of its contribution to England, indulged in an abortive, though expensive, frontier war, did nothing to protect the country from the inflow of imports and increased its expenditure under the cloak of increased prosperity. The evil effects of the latter course were somewhat checked in its earlier stages by the inability of the European countries to manufacture and their starvation; both being the after-effects of the war. All these factors, again, caused fluctuations in the exchange value of the rupee and things nearly stood as prior to 1914.

The currency of India has to perform two duties: one, the stabilisation of the internal prices and that of the exchange. India has a large foreign trade, the dominant feature of which is the export trade, mostly consisting of raw materials, and the import trade, mostly consisting of manufactured goods. The internal price level is affected by the exchange rate. Therefore, its stabilisation is required both for its internal trade and its finances. The Young Commission was appointed to solve this problem.

Its main recommendation consists of linking the rupee to the gold bullion instead of the pound sterling as before, since the latter was no longer a metallic coin. It is evident that the credit and the amount of the gold bullion possessed by the British Government have not caused the pound sterling to depreciate as much as the German Mark or the French Frank. All the same, the credit, which is an uncertain quantity, forms a weaker basis for it than the metallic backing. If then the rupee had to be linked to gold, the obvious course for the Commission was to recommend an exchange rate which was based on the ratio between the bullion parity of gold and silver and not a fictitious rate. But it should not have shrunk from recommending a gold currency note to avoid all future troubles. But the Commission has not done this, for, as it appears, cogent reasons. Even its Minority Report does not recommend the introduction of the gold currency. It, however, differs from the Majority Report on the rate of exchange. That a gold coinage would be the most desirable thing for the purposes of the currency in India is apparent from the proposals made for it by the Government of India. It is assumed that the Indian people are not prepared to have a purely paper currency although they can be deceived by a token coinage.

As has been remarked pure, Economists prefer a currency which is not of an intrinsic value. The present was a nice opportunity for enforcing that principle. Silver is less valuable than gold and, even if one wished, its production cannot be stopped. To demonetise it, therefore, would cause the widest fluctuations in the bullion parity of these metals all the world over. Gold was not abundant and since the greater part of the foreign trade of India was not so much with America, which had the largest quantity of the metal, as with the British Empire, which had a limited quantity of it, the introduction of the gold coinage in India, it was felt, would still more reduce the resources of the latter. Besides, people of India have to be accustomed to the paper or token currency as the European nations have perforce to get themselves accustomed to it. As a matter of fact, it is immaterial what currency a country has, so long as it is able to stabilise prices of commodities. Since in India the exchange has the greatest say in the matter, the question of prime importance is the rate of exchange.

All token currencies require careful manage-

ment. Its advantage of cheapness is counter-balanced by its disadvantage of the intrinsic loss to the people using it. When in the last decade of the last century the rupee was appreciated by the closure of the mints all silver stocks depreciated. Only in this decade when an attempt was made to stabilise the rate of exchange by deflection crores of rupees were lost and that too in vain. Now (September, 1926) the price of silver is falling. Therefore, in order to keep the exchange steady, deflection has been practised. It is well-known that deflection of a currency cheapens prices and inflation of it makes them dearer. So by manipulations prices of commodities both in the land and imports are subject to fluctuation, however imperceptible the processes might be. So the recommendation of the Commission to propagate a token currency, whether printed on paper or a metal, is a momentous method recommended only with a view to keep in hand the manipulations of exchange.

The Indian States have no exchange problems. It is true that the exchange rate affects their imports. As things stand at present, rise in the price of imports will leave them unaffected. Their cheapening will encourage the inflow of luxuries. The exports will be affected in the reverse proportion. But it will not be a disadvantage. What they want is a stable currency so as to keep prices steady.

It is now a recognised fact that no dependence can be placed on the output of silver. As a by-product too it has to be produced. Therefore, the only metal fit for a steady currency is gold. It would be to the advantage of the States, with no foreign debt to pay, to have a gold currency with open mints. The silver should be made a subsidiary coin. The price of gold is not likely to much vary in different countries.

Even in the advanced countries, where people understand the intricacies of economies, the paper currency as now prevalent has had to be backed by metallic reserves. Germany learnt it at the cost of unprecedented sacrifices and privations to at least a class of its people. France has not the means of giving that backing. In India, perhaps, there is ample gold to profit by and support a currency of that metal.

The currency requirements of India, excepting a few Indian States, are as follows: At present, there are about 450 crores of coins and 53 crores of paper currency. A fourth of the

former may be regarded as locked up in the reserves. Not more than a third or fourth in gold coins, with about an equal amount in the quantity of subsidiary silver coin, will meet the requirements of the case. In fact, with a gold backing paper currency may flourish. This will, at any rate, appeal to the sentiments of the people.

It may be feared that India with its love for the special metal, and its commanding position as an exporter of commodities, which are necessities to foreign countries, and its backwardness in the matter of utilising luxuries, which are necessities in a higher standard of living prevailing elsewhere, a gold coin in this country will attract gold from outside in larger quantities than before, just as America has done, and is doing, on account of its position as a creditor country, and thus unsettle the Western metallic currencies. The amount will be hoarded and if mints are kept open to the public, hoarding is not much to be feared. It may be argued that the gold bullion standard, recommended by the Commission, means that gold in sufficiently large quantities would be available for exchange for rupees or currency notes which means that the base supporting the currency is gold and not silver or mere credit. In the first place, exchange banks and a few private bankers can alone utilise this opportunity. Besides gold coins being demonetised, the gold available may have to be transported in bulk with its attendant expense and risk. It can help at steadying the exchange but at a cost. What would be saved by not minting gold coins would be counter-balanced by the factors mentioned above. It may be argued that a large quantity of gold has been fixed in order to prevent hoarding of it; on the other hand, it is clear that for ordinary purposes of currency the measure does not count. It is only for exchange that it has been suggested.

Another argument in favour of demonetising silver instead of gold, as has been proposed, is that the price of silver in terms of gold is not likely to rise but to fall. The Commissioners' anxiety seems to be of its rising and so they wish to avoid lowering the melting point of the coin. As this is being written (end of September, 1926) the bullion price of silver has fallen to 30d per ounce and less. This should drive out the rupee from circulation. It is true that the demonetisation of the rupee might adversely affect the trade of India with China and

other Eastern countries with silver currency, but the remedy lies in adjusting the tariff and not in the token currency which requires at least an equal amount of manipulations, if indeed not more. Some have advocated the opening of the mints for silver coinage. If this were done it may stimulate trade with the countries mentioned above, but would lead to all the troubles experienced in adjusting budgets, and the level of prices and wages and tariff difficulties. The only feasible currency is a gold currency and no half measure would be beneficial to India.

The Commission, having unanimously come to the conclusion that a paper or token currency was the one most suitable to India, and having also discovered that it came to a breaking point in 1920-21, have suggested several safeguards against a recurrence of the latter. The gold exchange standard was saved from annihilation in 1920-21 directly owing to the effects of the war, among which the turning of India from a debtor to a creditor country, and secondly, and as a consequence of the first, America having come to its rescue. The rupee was then linked to the pound sterling. The Commission have recommended by its suggested measures the linking of the rupee to gold. In order to perpetuate this relation the Commission have recommended many measures. The foremost among these is what is called the gold bullion standard. At a rate of rupees 21-3-10 per tola, the Government will be prepared to sell 400 ounces of gold or similar quantities of it. Some other suggestions, such as the amalgamation of the two reserves, the demonetisation of the sovereign, the reduction of the silver reserve are subsidiary to it. The device to back up a paper currency by operations in bullion is not a new device. On the conclusion of the peace, Germany found its industries disorganised and the finances a heavily indebted country. These things meant more imports and practically no exports. Having been drained of her gold, she resorted to the paper currency. Her paper marks first found favour in foreign countries at small rate of discount, on the supposition that the coin was backed by gold, as in the orthodox finance. The Germans knew that such was not the case. So they accumulated gold reserves in foreign countries, after meeting their home requirements by the sale of paper marks. In course of time the world discovered the trick and although the paper marks circulated in the country at unthinkable discounts, they lost

exchange value. By this time the Germans had recovered from the shock of the war and their industries began to prosper. They then introduced the present Reuter's marks which are backed by real gold and property. Their troubles are now over. But behind this is the fact that Germany will always be in the position to maintain the quantity and the quality of her exports and like France, being a free nation, can restrain its imports.

India's exports are dependent upon the monsoon. The position she has gained as a creditor country is a diminishing factor since there is a big drain upon her resources owing to the Home charges and other invisible imports due to her position as a conquered country. Ordinarily the balance of trade is in its favour and, owing to the stage of the standard of living at which she is, part of its imports consists of gold and silver bullion. But, in the event of the volume of her exports being adversely affected, she will have to meet the price of imports by the payment of precious metals, since her paper currency will have no value even in foreign countries, as it has not the backing of the British Government and more especially so as the people have had such a bad example of the Russian roubles and the German mark and the repudiation of these currencies by those countries.

It is noteworthy, however, that nowhere is there a suggestion to locate the amalgamated reserves in India; on the contrary, the suggestion that part of it should be in gold securities signifies that it should be located in London. Only half of the gold bullion is to be kept in India. It is also suggested that the silver reserve shall be held in India and in the transition period it shall be partly held in the Government of India's own securities. This suggestion and the suggestions with regard to the non-convertibility of the currency notes into silver coin, i.e., the only metallic coin to be current, must be received with considerable anxiety. Even the obligation to sell or buy gold at the rate of rupees 21-3-10 in quantity of 400 ounces is to be so arranged as to make the offer available for exchange purposes only. So, the paper currency being the token metallic currency is to be manipulated with a view to the exchange trade only, and in order that internal prices be stabilised *pari passu* with the exchange rates, steps have been suggested which would retard the inflow of gold into India.

The Commission has, therefore, devoted the bulk of the space of its report to the establishment of an organisation which would achieve the objects which have been mentioned above. It is the proposed Reserve Bank, as it would free the currency manipulations from the control of the legislatures. The Reserve Bank would be an independent organisation and its main function would be to control the currency and the rate of exchange. This bank would free the Imperial Bank to compete with private and joint-stock banks. The restrictions on it, which prevent it from fully entering into it, would be removed. Some of the restrictions appear to be quite capable of being evaded and in practice they are so evaded and there are others which are meaningless. To take an instance of the latter, while the bank may lend money on the security of two persons, whose credit may be based simply on the reports, however properly secured, it may not lend money on real property. It fails to be a Banker's Bank and its trade activities too are limited.

The establishment of the new Reserve Bank will create an organisation which, while removing the restrictions on the activities of the Imperial Bank, would, at the same time, affect its resources. This bank will be authorised to issue its own notes which will be legal tender. Besides the Government balances, the shareholders' money and its own notes will give it the necessary status to control its manipulation of stabilising the rates of exchanges and internal prices. But this bank, the borrowing activities of the Government and the grand resources of the Imperial Bank, may crush all foreign (exchange) and Indian Joint-Stock Banks in India. This danger should be foreseen and it should be met.

It is a matter of satisfaction that the profits of the Bank, after deducting a certain percentage for shareholders, etc., are to go to the Government. But if the object which the Commission has expressed is to encourage banking habit among the people and, if it is not desirable, as is obviously the case, that the finances of the country should be managed on socialistic principles, then it is desirable to stick to the original idea of developing the Imperial Bank into a State Bank entrusting it with all the functions transferred for the reserve bank by placing further restrictions, if necessary, on the working of the former. The setting free of the Imperial Bank from its present restrictions and

the creation of the reserve bank, as proposed, would stifle all other big banking organisations. It may be that in the present condition of the Indian people, the recommendations of the Commission would encourage people to invest their savings to a larger extent than before. Even as it is the Government of India is the biggest debtor in the country, and what the Commission desire is to utilise its position to support the sort of currency as it has favoured.

The third most important proposal made by the Commission is the fixing of the rate of exchange. On this question economists have expressed most divergent views owing to the point of view from which they have looked at it. This question has a direct bearing on the character of the foreign trade of India. So long as there was a fixed parity between the gold and silver bullion and when there were token currencies this question did not exist. But when gold appreciated, i.e., when silver fell in value as compared with gold, comparative values of gold and silver currencies began to fluctuate. The only course left open was to give up silver for making coins, except for subsidiary purposes. But the success which the paper currency had achieved in India, firstly owing to people being accustomed to *Hundis*, which served as paper currency, and secondly, to its lending itself to be carried with greater safety than metal coins, and the difficulties it began to meet with in finding gold metal for coinage purposes, without disturbing world markets, led the Government to introduce the gold exchange standard. As for trade and its own purposes, having to make large remittances of Home charges and for the purchase of stores, stabilisation of the rate of exchange was a necessity and owing to the propagation of the token currency the Government had taken upon itself the duty of maintaining the exchange at a fixed rate.

When after certain vicissitudes it fixed it at 2s. per rupee, in spite of the strong protest of Mr. Dadiba Dalal, the Government found that it could not be maintained for trade purposes and the stability it brought into its accounts was like the devices of the administration of an Indian State in the southern-most part of India, which keeps its accounts in the terms of the local currency, although the coins are the British coins. It is now sought to rectify the anomaly by fixing the rate of exchange at 1s. 6d. per rupee.

The question as to which of the two rates, viz. 1s. 4d. per rupee favoured in the minority report or 1s. 6d. advocated by the majority, would be beneficial to India, could only be decided from the view-point that may be taken as regards its foreign trade. It is obvious that the rate proposed is favourable to imports from countries with a gold currency. As compared with the rupee their currency becomes depreciated and so they can sell things cheaper, while to same sort of exports the rate will also be favourable. But India's exports are not of the same sort, and even if they were it is inconceivable that countries which export things of a certain sort will import things of the same kind. Theoretically also other exports too are adversely affected since compared with other gold currencies, the rupee becomes appreciated and so for a rupee worth thing less gold will come in than the exchange were at 1s. 4d. The above would mean that imports from gold-using countries would receive a bounty of 12½ p.c. and exports from this country would be burdened with an export duty to the same extent. Similarly, the trade with countries with silver currencies would be affected because while for goods exported from India they would have to pay higher price, for things they would export they would get more price in the currency of the country.

But the bulk of India's exports consists of raw materials, an appreciable part of which consists of food-grains. So an export duty on it would mean cheapening of the food-grains to that extent. There is also the large item of raw cotton, which is mostly exported to countries with silver currencies. Although it is not a monopoly of India, yet it might be helpful to Indian mills to have an export duty on cotton. At any rate, from the point of view of Indian States which are largely exporters of raw materials and the standard of living which is not very high, which implies that they do not use many imported things, the rate of 1s. 6d. per rupee is not disadvantageous. Moreover the remedy for cheapened imports, especially luxuries, lies in raising the import duties on

most articles. Moreover, in the present state of the industries in India, which requires machinery, which it cannot produce, cheapened imports is not a disadvantage. It is true that for manufactured articles which have a sale outside the country a general export as duty would practically be levied by the higher rate of exchange would be a handicap. But it is not yet demonstrated that the capacities of either the home markets or those of other countries not yet captured by either the European or Asiatic countries have all been exhausted.

Perhaps, the higher rate of exchange has been proposed to be stabilised on account of the restrictive effect it would have on the import of gold bullion in the country. In the first place, a token currency is in itself a great hindrance to the full entrance of bullion into the country. The effect of the lower or higher exchange rate on the import of bullion is only a question of degree. Owing to the fall in the price of silver, unless the hoards were coming out, the import would be restricted apart from the exchange rate. It is only when the price of silver rises that the restriction of the rate would be felt. If matters are to be judged from what has happened in France, it is likely that silver hoards would come out. If they do so, however, there is room for them since the bullion parity of gold now (end of Sept., 1926) is higher than the rate at which the Government is advised to sell the bullion against the sterling or the rupee.

The Indian States, those which have given off their currency for all times and also those who have given it off for a certain period are being dragged with the currency policy of the paramount power. It is to their interest that India should have a gold currency with gold coin, with an open mint. It is not at all certain that such a policy would adversely affect either India or the rest of the world. India, which is now accustomed to a token currency would not be devouring the gold coin like a hungry beast. A gold currency with gold coins would give equal chances to the trade, commerce and industries of India with the rest of the world.

THE POETRY OF SYED AKBAR HUSSAIN, AKBAR.*

By KHAN BAHADUR SHAIKH ABDUL QUADIR, *Bar-at-Law*.

Syed Akbar Hussain, of Allahabad, who has given to the world so many memorable poems in Urdu, under the *nom de plume* of Akbar, may be regarded as one of the greatest of modern Urdu writers. As one who represents the spirit of the present age and gives a frank and fearless expression to the sentiments that are uppermost in many a thinking mind in India in these times, he is without a rival in the realm of Urdu literature and richly deserves the title of *Lisan-ul-Ar* which is now his by common consent. *Lisan-ul-Ar* (or "the Voice of the Period") was a happy epithet which was once applied to him in the pages of the *Makhzan*. The Urdu press liked the expression and adopted it and the title is now constantly used with reference to this eminent poet. It describes him very aptly and brings out the most distinguishing feature of his writings. He represents the reaction of the East against the influence of the West, particularly so far as the influence on Indian Muslims is concerned, and as such his writings possess a more than ordinary interest for the students of Urdu.

A brief notice of the life of Syed Akbar Hussain will not be out of place, before we discuss his poetical works. Born at Barn in the U. P. in 1845, in a respectable Syed family, he had a more or less uneventful childhood, except that he showed signs of unusual intelligence very early in life. His father, Syed Tafaz-ul-Hussain, was a gentleman of the old school inclined very much towards Sufism and his mother was a lady of great piety. He thus inherited a strong tendency to be religious-minded which has clung to him through life. Love of religion is the one theme to which he reverts again and again in his poems, constantly reminding a forgetful world, absorbed in the attractions of material advancement, that they owe a duty to God as well and must remember that they have to render an account of themselves to Him. This furnishes the strongest,

the most persistent and the most characteristic note in his verse.

Akbar's education in his boyhood was very ordinary, but his fondness for learning and his resolute self-study gave him a fair knowledge of Arabic, Persian and English. How keen an intellect he was gifted with, would appear from the fact that he was barely ten when he could write decent letters in Urdu and excelled most boys of his age in his knowledge of Persian? His father showed not only a foresight but also a breadth of views, unusual for those days, when he sent him for English education to a Mission School. He had just read a few elementary books in English at his school when the Mutiny broke out and the circumstances in his family took such a turn that his education had to stop for the time being. His age then was only twelve. He kept on improving his English, however, and continued his Oriental studies, though he had to enter life quite early. In 1859 he entered Government service, as a copyist. In 1867 he passed his first examination in law, which entitled him to practise as a Pleader, but he did not practise as such, because soon after his examination he was appointed a Naib-Tabsildar. In 1870 he got the appointment of a Reader in the High Court, where his knowledge of English and of law improved considerably. In 1873 he passed an examination qualifying him to be a Vakil of the Allahabad High Court and started practice as a Vakil. In 1880 he re-entered Government service as a Munsiff, in which capacity he was posted at Aligarh for some time. This posting was arranged specially at the request of the late Sir Syed Ahmad Khan and his then co-adjutor Maulvi Samiullah Khan, who wanted to make use of the talents and ability of Syed Akbar Hussain in the great educational work they had started at Aligarh. They had evidently heard of his fame and expected to find in him a co-operator, who would be a great source of strength to them. In this, however, they were destined to be disappointed. The old sage of Aligarh and the young poet became very

*This was first delivered as a lecture under the auspices of the Panjab University.

good personal friends but in their ideals of public life and education Sir Syed and Syed Akbar Hussain represented two opposite schools of thought and the poet never became reconciled to Sir Syed's way of thinking. His poetry, however, received a great impetus by coming in contact with Syed Ahmad Khan and the name of the Syed and his work inspired many interesting and readable poems of Akbar. In the College that was being established at Aligarh, Akbar saw an embodiment of Western thought and influence and he began to warn people against being fascinated by its outward attractions and becoming unmindful of spiritual progress or of national self-respect. In the beginning those of his poems which were inspired by a sense of alarm, at the success of Sir Syed's propaganda, did not find favour except in the camp that was openly hostile to the efforts of Sir Syed, but gradually the trend of public opinion underwent a great change in his favour, and his voice, though solitary, gained very much in weight, so that it is now generally recognised that he has done a distinct service by acting as a sort of a brake on the speed with which a certain class of educated Musulmans were trying to slavishly and blindly imitate the West. Akbar does not try to ignore the service rendered by Syed Ahmad Khan to the cause of education. He recognises that the aim of the latter was to work for the uplift of his community. His quarrel is with the method of work adopted at Aligarh. He points out that mere book knowledge or mere lip sympathy and outward respect for religion cannot make young men religious. He emphasises the value of personal influence in matters pertaining to religion. A glance from a man leading a saintly life, he says, can create religion in a youthful mind but religion cannot be created by books or the buildings of a College.

نہ کتاوے سے نہ کالم نے ہے در سے پیدا
دین ہوتا ہے بزرگوں کی نظر سے پیدا

He laments, in another place, the tendency of those receiving Western education to lose all the inner good qualities of their fathers while retaining an outward affinity to them.

رنگ چہرے کا تو کالم نے بھی رکھا قلم
رنگ باطن میں مگر رہی ہے بیٹا نہ ملا

This illustrates the turn his thoughts took in consequence of his contact with the College at Aligarh but we shall examine some more specimens of such thoughts later, as we have to resume the brief narrative of his life. Syed Akbar Hussain was promoted to be a Sub-Judge in 1888 and was appointed a Judge of the Court of Small Causes at Allahabad in 1894. He was selected for a District and Sessions Judgeship in the same year and worked in that capacity at Allahabad, Jhansi, Meerut, Benares and Saharanpur. He had a chance of getting to the highest rung of the judicial ladder. In fact it was understood that on the retirement of Mr. Justice Aikman of the Allahabad High Court he would succeed to a seat on the High Court Bench but he retired from service before that, owing to some trouble with his eyes. Ever since his retirement, his life has been devoted to religion and to literary pursuits and he has bequeathed to us a good deal of his wisdom and experience in verses, most of which are as humorous as they are effective. He is now fairly old, being six and seventy. About the end of his life he has aged faster than he would have done owing to the sad bereavements experienced by him by the death of his wife, for whom he cared very much and of his second son Syed Hashim Hussain of whom he was very fond. But in spite of such adverse circumstances his brain is active, his imagination fertile and his fund of humour quite unexhausted. In verses from his pen which occasionally find their way to the Press, even now you do not ordinarily see traces of old age or decay. He is a good correspondent and keeps in touch, through correspondence, with a large number of literary men in India. His letters, however, are written in a vein very much different from the humorous style which you see in so many of his verses. The letters are almost always written in a serious strain, complaining of physical ailments, incidental to age, of mental troubles connected with the bereavements mentioned above and looking heavenwards more than towards the earth and things earthly. I have seen a good many of his letters as I have had the privilege of having a good many of them addressed to me or to some of my friends. If a selected collection of his letters is published it would give his future admirers a true idea of his personality.

The first collection of his poems was published under the name of *Kulliad-i-Akbar* in

1908. It was followed by an edition of his *Rubaiat* or quatrains published by the *Makhan Press*. A second part of the *Kulliat*, consisting of *Ghazals* and other pieces which had not been published in the first collection of 1908 or which had been subsequently written, came out in 1912 and I understand a third part of the *Kulliat* is now in Press and will bring in his later compositions. These publications owe a good deal to the enterprise of Syed Ishtat Hussain, the elder and now the only son of Syed Akbar Hussain. Syed Ishtat Hussain has been educated at Cambridge and has inherited a taste for literature from his father. His visit to Europe has been the source of inspiration of many fine verses written by his father. Syed Ishtat Hussain has made the editions of the *Kulliat* interesting by giving whenever necessary the time at which certain poems were written. I am told Akbar began to write verse when he was a mere boy of twelve, thus showing that he was gifted by nature. The specimens of his *Ghazals* written at the age of 19 are published in the *Kulliat* Part I and show distinct promise and power. None of the ideas which marked him out later as one of the Masters of a new school of poetry are to be found in his early writings but judged by the old standards prevailing in Urdu poetry the following lines written by him as a youth of 19 would have done credit even to a maturer poet of the old school:

ہاؤں بگو کہتی ہے زنجیرِ زندا میں دھڑ
وحشتِ دل کا ہے ادا راہ صحرایِ لیل
خوشنما چیزیں ہیں بازارِ جہاں میں بیشمار
ایک نقدِ دل سے پیکرے مول کیا کیا لیل
شاعری رنگِ طبیعت کا دہا دیتی ہے
ہر گُلِ راہِ گلستان کی بتا دیتی ہے
موت سے کوئی نہ کہتا اگر یہ سمجھ
کہ یہ دنیا ہے نگہورِیا سے چوڑا دنی ہے
جب ان کو رحم کچھ آیا خدا نے سمجھایا
بگو بگو کلی تقدیرِ میری بن بن کے

It was two years later in 1866, that Akbar came out before the public for the first time as a writer of good *Ghazals*, when one of his *Ghazals* was recited at a poetical contest and

elicited general applause. He continued to write *Ghazals* of the ordinary type for several years, till under circumstances which have been alluded to above his thoughts took a definite turn and he began to write with some end in view.

Before noticing such specimens of his poetry as have been written with the object of influencing public opinion in various ways, I think it necessary to refer to a poem of his in which he rendered into Urdu verse Southey's well-known poem on 'Waters of Lodore.' I came across this translation long ago in the columns of some periodical and it was a revelation to me of what could be accomplished in Urdu by a talented writer with a good command of his language. As the vocabulary of Urdu is not very large, many people think it is difficult to translate successfully the writings of English authors into Urdu. Akbar's rendering of such a piece of poetry as the poem of Southey painting a word picture of the flow of water from the hills to a valley, shows the great possibilities of Urdu in the domain of expression.

This translation while revealing the powers of the Urdu language shows to a still greater extent the command which Akbar has on it and I think this translation of his will long be remembered as one of the most remarkable poems in Urdu, for the author has made it his own to such an extent that but for the acknowledgment of its source made by himself, no one not acquainted with the original, could say that it read like a translation. It is a good sample of what may be done in Urdu by way of describing the beauties of nature. If Urdu poets have done very little in that line hitherto, it is really because this style of writing was not in demand, but with the growth of a demand for word painting in descriptions of natural scenery, there is no reason why Urdu writers should not do well in this direction. We see many beautiful pieces of natural poetry in the writings of *Anis* and among the more modern writers Azad, Hali and Akbar have shown considerable power, whenever they have tried to describe nature. A poem in which Akbar describes his watching of the movements of two pretty butterflies and the reflections that occur to him, is very interesting. Coming now to the main characteristics of Akbar's poetry, I think, we can divide them into several heads, though I must confess that he has so many subtle peculiarities that it is very difficult to attempt

anything like an exhaustive enumeration. The main heads, however, are:—

- (a) His fondness for wit and humour and at times even for sarcasm and satire;
- (b) His originality of thought and expression;
- (c) His ardent thought, subdued patriotism and
- (d) His deep and fervent love of religion.

There is another peculiarity of his, which has more to do with the outward garb than the substance of his poetical effusions and that is his capacity to press the English language into his service. At times he uses English words in Urdu with great effect. At other times this tendency lands him into difficulties and has brought into existence lines in which the English words used do not fit and which are not calculated to enhance his reputation as a writer of Urdu.

We might discuss the above characteristics one by one. It seems Akbar has a natural tendency for putting things humorously. He does so most often without any effort, though at times there are traces of effort visible and to that extent the effect is spoiled. His famous quatrain on the observance of *parda* by women is an instance of his effortless humour:—

بے پردہ کل جو آں نظر چند ببیان
ایسے زمین میں غیبت قومی سے گو کیا
پرچہ جو ان سے آپکا پردہ رہ گیا ہوا
کہنے لگیں کہ عقل یہ مسرورنگی پر گیا

"Some (Indian) ladies were seen yesterday without their veils and Akbar felt as if sinking into the ground by the shock this caused to his national susceptibilities. He asked them what had become of their veils and they said that the veil had fallen on the senses of men."

As a specimen of his satire on the undue desire which most people have now a days for publicity, the following simple line is difficult to beat:—

دیا ہو جسے وہ پائپر آفس میں ہے 55
لے لے میرا نام کہیں چھاپ دیجئے

Another line which occurs to me as illustrating his facetious way of putting things, illustrates completely his originality of thought

and expression. You know very well that in Urdu as well as in Persian wine is known as *دختر*, i.e., the daughter of the grape. Akbar has made a very pretty use of this metaphor in commenting on the evil effects of wine:

ارسکی بیٹی نے اٹھا رکھی ہے دنیا سر پر
خیریت گزری کہ انگور کے بیٹا نہ ہوا

(The daughter of the grape has produced such a turmoil in the world—what a blessing that the grape was not gifted with a son). There is a subtle allusion here to the popular Indian notion that daughters are mild and gentle and do not give trouble, while sons often turn out to be wild and turbulent.

Look at the meaning crowded in another brief line and the way of putting things is so characteristic of Akbar:—

رضع سابق سے بس ہندی کو سہری ہو گئی
ہر مبارک ملک کو دنیا کنیرسی ہو گئی

How strongly he recommends the learning of Western practical science instead of merely imitating European life:—

بنگئے صاحب - ہمار صاحب کا لیا ہے آئین
ایا کلین ڈیمینگی سقف بنگلہ خسروش سے

I have characterised Akbar's patriotism as ardent but subdued. The line last quoted shows how anxious he is that India should materially advance. He is in favour of developing home industries. He is for cultivating a true spirit of independence. He is desirous that people may learn trade and take to it as a means of livelihood in preference to service. He wishes to see his country brought to the level of other countries of the world. He has a message of hope for his countrymen and looks forward to better days for India and the East in general, but with all this he seems to be a believer in moderation in thought and practice.

As regards Akbar's religious spirit it permeates all but the earliest of his writings.

He says:

موت کے شور سے آگے ناز نطق آجھہ نہ اٹھا
دلکو مذہب کے قدم پر سوا دھرنا ہی پڑا

"Logic could not hold its own against death. The heart had therefore to lay its head at the feet of religion."

Speaking in the more philosophic form of religion known as Sufism he says:—

تصرف کے بیان کو فروش لے روح آشنا پایا
معدنی کچھ نہ سمجھا پر قیامت کا مزد پایا

"My consciousness found Sufistic talk agreeable to the soul even though I could not understand the meaning of it, my heart derived indescribable joy."

I have stated already that Akbar has a knack of using English words in Urdu. This is not liked by those who insist on keeping up the purity of the language, but those who know that Urdu is already a mixture of several languages see no harm if it is enriched further by the introduction of some English words. In fact, a large number of English words have become now a part of the Urdu language and no one objects to them. Akbar, however, is not content with those words which have become assimilated, but is constantly bringing in other words for the use of which there is no precedent. He will himself succeed in establishing a precedent in some cases while in others the utmost that will happen is that the innovation may be tolerated in his case but most probably will not be followed hereafter.

In the part of the *Kulliat* where humorous pieces are given there are a few lines which seem to transgress the bounds of decency and good taste. One can quite understand any one saying something of that kind in a private assembly of intimate friends but the same can scarcely be justified in a printed collection of

the poems of a poet like Akbar. It may be expected that in any subsequent edition the pruning knife will be more carefully used and the collections freed from anything which may be unworthy of such a good writer.

Akbar though jealous of the rights of his own nation has been both by temperament and training a friend of the British. He has much in his writings which shows the esteem and admiration he has for the British nation. He is not unmindful of the good that has been done to India by her contact with England and often tells his countrymen that they may take all that is good and all that is useful for them from the civilisation of the West, provided they do not do so at the expense of their own. In many ways he is inclined to be too conservative and too orthodox. I have reproduced a quatrain of his about *parda*. This is a pet subject with him. There are many among the educated Moslems who do not see eye to eye with him on this subject and who desire at least a relaxation of the bonds of *parda* but the forces of conservatism on this point as represented by Akbar have been strong so far. Akbar is, however, conscious that a change is likely to come and predicts it in a tone half resigned to what he regards as inevitable when he says: "Akbar is, no doubt, a supporter of *pardah*, but how long can he or his quatrains last?"*

*Alas! One part of his prophecy has come true and Akbar, who was alive when this lecture was delivered, is no more. The quatrains, as a piece of literature will last long, but their effect, so far as the question referred to above is concerned is already on the decline. (A. Q.).

JOURNALISM AS A VOCATION.*

By MR. K. NATARANJAN, B.A.

EDITOR, *Indian Social Reformer* and the *Indian Daily Mail*.

The Young Men's Christian Association, under whose auspices we meet this evening, has

arranged a series of lectures on the principal avenues in which educated Indians find work and livelihood. The subject on which I have been asked to speak is, "Journalism as a Vocation." I have been a journalist in one way

*A lecture delivered at the V.M.C.A., Bowen Memorial Hall, Bombay.

or another for over thirty years now, and I have felt it my duty to place whatever experience I have gained at the disposal of young men entering the profession. I have put down my thoughts as they occurred in this paper, without attempting to weave them into a thesis. In the word "Vocation" as it is most often used nowadays, the economic aspect of work seems to be more emphasised than what may be called its ethical aspect. Strictly, however, a vocation is the work to which one feels an imperative call, the remuneration being an incident and not by any means an inseparable incident. The phrase, that a man has missed his vocation, brings this out clearly. A vocation is the work for which one has special aptitudes and the performance of which makes one happy. Congenial work is even more important than a congenial spouse to one's happiness, because one's work is closer to one, is, in fact, more a part of one, than any human relation.

WHAT JOURNALISM MEANS.

In speaking to you of journalism as a vocation I shall keep rather more to the original and correct meaning of the term than to its latter-day sense as a means of remunerative employment. Not that I undervalue the remunerative side of the subject, but that on this side, journalism largely follows the same law of supply and demand which regulates wages in other trades and professions. I am glad to tell you that journalism as a remunerative occupation has considerably advanced since I first put my foot across its threshold. Of course, it is not a profession for those who wish to become millionaires or even *lakh-paties*. But I think it is safe to say that the profession affords a reasonable chance in life for young men with the necessary equipment.

WHO IS A JOURNALIST?

When I speak of a journalist, I am not of course, thinking of newspaper owners, though in India we have not yet had a Lord Northcliffe or a Hearst. The term is loosely used among us in another direction. I have known persons who called themselves journalists because they had written some letters in the newspapers. When the Journalists' Association was formed we had some difficulty in defining a journalist. We were agreed that a man who merely owned a paper was not a journalist. It was suggested

that a journalist was one who earned his living from a newspaper or periodical. There were two objections to this; first, that some eminent journalists did not depend for their living on their papers—Dr. Besant, the present President of the Association, for instance. There is also the case of political leaders who seldom write anything though they choose to put themselves forward as the editors of the newspapers conducted in the interests of their party. Apart from that, a newspaper is at once a factory and a business as well as a literary organ. The foreman of the printing department and sales manager of a newspaper are not journalists, but just printers and salesmen. The term applies only to those engaged in supplying or preparing the literary pabulum in the paper. These may be divided into three broad groups: the reporters (in which may be included the *mofussil* correspondents), the sub-editors, and editors and Assistant Editors and leader-writers. These three classes are undoubtedly journalists, whoever else may or may not be entitled to be included in that term.

KNOWLEDGE OF SHORT-HAND ESSENTIAL.

In my opinion, there is not or should not be an impassable barrier between these three groups. As a matter of fact, we have two conspicuous examples in Bombay, of men who became great editors after passing through the reporters' and sub-editors' grades. An occupation in which men are debarred from aspiring to the highest ranks is more or less a blind alley occupation. The only difficulty is that reporters and sub-editors (and sometimes editors too) in our newspapers are often recruited not on the principle of the fittest, but of the cheapest man for the job. This, of course will have to be changed. Unfortunately, in Bombay few University men learn short-hand, as in Madras where newspaper reporting is consequently on a higher level. Some of our reporters are wonderfully efficient, notwithstanding this initial handicap, but it is obvious that their general education puts a limit to their scope in journalism. Much cheap fun is poked at Indian University education nowadays from within and without, and there is certainly much room for improvement in it. But it is not so worthless as it is often described, and the average Indian graduate, given a fair field, is quite capable of doing as well as the average graduate of

European or American Universities. Our ideal should be that every reporter and sub-editor, should have taken a good Arts degree, or should at least have read up to the standard. In special cases, newspaper offices should give facilities to promising undergraduates to attend Colleges while working part time in them. This can be easily done, and in some cases this has been done, but it can be more systematically arranged. A good knowledge of short-hand is very useful to journalists. A well-educated young man with a knowledge of short-hand, is sooner likely to get a footing in a newspaper office than one without it.

THE DUTY OF A REPORTER.

There are one or two observations which I should like to make in regard to reporting. Sometimes one sees comments interlarded in reports of public meetings, which, in my opinion, is absolutely improper. The reporter's duty is to give as fair and accurate a report of the proceedings as he can, whether he is reporting in a Court or at a public meeting. He has no right to import his personal feelings or opinions in the report. One who cannot keep out his prejudices or preferences from his work, is unfitted to be entrusted with the important duty of reporting. The reporter is the member of the staff of a newspaper with whom the public comes most in contact, and its reputation depends to a large extent on his honesty, uprightness and sense of duty.

THE SUB-EDITOR.

Next in the newspaper hierarchy comes the sub-editor. He seldom writes much but he does something more. It is his business to deal with all reports, news-letters and telegrams, and extracts from other papers to put them into shape, and to give the headings which bulk so largely in the public eye. People who are not acquainted with the inner economy of a newspaper office do not know what an enormous power for good or evil is concentrated in the hands of the sub-editor. If he is a man of education, wide outlook, and clean mind, he presents the news in such a way as to bring out the pure, the clean and the good which, after all, are the dominant elements in human society, and without which society cannot exist. If he is narrow, ill-educated and gross, he puts the things that are true and beautiful and of good report in the

background, while giving prominence to the dirty, the ugly and the vile which unfortunately has a fascination for the mass-mind especially in cities. The powers of suggestion is now generally recognised and the headings given to news are potent instruments of suggestion. All of us deplore communal misunderstandings. Sub-editors can do not a little to minimise them if they make it a point not to emphasise in their headings, the communal factor. A man is convicted of assault and is sent to jail. Is it really of any significance that he is a Hindu or a Mahomedan, that the fact should be paraded in a headline? Or a merchant is charged with fraud or a lawyer of professional misconduct. What matters it, what religion the merchant professes or what the shrine at which the lawyer worships? If we rigorously banish communal references from headings, we shall do something to ease the tension between our communities. It is the duty of sub-editors to make the paper attractive, but truth, purity and love are always more attractive to the generality of men and women than their opposites.

THE LEADER-WRITER.

Now I come to the third group who write the leading articles, deal with correspondence and generally control policy. When a young man thinks of journalism it is this group which he has in mind, and rightly too. The easiest thing to write is invective. And for that reason it is the very thing which a young man who wishes to make his mark in his profession, should religiously avoid. People will tell you that you write very thoughtfully, but that you should put a little more ginger in your writings. I say, avoid all spices. Treat your reader seriously. Regard him as one who is anxious to form a just judgment and give him all the material impartially for doing so. Do not pile up adjectives of judgment. The intelligent reader is offended by your attempt to coerce him into your view. Remember that the right of criticism is largely the privilege of appreciation.

Years ago, in a Convocation address, I came across an exhortation to would-be journalists which sank into my mind. "Remember" said the speaker, "that what it costs you little to write costs your victim much to read." On another occasion a very eminent Indian—this was also many years ago—said to me of a certain journalist: "I don't mind criticism, but he

makes one look contemptible in one's own eyes." I say that no man has a right to do this to a brother-man. If it is your object in criticising, as it should be, to convince one from whom you differ to your view, you will do it more certainly and effectively if you treat him with respect, if you recognise the sound part of his argument and offer facts which, to you, seem to affect the validity of the other parts.

The surest safeguard against attaching excessive importance to criticism, is to train ourselves to think impersonally of affairs. The past of X, Y or Z, his motives and his mistakes, after all, count for little in the making of history. It is the principles that are dominant at any given time which count, and the person counts only so far as he stands for them. If we observe this distinction it is quite possible to contribute our quota of effective criticism without hurting the most tender susceptibilities. Violent language is the language of weakness. Cardinal Newman, in a fine passage, compares the criticism of a cultured writer and that of an untrained intelligence to the cutting of a surgeon and a butcher, the one is clean and healing, the other crude and murderous.

CULTIVATE BEST ENGLISH AUTHORS.

There is a special remark which I would here address to Indian young men writing in English. The language, not being our mother-tongue, our hold on it can be retained fully only by constantly reading the best English literature—not the latest record-seller, but standard writers like Newman, Burke and George Elliot, in literature, Sir Henry Maine, Frederick Harrison and John Morley in history and politics, and in poetry Robert Browning, Wordsworth and Shelley. Shakespeare and the Bible, of course, need not be mentioned. I know that there is a journalistic jargon of our time which some Indian writers also affect, but personally I prefer to remain old-fashioned in this respect, and I advise my young Indian friends to do likewise. The artist, somebody has said, is known by what he omits. So, I may add, is the editor. Whatever restraints he puts upon himself, an editor is bound to observe in what he publishes from others. His purpose will be frustrated if he allows others often anonymously, to write things which he would not admit to his editorial columns. Although correspondents at first resent

omissions and rejections, they come to appreciate in course of time your purpose and to adjust themselves to it.

OBSERVE TOTAL ABSTINENCE.

Here, let me add a word of warning. Lord Morley in his "Recollections", alludes to the temptations lurking in journalism to "ill-starred Bohemian ways, that waste priceless time, impoverish character, and as often as not spread long trails of overhanging cloud through life." I have known brilliant Indian journalists who have drifted to ship-wreck in their prime through contracting the habit—fatal to Indians—of drink. When an Indian intellectual takes to drink other vices do not linger behind for long. Total abstinence is an indispensable condition of success for Indians in journalism. The best way of ensuring this is to attach yourself early in your career to some great cause which will hold you in the straight path. I came across some years ago the remark of a great English journalist, I think it was Sir Edward Cook, that journalism offers few worldly attractions but it gives one the opportunity of striking a blow for any great cause that he may have at heart. Some form of social reform, I prefer the old term to the new phrase "social service"—is the most suitable for an Indian. Do not be afraid of being called a crank, a faddist or a puritan. But for cranks and faddists, the world would have remained much where it was in the dawn of time.

A JOURNALIST'S IDEAL.

And now I must conclude. I have not, as I warned you at the outset, said scarcely anything which would help you in making a fortune in journalism. There have been a few cases of Indian journalists who left large fortunes behind them, but they were not made in journalism. The opportunities of making money are, indeed, many and tempting. A rich man gets involved in a disreputable case. He sends round an emissary to see that the report of it does not get into the papers. The emissary talks to you of many things, suggests that this particular case is of no public interest, and casually drops a hint that money is no consideration. This is a purely hypothetical case. Against such assaults there is only one sure protection, and that is a keen realisation of the high social value of honourable poverty.

If I am to sum up in a sentence the whole duty of an Indian journalist it is that he should make his journal an instrument for the constant diffusion of goodwill and harmony among the several communities which, in the dispensation of Providence, have made their home in this land.

I for one see a great purpose behind the history which has made India the meeting-place of Jews and Parsis, Mahomedans and Christians, the ancient East and the modern West. India, I feel, is destined to be the source of a great impulse in which will be dissolved the racial, national and communal problems which perplex us. It is in the hands of each one of us, who is in a position, however slightly to shape public opinion, to help forward the fulfilment of this great mission laid upon India. Let the young Indian journalist take for his motto Wolsey's advice:

"Still in thy right hand carry gentle peace.
To silence envious tongues. Be just and fear not."

WORK ITS OWN REWARD.

One important difference between journalism and other professions is that the worker has in great part to work without knowing what the result is or even if there is any result at all. The lawyer knows whether he has won or lost his case. The doctor knows whether he has cured or killed his patient. But like the preacher and the teacher, the journalist must be content to work without the stimulus of knowing the result of his labours. He must cast his bread upon the waters in the hope that he will find it after many days or he may not find it in his lifetime. This feature of journalism often induces slackness. One asks oneself, what is the good of taking great pains over a paragraph or an article which will perhaps be read once,

if at all. Let us guard against this feeling. Professor William James in his "Psychology" has a very inspiring chapter on "Habit" which I for many years have commended to young men, and which I commend to you for careful perusal. I quote his concluding paragraph. It has a close application to the point on which I have just been speaking.

Says Professor James:

"Nothing we ever do is, in strict scientific literalness, wiped out. Of course this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education whatever the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty, count on waking up some fine morning, to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between all the details of his business, the "power of judging" in all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement and faint-heartedness in youths embarking on arduous careers than all other causes put together."

One last word, and I have done. No one can be a journalist who cannot keep a confidence. It is a good rule to decline information offered to you under the pledge of confidence, as more often than not, it may be merely a trick to secure your silence. But if you do receive a confidence, then under no circumstances should you betray it.

TREATIES WITH INDIAN STATES AND GOVERNMENT INTERFERENCE.

By "INDOPHILUS."

A special correspondent of an Indian daily on November 27, 1926, reported that the Maharaja of Patiala was re-elected Chancellor of the Chamber of Princes and that "the Maharaja made a short speech in which he emphatically stated that the Princes of India were unanimously of opinion that during the last few years there has been undue interference on the part of the Government of India in the internal affairs of Native States, sometimes this interference being against treaties and conventions. He said that this sort of interference was resented by the princes, and they expected in the future it would cease."

His Highness, it is to be noted, expressed his considered opinion that interference on the part of the Government of India in the internal affairs of Native States is against treaties and conventions. Though the ruler of the Patiala State has not had the privilege of enjoying his present relations with the Government of India by means of a treaty, the *Sanad* granting territory, which was conferred upon him by Lord Canning after the Mutiny, assured him on the 5th May, 1860 that "the British Government will not receive complaints from any of the subjects of the Maharaja, whether Maafedars, Jagirdars, relatives, dependents, servants, or other classes." Exactly similar clause is contained in the Nabha *Sanad* and yet interference in the internal affairs of Nabha was made necessary on a complaint made by the ruler of Patiala. The Government of Lord Canning before issuing these *Sanads* to the Phulkian States had recorded a minute asserting the right of British Government to step in whenever it was necessary to set right serious abuses. If this right of interference was not recognised and exercised to settle the recent dispute between the rulers of Nabha and Patiala and which resulted in the deposition of Nabha, it is not easy to see how the latter could hope to get redress of his grievances. His Highness seems to forget, however, that in carrying his doctrine to the extreme limits of non-intervention, that India has now come under the eye of public

opinion, which would not tolerate oppression or corruption.

Formal agreements entered into by States are called treaties. But though the obligations of treaties are supposed to be perpetual, as far as the principles of international law are concerned, it will be clear from what follows that they cannot remain unchanged for ever. As circumstances alter the engagements made to suit them go out of date. This view is supported by Hall who with regard to the permanent character or unchangeability of the provisions of a treaty says:—

On thus exposing the nature of treaties to analysis, no ground appears for their (Native States) claim to exceptional reverence. They differ only from other evidences of national opinion in that their true character can generally be better appreciated, they are strong concrete facts, easily seized and easily understood. They are, therefore, of the greatest use in making points in movements of thought. If treaties modifying an existing practice, or creating a new one, are found to grow in number, and to be made between States placed in circumstances of sufficient diversity; if they are found to be universal for a while, then to dwindle away, leaving a practice more or less confirmed, then if it is known that a battle has taken place between new and old ideas, that former called in the aid of special contracts till their victory was established, and that when they no longer needed external assistance, they no longer cared to express themselves in the form of so-called conventional law. While, therefore, treaties are usually allied with a change of law, they have no power to turn *controverted* into *authoritative doctrines*, and they have but little independent effect in hastening the moment at which the alteration is accomplished. Treaties are only permanently obeyed when they represent the continued wishes of the contracting parties.

Professor Dodwell, while discussing British interference in the internal affairs of Native States, rightly remarks that "however much interference is reduced, it is still in the majority of cases altogether precluded by the strict letter of the treaties; and nothing could restore in 1918 the conditions under which they had been

framed, or limit the obligations of a modern State to those which have been agreed on a century before." There can be no absolute right applicable to human relations. These are affected in case of States by a body of international usage which always insensibly exerts its wholesome influence whenever particular rules are considered or discussed. It was on these principles Lord Chelmsford, while addressing the Chiefs' Conference at Delhi, on November 3, 1919, declared that

there is no doubt that with the growth of new conditions and unification of India under the British, political doctrine has constantly developed..... the relations between many States and the Imperial Government have been changed. The change, however, has come about in the interests of India as a whole, and I need hardly say that there has been no deliberate wish to curtail the powers of the Princes and Chiefs. We cannot deny, however, that the treaty position has been effected and that a body of usage, in some cases arbitrary, but always benevolent, has insensibly come into being.

The Montford Report on the same subject says:

Moreover, we find that the position taken up by Government has been that the conditions under which some of the treaties were executed have undergone material changes, and the literal fulfilment of particular obligations which they impose has become impracticable. Practice has been based on the theory that treaties must be read as a whole, and that they must be interpreted in the light of the relations established by the parties not only at the time when a particular treaty was made, but subsequently. The result is that there has grown up around the treaties a body of case law which any one who is anxious to appreciate the precise nature of the existing relations must explore in Government archives and in text-books.

This political practice which has effected, if not superseded the treaties, is being codified with the aid of Princes themselves. To explain this further, it may be instructive to quote from Lee-Warner who says:

Even viewed by themselves, without reference to the decision based on them or to the accretions of the customary law, the treaties with the Native States must be read as a whole. Too much stress cannot well be laid on this proposition. In their dealings with a multitude of States, forming one group or family, neither the Company nor the King's officers have added to the collection without absolute necessity. Whenever a general principle called for a conclusion a

fresh agreement with a single State whose attitude compelled the British authority to reduce its relations to writing, the occasion was taken not to revise the whole body of treaties but to declare the principle and its reasons in a single treaty.

The treaties with the Indian Princes are of the nature of the so-called *personal* treaties. They are entered into with the rulers of the States in their individual capacities. The object of a *personal* treaty is to seat a dynasty or a prince upon a throne or guarantee its possession, in so far as the agreement is directed to the imposition of that dynasty or prince upon the State or to their protection against internal revolution, because such contracts are in the interest of the individual Princes in their personal capacity, and not in their capacity as representatives of the will of the State. In such cases, the treaty never affects the State except in so far as the individual who happens to be the ruler is able to use the resources of the State for his private purposes, as all the Indian Rulers do at present. In an Indian treaty, the native Prince binds himself, his heirs, and successors; but not the State or the people of the State. On the contrary, the East India Company repeated to its allies that they would not interfere in their right to govern as they pleased. The uncompromising terms of Article X of the Treaty of Mandsaur with Holkar, which was introduced by Sir John Malcolm, ran thus:

The British Government hereby declares that it has no manner of concern with any of the Maharaja's children, relatives, dependents, or subjects, or servants, with respect to whom the Maharaja is absolute.

While excluding British interference in the internal affairs of Maharaja Holkar, this clause also excludes the subjects of the Indore State from being parties to the contract which was concluded between the East India Company on the one hand, and Maharaja Malhar Rao Holkar on the other, a century ago. Hall says: "A pact between two parties is confessedly inapplicable of affecting a third who has in no way assented to its terms." In this view Hall is supported by the legal maxim *res inter alios acta vel iudicata alteri nocere non debet*, it being considered unjust that a man should be affected, and still more that he should be bound, by proceedings, in which he would not make defence, cross-examine or appeal. The treaty was made by an individual from which the people of the

State were excluded; or in other words, it was not made by a ruler representing the will of the State or with the consent of the people of the State. As such, the treaty cannot be said to bind the State or its people. The condition laid down is a clear infraction of the universally-recognised principles or rules of morality, inasmuch as it guarantees protection not only against external foes but against the effects of revolution at home. It makes the Indian ruler safe from all fear of his people's violence owing to the protection of the British Government, a fact which makes his rule practically independent of the consent of his people and assigns no limits to his authority in his own State. It takes no notice of the possible oppression of the rulers, who may go too far neglecting the welfare of the people, or of the ancient right of their people of revolting and killing the unworthy, unfit and tyrannical rulers. Similarly in the treaty with Alwar, Article III gave guarantee against interference or the demand of tribute from the Maha Rao Raja; the treaty with Udaipur excludes interference of British courts; "The Maharana shall always be absolute ruler of his own country, and the British jurisdiction shall not be introduced in that principality"; and when the State of Kashmere was created, the Maharaja was informed, by the Treaty of Amritsar that he received it "in independent charge". Such phrases of "unconcern", "absolute rule", and "independent charge" have encouraged some enthusiasts to declare that "in its relations to the Government of Great Britain, British India is a State like other Indian States," and given confidence to some of the Indian Princes to claim equality with the Government of India. But this is perversion of facts and history. The intention of the Company's Government which was one of the parties to the contracts were not exactly those which the text of the treaties shows. Sir John Malcolm who personally concluded the treaty with Holkar, referred to above, wrote only a few years after that, "with courts of Holkar, Dhar, Dewas, and almost all the petty States west of the Chambal, our relations are different. These have been raised from a weak and fallen condition to one of efficiency, through our efforts." About the same time, the same officer wrote, "we have been reluctantly compelled, by events far beyond our power to control, to assume the duties of Lord Paramount of that great continent" viz.,

India; thereby meaning that about 1825 the Company assumed the position of paramount power, and the native Princes could not be considered to be its equals or allies, even though most of the treaties with them were concluded by Lord Hastings about the year 1818. Speaking about the Company's Government over the Princes and Chiefs of India Sir John Malcolm wrote:

That government of influence and control which our condition forces us to exercise over many of our allies and dependents, presents more serious difficulties. These may be mitigated, though they cannot be wholly removed, by our adopting the mean between two extremes, in our conduct towards the Native States which are thus situated. We must avoid the minute and vexatious interference, which counteracts the purpose for which we maintain them in existence, by lessening their power, and consequently their utility; and that more beneficial course, which, satisfied with their fulfilling the general conditions of their alliance, gives a blind support to their authority, however ruinous its measures to the prosperity of the country and the happiness of its inhabitants. If policy requires that we should govern a considerable part of India through the agency of its native princes and chiefs, it is our duty to employ all our moral influence and physical power to strengthen, instead of weakening, these royal instruments of Government. No speculation of comparative improvement, or better administration should lead us aside from the path. The general good effected by our strictly following it, must always overbalance any local benefit which could be derived from a temporary deviation. If compelled by circumstances to depart from this course, it is wiser to assume and exercise the immediate sovereignty of the country, than leave to such weak and degraded instruments any means to avenge themselves on a power which has rendered them debased tools of its own misgovernment. Those who are the supporters of a system, that leaves a State, which our overshadowing friendship has shut out from the sunshine of that splendour which once gave lustre almost to vices, to die by his own hand—to perish, unaided by us, amid distraction which has been produced by an internal administration consequent to our alliance—can have no rational argument but that the speediest death of such Governments is the best, because it brings them soonest to the point at which we can (on grounds that will be admitted as legitimate both in India and in England) assume the country, and give it the benefit of our immediate rule. This result, however, is the very evil which we have to guard. Increase of territory will, in spite of our efforts, come

too rapidly, but, to be at all safe, the march must be gradual towards a crisis which cannot be contemplated without alarm."

The language of these wise and prophetic words is far from acknowledging Princes as "friends and allies" of the Government of India or recognising their claims to equality or reciprocity. In fact, their position now as "partners of the Empire" is much more elevating than that of "royal instruments of Government." They are no longer despised as "mock and degraded instruments" but are now publicly claimed by the Viceroy "as my colleagues and partners."

"The chief characteristic features of all of them" (Indian States), says the Montford Report, "however, including the most advanced, are the personal rule of the prince and his control over legislation and administration of justice." The people have no voice or share in the administration or legislation of their States. As we have seen above, treaties made no provision to protect the people of the States from gross misrule of their rulers. The Company's Government, in their determination to avoid interference in the internal affairs of the States, took no notice of the oppression of the rulers, till at last the evil had grown so great that the English people came to feel their responsibility for the misery of the Indian masses. The situation which was brought about by the one-sided and inequitable non-interference clauses of the treaties and their observance by the Company's Government was described by the great Sir Thomas Munro thus:

It would seem to be compatible to the designs of Providence, and to the principles of humanity and true policy, that our influence and power should be rendered to the utmost practicable extent conducive to the happiness of those States, including the Sovereigns and their subjects. A system of proceeding founded on the principle that our engagements are contracted with the Sovereign only, without reference to the conduct or welfare of the people, will, there is reason to apprehend, be productive of consequences unsuitable to the benevolent and generous views of the British Government. The history of India, indeed of Asia, presents a series of incessant rebellions, revolutions, and changes of dynasty, arising both from the tyranny, incapacity, and crimes of rulers, and the ambition or corruption of the people; and our own experience of the Indian sovereigns and ministers does not encourage a supposition that any material improvement of their principles and talents has taken place in later times.

Their government, left to itself, will exhibit both oppression and relaxation, but its excesses will be restrained within bounds of comparative moderation by a fear of the people, and of the ambition of the powerful chiefs ready to avail themselves of their discontent. But our alliance, and the presence of a subsidiary force, removing fear, leave them at liberty to gratify, without alarm, their passions of avarice and injustice. The minds of the sovereigns, labouring under a certain consciousness of inferiority or alliance, often sink into a state of apathy or sensual indulgence that incapacitates them for the duties of government. The evils suffered by the people are imputed to their alliance with strangers, a measure in itself sufficiently obnoxious to their prejudices to be regarded with aversion; they become our enemies, anxious to relieve their country from what they consider to be the principal force of its calamities."

The Government in India as well as in England realised the situation brought about by the policy of the non-interference and which awakened them to the sense of their responsibility. They had to declare that "the British Government would be guilty, in the sight of God and man, if it were any longer to aid in sustaining by its countenance an administration fraught with sufferings of millions." At another time, they told a Maharaja that "in no case will the British Government be the blind instrument of a ruler's injustice towards his people, and if, in spite of friendly warning, the evil of which the British Government may have just cause to complain, be not corrected, a system of direct interference must be resorted to." At another time, a Nawab was told that "the British Government has scrupulously fulfilled its obligations for the maintenance of your rights, and has accorded to you its protection in times of disturbance; but it cannot consent to incur the reproach of enforcing submission to authority which is only used as an instrument of oppression." The British Government now fully recognises the responsibilities which rest upon it as the paramount power in India. The improved means of communication, and especially of railways and telegraph, have brought almost great changes throughout India, and the people themselves in the Native States are no longer as helpless and silent as they once were; they are becoming alive to the fact that in the last resort they can appeal to British Government for protection against injustice, oppression or misrule. In case of rebellion by the subjects against gross misrule, Lee-Warner

says that "several instances have occurred in other parts of India which have established the principle that, in the event of rebellion against the authority of a native sovereign, the British Government will interfere when local authority has failed, or is unable, to restore order, provided that intervention is accepted as authoritative and final. Should it appear that the rebellion is justified by good cause, the measures taken will be as gentle as may be consistent with the re-establishment of order, whilst the necessary reforms will be introduced, even if they involve the deposition of the chief." He further says that the right of intervention is not confined to the case of open rebellion or public disturbance. The subjects of the Native States are sometimes ready to endure gross oppression without calling attention to the fact by recourse to violent measures. Where there is gross misrule, the right and duty, of interference arises, notwithstanding any pledges of "unconcern" or "absolute rule" which treaties may contain. The British Government can no longer expose itself to the reproach of supporting with its arms and protection a system of tyranny, or "to force a people to submit a ruler who has deprived himself of their allegiance by his misconduct." They now realise that "misrule on the part of a Government which is upheld by the British power, is misrule in the responsibility of which the British Government becomes in a measure involved." It has, therefore, become the right and duty of the British Government to interfere and put matters right by the deposition of the ruler or by taking over temporarily the administration of the State. This position is summed up by the Montford Report thus:

We cannot disregard the fact that the general clause which occurs in many of the treaties to the effect that the Chief shall remain absolute Ruler of his country has not in the past precluded, and does not even now preclude, interference with the administration by Government through the agency of its representatives at the Native Courts. We need hardly say that such interference has not been employed in wanton disregard of treaty obligations. During the earlier days of our intimate relations with the States British agents found themselves compelled often against their will to assume responsibility for the welfare of a people, to restore order from chaos, to prevent inhuman practices, and to guide the hands of a weak or incompetent Ruler as the only alternative to the termination of his rule. So, too, at the present day the Government of India

acknowledges, as trustee, a responsibility (which the Princes themselves desire to maintain) for the proper administration of States during a minority, and also an obligation for the prevention or correction of flagrant mis-Government.

It is not our business to discuss here the propriety, justice, or reasonableness of the recent acts of interference on the part of Government of India in the internal affairs of some of the Native States against which His Highness complains and which he describes as "undue interference." But from what has been said above it is not clear how British intervention can now be objected to as "interference being against treaties and conventions," though that interference might be "resented by the princes," which is but natural. We must remind His Highness of Patiala that Indian States have been united with the British Empire. The Native States of India are now indissolubly combined under the same monarch, the king of England, and their identity in reality is now merged in a common State, the British Empire. A State in a perfect form can conclude treaties and agreements to fetter its action, provided that such treaties and agreements are terminable at any moment or upon a stipulated notice, or provided that they are not of such nature in themselves as to necessarily subordinate the national will for an indefinite period to that of another power. No Indian treaty can be set aside at the will of a native ruler. An Indian treaty compels the prince who is a party to it to act in "subordinate co-operation" with the British Government, and takes no notice of national will or consent of the people of the State who, as we have seen, never were made, nor are even now parties to the treaty. Regarding such unions Professor Gettell remarks:

But so long States forming such unions are free to withdraw from them, or if force is the only method to maintain or extend their provisions, the sovereignty of the separate States remains. Therefore, unless such unions have reached the point at which one party has become a mere province of the other, which may legally alter their relations as it sees fit, there is no legal union.

The nature of the bond derogating from independence which unites the Native States with the British Government is not of international law, but of public law, and may even justify Sir Lewis Tupper's remark that "from the point of view of the duty of good government, native rulers may be regarded

as the agents or great hereditary officers of the British Empire at large for the administration of part of its varied possessions." Under such conditions His Highness the Maharaja of Patiala may find solace in the statement of Professor Dodwell who, while noticing the change that has come about in the treaty positions of the States, remarks:

The change has borne fruit in a variety of ways. On the one side privileges secured by treaty have been weakened; but privileges resting upon precedent and policy have been extended. The Government of India may feel itself entitled to interfere in a matter in which interference seems completely barred by a specific treaty; but it cannot hold itself free to refuse a privilege, such as the privilege of adoption, because a particular chief did not receive one of Canning's Sanads. The relations between the Paramount Power and the dependent States have responded to the change in the circumstances of the modern world, and treaties signed a century ago no longer furnish the only or even a certain basis of action.

In spite of these facts, a high and responsible officer of a Native State has had the courage to write in the public press that, "obviously in oblivion of these facts it was that on 21st August, 1891, the Governor General of India announced 'the principles of International Law have no bearing upon the relations between the Government of India as representing the Queen Empress on the one hand and the Native States on the other'." "But happily" says Sir William Lee-Warner in his article already referred to, (published at pages 83-89 of volume XXIII of the *New Quarterly Review*, London), "the Government of India have never acted on this qualified denial of justice according to International Law, and did not so act in the case before them. No principle of International Law was even slighted in the Manipur case." We cannot see the point of this statement, or in the juxtaposition of the two statements, one of them being of the highest authority, and the other of a shrewd experienced diplomat. The writer when he made this amusing statement did not know that "diplomats have a habit of disguising facts in language calculated to soothe wounded susceptibilities. One of the first lessons to be learnt by a student of statecraft is that words are often used, not because they do but because they do not, represent things referred to." The best answer to this obviously

untenable statement of the Native State statesman may be given in the words of Professor Dodwell:

But, just as annexation and non-interference, or the abandonment of the first and the extension of the second, were necessary correlatives of policy, so too the policy of union and co-operation which was developed under the Crown, was accompanied by a clearly marked modification of status. The Company and its officials had never been able to decide what the Native States really were. The confusion of ideas regarding them is clearly illustrated by Wellesley's Treaty of Seringapatam. On every side he invaded the sovereignty of the State. He imposed on it a subsidiary force; he exacted tribute; he denied its right to ally elsewhere; he denied its rights to garrison or rebuild its own fortresses; he insisted on his right to advise in authoritative fashion on its internal administration. But the document in which he laid down this doctrine was a treaty, an international document, entered into by two parties, and which, one presumes, the Maharaja had the right, though he never had the power, to denounce. So it was all through in the Company's days. The forms of international law were maintained though the conditions which alone could give validity to those forms had disappeared. In the time of Dalhousie the Company still affected the status it had held in the days of Warren Hastings.

The inconsistency had long been glaring. So early as 1814 Lord Hastings wrote: "In our treaties with them (Indian Princes) we recognise them as independent sovereigns. Then, we send a resident to their courts. Instead of acting in the character of an ambassador, he assumes the functions of a dictator.....". And along with this fiction of international went the infliction of the penalties of international war. Lord William Bentinck declared war against the Raja of Coorg and annexed his territories. Scindia's government in the time of Ellenborough was not accused of rebellion. One independent State cannot rebel against another.

But the fiction disappeared in 1858. Princes of India became subjects, high in rank, indeed, but still the subjects of the Queen, in the same sense that they had been the subjects of the Moghal Emperors. Their international position disappeared. They were no longer in danger of a declaration of war, nor of annexation of territory. Their authority was the deputed authority of the Queen, and they could not be at once loyal subjects of hers and frivolous or irresponsible despots. Hence the pressure that appeared in the later period on their systems of administra-

tion, and the co-operation that has been established between their governments and the Government of India.

We cannot let one more remark of the same afotessaid writer of a Native State pass unnoticed. He complains:

There have been breaches in the rights guaranteed by treaties to the States on the part of the British Government due either to the helpless condition of the former or a misunderstanding on the part of the latter. But it would be going against justice, conscience and equity to assume that these lapses could over-ride solemn engagements. Indeed, the British Government have in a special protocol at the Conference of London which was held to abrogate the provisions in the treaty made with Russia after the Crimean War regarding the use of Black Sea Ports, laid down the principle that it was, "an established principle of the Law of Nations that no power can liberate itself from the engagement of a treaty, nor modify the stipulations thereof unless with the consent of the contracting party by means of an amicable engagement".

As regards the first portion of this statement relating to the breaches of treaty obligations, much has already been said. The British Government has a strong and indefinable obligation to promote the moral and material welfare of 330 millions of people, including those inhabiting the Native States. It can hardly be contended that the refusal of a minority of the States to join in the common action for the welfare of the Empire would justify general inaction. The rights and privileges of each protected State may be guaranteed by Parliament, but the beneficent exercise of the suzerain's authority, if it could not proceed without the agreement of every unit of the protectorate, would be paralysed. Progressive wants of society impose new responsibilities on those who are charged with their administration and Indian rulers cannot be allowed to act as drags on political progress. The position of the British Government is not *primas inter pares*, but paramount, and it has never lacked the force to maintain its rights and compel obedience. It has the right as well as the duty to disregard the rights and privileges of seven hundred individuals when the progress and happiness of millions of its subjects or the interest of its vast Empire are involved. In that case it can, and will be justified to, exercise its extraordinary powers and jurisdiction, which does not pretend to be based on right or delega-

tion; it rests upon an act of state and defies jurial analysis. "In such cases the Government of India interferes with authority by virtue of its paramount power, and it does not cloak its intervention or weaken its authority by straining legal ties, or mis-applying legal phrases which were devised for a totally different set of conditions."

The second portion of the writer's extraordinary statement cannot be exposed better than in the words of Dr. J. T. Lawrence who in his book on "International Law" deals with the question in the following manner:

When, and under what conditions, it is justifiable to disregard a treaty, is a question of morality rather than of law. Each case must be judged on its own merits. It is impossible to lay down a hard and fast rule, such as was embodied, at the conference held in London in 1871 to settle the Black Sea Question, in the words, 'It is essential principle of the Law of Nations that no power can liberate itself from the engagements of a treaty, nor modify the stipulations thereof, unless with the consent of the contracting powers by means of an amicable arrangement.' This doctrine sounds well; but a little consideration will show that it is as untenable as the lax view which would allow any party to a treaty to violate it on the slightest pretext. If it were invariably followed, a single obstructive power would have the right to prevent beneficial changes which all the other States concerned are willing to adopt. It would have stopped the unification of Italy in 1860 on account of the protests of Austria, and the consolidation of Germany in 1866 and 1871 because of the opposition of some of her minor States. International Law certainly does not give a right of veto on political progress to any reactionary member who can discover in its archives some obsolete treaty, on the fulfilment of whose stipulations it insists against the wishes of all the other signatory powers. Each case has circumstances that are peculiar to it, and we must judge it on its own merits, bearing in mind on the one hand that good faith is a duty incumbent on States as well as individuals, and on the other hand no age can be wise and good as to make its treaties the rules for all succeeding time.

India is rapidly passing through a stage in which Europe was during the latter part of the Middle Ages when every country was divided and sub-divided into a vast number of practically independent principalities which rendered impossible the formation of strong national governments. Each of these political fragments, though held together by more or less definite ties of a

common superior, knew no law but its own. Neither unity nor liberty was possible in feudalism. Decentralisation, doubtful sovereignty, conflicting laws, personal allegiance, characterised the politics of the feudal times. The great enemies of centralised authority or national government were the feudal nobles with their special rights and privileges. But out of the political chaos a definite form of political life gradually appeared. Bonds of nationality, language, and religion, grouped the feudal fragments into more permanent combinations. In England, France or Spain circumstances tended towards unity and before long there were established in these countries strong despotic monarchies. In others, conditions were opposed to the centralising tendency and in them nationality was not found till after a long time. For instance, in Germany people closely allied in race, speech, manners, and social arrangements, seemed ready to be welded into a close and firm nation. But the rulers of Germany attempting to be the emperors of the world, failed to become even kings of Germany. They neglected the home affairs and vassal princes of Germany succeeded in increasing their power and making themselves practically independent. Thus the unification of Germany was delayed by several hundred years. By embroiling the peninsula with the quarrels of Guelphs and Ghibellines, these German emperors delayed the nationalisation of the Italian people as well for centuries.

It is hoped that Indian patriots and publicists who desire national unity and unification of this country under one national Government with Dominion status within the British Empire will not ignore history and its teachings. Indian treaties have to be appraised at their proper value, bearing always in mind that the rights and privileges of seven hundred princes, which they (treaties) are alleged to secure must fall into insignificance when compared with the great work of the emancipation and unification of this great and ancient country into a National State and which affect the birthright of 330 millions of people. The development of communication and transportation, formation of vernaculars and literature, and the development of common feelings and aspirations are making progress towards unity. It is also manifest that the peoples of the two halves (British India and the Native States), in which India is politically divided at present, are only awaiting the opportunities of a happier period

for the nurturing of their nation life. A central national government in place of feeble, irregular, and conflicting rule now prevailing in the different parts of the country ought to be a great gain to the cause of law and order, and must pave the way for modern progress and civilization. The Princes, there is no doubt, will learn wisdom by experience, and yield as political consciousness spreads among their peoples. They will realise there is not quite the old spirit of allegiance among their people. "The vague unrest, the disposition to question constituted authority, which swept over India in recent years, has not left the Native States untouched. Many a watchful prince and experienced Dewan have detected changes in the demeanour of their people. They find them as respectful as ever, but disposed to stand upon their rights and less willing to accept autocratic decision in blind compliance with their rulers' nod. The Maharajas are no longer demigods to their subjects." Under such conditions the Princes will notice a dual, or perhaps it would be better to say, two movements, one democratic and the other national in character in evidence at the present moment in this country. The aim of the first movement is the establishment of representative government in the different provinces and States of India; the aim of the second is Indian Unity. These movements are essentially the same as those which created in the Italian peninsula a Free and United Italy. They had the same issue in Germany, the creation of a Free and United Fatherland. The minds and hearts of the people in the States are being prepared to welcome the new order of things. The establishment of Responsible Self-Government in British India is sure to give rise to irrepressible longings for equality and freedom in the States, stir the souls of their people for rights which may be acquired by their brethren in British India, and to claim a share in the governments of their States and manage their own affairs. When this stage is reached, rights and privileges which the treaties support will either vanish or will have to be modified to suit the altered conditions.

It may not be out of place to close this article with a reference to the views expressed by Sir John Strachey on this important subject of the right and duty of the British Government of India as the paramount power to interfere in the internal affairs of the Indian States. He says that

"In the case of the more important States, our supremacy was long recognised, more or less completely, by treaty—some of the States, so far as their internal administration is concerned, are substantially independent, unless their Government becomes so scandalously bad and oppressive that intervention is forced;" "there is no Native State in which civil war would be permitted, or in which, in case of gross and systematic injustice and tyranny, the British Government would not interfere for the protection of the people. *This last right is the necessary consequence of our absolute power, and it has been repeatedly exercised.*" "There are not many positions in which a man has larger powers for good than that of enlightened ruler of a Native State—wise and upright Chiefs, followed by worthy successors, might bring their States into a condition of almost utopian prosperity. But, if the opportunities are great, so have been the temptations which lead to failure and dishonour, and unrestricted personal power is inevitably doomed in India to the same ultimate fate which has attended it elsewhere." "The complete recognition of the right of adoption and the experience of the last quarter of a century have in this respect removed from the minds of the Native Princes all suspicion of the policy of our Government. There is only one apparent cause by which the political existence of any of these States could now be imperilled. We are far from desiring that their Government should necessarily be like ours but as our administration improves, everything in India becomes increasingly open to public criticism and enquiry, the more impossible will it be for us to tolerate gross oppression and misgovernment."

He further says :

The problems to be solved are often difficult, especially in those States, the most interesting in India, and the most worthy of preservation, where old political institutions still survive. Where a ruler is a petty despot, with few or no checks on his arbitrary power, the principles on which we ought to act are easier to define. No real progress in such States is possible while their governments remain purely personal, based upon nothing more permanent than the will of the Chief, whose character and capacity are accidents, and while the authority of the paramount power is exercised on no fixed system, but spasmodically, by special acts of intervention as necessity arises.

The considerations on which the present policy of the British Government of interference in the internal affairs of the Native States is based is summed up by Sir Courtnay Ilbert in the following words :—

The consequences which flow from the duty and power of the British Government to maintain order and peace in the territories of the Native States have been developed at length by Sir C. L. Tupper and Sir William Lee-Warner. The guarantee to a native ruler against the risk of being dethroned by insurrection necessarily involves a corresponding guarantee to his subjects against intolerable misgovernment. The degree of misgovernment which should be tolerated, and the consequences which should follow from transgression of that degree, are political questions to be determined with reference to the circumstances of each case.

A CONSTITUTIONAL SYNTHESIS OF COMMUNAL ANTITHESSES IN INDIA.

By "A CANDID FRIEND OF INDIA."

The approach to the communal problem has been so far too narrow and too empirical to result in a satisfactory solution; too narrow, because it has been conceived as a problem merely of Hindu-Muslim relations and the adjustment of their alleged conflict of interests,

as though there are not other religious or racial groups in India, which also in fairness ought to be taken into account; too empirical, because no general principle of synthesis has been aimed at, but a temporary give-and-take like the Lucknow Pact, in which the giver thinks he

has given too much, and the taker that he has not taken enough.

Mr. Jinnah has often referred to the Hindus and Muslims as two high contracting parties, apparently imagining that they are two independent nationalities, between whom all that can be attempted is a treaty of peace, an interested coalition but no constitutional fusion.

Treaties between high contracting parties are never permanent. The moment one treaty is made, both the parties would be at the game of having it revised in their own direction. A nation is not the arithmetical sum of the particular groups, economic, racial, and credal, composing it. Just as altruism is not the sum of individual selfishnesses, so the nation is not the sum of the component group aloofishnesses. If there is no such thing as a general will in the country and a supreme national interest to which all particular interests, however much they may deserve protection, must be subordinated, then there is no nation at all possible, and we may close the shop of constitutional agitation, and resign ourselves to eternal subjection.

The problem thus is not one of a treaty between two groups or between all the groups, but of a synthesis in which the different groups will be made to co-inhere in a common nationality, recognised as the supreme good to which all owe allegiance and support. Ours is not a Hindu versus Muslim problem but Communities versus Nation problem, and the nation should be given its full share in the settlement. It is a co-inherence of communities in the nation that ought to be aimed at and not a patching of communal rags into a motley national vestment ever prone to yield at the seams. Such a mosaic will be a fool's wear and not a nation's.

When the Fathers of American Freedom met to devise a constitution, they found a synthesis for the conflicting States' rights and common nationality in a bi-cameral legislature, of which one House was to be elected on a nation basis and the other on a State basis. In addition they adopted the principle of a national executive, that is to say, an executive elected by the whole nation.

I think this principle is capable of application to Indian conditions, with, of course, necessary modifications, and is about the only rational solution possible of our problem. Further, in a federal constitution, the spheres

of the Central and Provincial Governments have to be defined. Generally speaking, the Central Legislatures and Executives represent the better mind of the country; and amongst a people who are politically undeveloped, it is necessary to endow the Central Government with vast powers, so that national unity and progress may be promoted. A curious illustration of this is to be found in the latest developments in American municipal administration. On account of the corruption introduced by bosses, election by wards is being superseded by election by the city as a whole, which has resulted in a much better municipal administration. Similarly, where internal unity is not strong and there is further the risk of foreign invasion, the Provincial Governments must be made relatively to the Central Government weaker, and the Central Government must be made very strong. Justice, under such conditions, should be made a Central subject, so that minorities might feel safe and run no risk of persecution by majorities.

Applying these considerations to the Indian problem, I suggest for discussion the following scheme:—

- (1) In every province there should be a bi-cameral legislature. As Gambetta pointed out, a bi-cameral legislature is an essential need of democracy. It prevents hasty legislation and gives time for the mobilisation of the moral forces in the country. After all, though numbers are important, moral values cannot be ignored and the essence of the constitutional spirit is the subordination of legal power to moral competence.

In the Central Government also, there should be a bi-cameral legislature.

- (2) The Lower Houses will be elected on a nation basis by means of single member geographical constituencies without reservation of seats or other vitiations of democratic franchise.
- (3) The principle of communal electorates will be applied to the Upper House, but so that no one community shall have a majority over all the other communities combined. For the purpose of communal electorates, the depressed classes or the untouchables should be recognised as a separate entity. Other-

wise, there should be no further subdivisions or reservations as regards the Hindu community. Europeans, Muslims, Parsees, Christians, etc., will be the communal groups recognised. Since no community can have a majority over the other communities combined, it will render communal tyranny well nigh impossible. I say well nigh, because no mere machinery can supply the defects of character; and all constitutional progress presupposes the spirit of constitutionalism in the people and honesty of purpose and good faith.

- (4) The Upper House should not be relegated to the position of an epi-phenomenon as is very nearly the case in England, but it should have very real powers like the American Senate. In case of conflict between the two Houses, provision should be made for a constitutional solution of the deadlock. Such provisions exist in all Federal constitutions, and some adaptation of them suited to Indian conditions can be effected.
- (5) There should be no nominations, or representation of Commerce, Labour and other Economic Groups. The good-will of the country must be their refuge; and if there is no trust in the good-will of the country, and if the feeling is that each Group will, by some magic, safeguard its interests by sending one or two isolated people to the different Chambers, it only argues our complete unfitness for self-government.
- (6) Railways, Customs, Posts and Telegraphs, Army and other Defence Forces and Foreign Relations, Consular Services, and Justice, etc., should be Central subjects. I would lay special emphasis on including Justice as a Central subject. I would have a complete separation of the Executive and Judicial functions, and leave all the courts, from the lowest to the highest, in charge of the Central Government.
- (7) Every Legislature should have the power of self-convention. At present,

the Executive has too much control over the meetings of Legislatures and the disposition of legislative time.

- (8) As regards the degree of responsible government to be given to the people, the present does not appear to be a propitious period for putting forward extreme claims. Recent happenings in Bengal and elsewhere are a grim commentary on the strength and reality of Indian nationalism. Moreover the failure of diarchy is not due so much to the principle of the division of Government into Reserved and Transferred sections, though this too is a drawback, but to the presence of heavy official and nominated votes, detracting from the representative value of the Legislatures, and various rules which have hampered their work and have rendered it extremely difficult to enforce responsibility. Diarchy is more an indirect form of bureaucracy than a form or even a stage of representative government. It is possible to have a restricted field of real responsibility, and the degree of restriction may vary from province to province as well as from Provincial to the Central Governments. Certain provinces are almost unitary in their communal composition, while in others communal divisions are both strong and acute, while in still others, this internal difficulty is reinforced by the possibility of foreign complications. On the whole, I am inclined to think that it would be safer to allot a larger field and degree of responsibility in the Central than in the Provincial Governments. The latest Federal Constitution, namely, South Africa, is an illustration of this principle of concentration of power and responsibility at the centre. When it is realised that responsible government can co-exist with an irremovable Executive, as in the United States, it would be evident that the possibilities of adjusting the rival claims of liberty and prudence, are many and are not to be secured by any dogmatic rule of thumb to be applied without reference to expediency.

- (9) The fundamental rights of citizens, such as freedom of religion, speech and association, freedom of press, etc., should be guaranteed by the constitution and thus removed from the possibility of interference by majorities

and Executives, and placed directly under the protection of the judiciary. I do not presume to submit this statement as anything more than a tentative proposal, placed before the public for discussion.

REJUVENATION.

(An adaptation from French)

By DR. MUHAMMAD AHMED, M.A., LL.M., PH.D., *Bar-at-Law*.

Will the twentieth century witness the sensational discovery that will abolish old age? Will the fountain of youth emerge from the region of mythology and spread its beneficent waters over the earth? The question has become real and among the burning topics of the day. After having long exercised the scientific men in their laboratories, the matter has come before the public with a singular insistence. The problem is one which has tempted men since the dawn of history and the solution of which has been sought after by chemists in all ages. Although the wise men of the past did not succeed in discovering the philosopher's stone or the elixir of long life, at least the modern surgeons assure us that they have found the secret of youth. It would appear that what medicine failed to accomplish modern surgery has almost achieved.

Two doctors working independently of each other have, after experimenting for several years in Paris, obtained results which no longer admit of any doubt. They are Dr. Jaworsky, who infuses blood, and Dr. Voronoff who uses glandular grafts. At all the recent surgical conferences eager enquiries were made for the results of glandular grafts and quite recently Dr. Jaworsky gave a public demonstration of his methods.

Dr. Jaworsky, formerly employed in the French Army Medical Corps, is a young Polish *emigré*, naturalised in France and greatly admired by Masterlinck. Dr. Jaworsky says— "The cells which compose the different tissues of our body are bathed in a liquid called blood

or lymph. In circulating ceaselessly throughout our body the blood provides the medium in which our cells live. Experiments have shown that there is a biological analogy between the cells and this medium, so that if the medium is frequently renewed the cells can be regenerated in a mysterious manner. Without referring to all the work which has been accomplished in this connection in the past, it is enough to recall the classical experiments of Carrel which proved that fragments of living tissue could be preserved in a living state in a glass tube, containing a proper medium consisting of two parts of blood and one part of the embryonic tissue of an animal of the same species. For the last eleven years, for example, a fragment of the heart of an embryonic chicken has been preserved in a living state in the above-mentioned medium.

Starting from this principle Dr. Jaworsky began injecting young blood into old animals. Thus rejuvenated several animals in the Paris Zoo and elsewhere, notably a goat, aged 13 years, a dog aged 14 and a mare aged 14 years. The results produced on the animals being undoubted, Dr. Jaworsky applied his inoffensive method to men and obtained equally good results. It appears from a careful observation of his patients that both men and women, between the ages of 40 and 60 years, subject to arterio-sclerosis high blood pressure, albuminuria, insomnia, dyspepsia, or briefly, suffering from the symptoms of old age more or less prematurely, have had their complaints removed or assuaged and felt a very decided improvement

in their general health. Dr. Jaworsky's method consists in extracting by means of a special instrument and without causing any pain to the victim, a very small quantity of the latter's blood and to subject it to a careful analysis by means of appropriate re-actions. It is only when a complete and striking analogy is found to exist between this blood and that of the patient to be rejuvenated that the transfusion is effected. The word transfusion is hardly appropriate, for it, in fact, means only a few injections of one or two centimeters each.

The results obtained by Dr. Jaworsky have been confirmed by the work previously accomplished by Doctors Bloch and Rosenthal. They cover many cases of men and women, belonging to all classes of society and the clinical returns attest the success of this method at once simple and scientific.

Dr. Voronoff's method is quite different. Instead of a liquid he employs a solid glandular graft, which necessitates an operation. This operation is, however, so simple and benign that it does not require any general anaesthetic but only very simple local punctures. Dr. Serge Voronoff has been greatly talked about, and, like all innovators, even calumniated. It should, therefore, be remembered that this famous surgeon, though born in Russia, became a naturalised French subject in 1895, that he is still Director of Experimental Surgery in the College of France and joint Director of the Biological Laboratory in the Ecole des Hautes Etudes in Paris, that during the war he was by turns the Director of Russian hospitals in Bordeaux and Paris and that subsequently he assumed the direction of the Auxiliary Hospital created by the women of France. In 1916, while working in this hospital he was infected by the pus of a wounded soldier and had to be operated upon by Dr. Ricard and was incapacitated for a whole year.

In order to understand Dr. Voronoff's method, it is necessary to study his theory. Briefly put it is as given below:

Our life depends not so much on the big organs, but on the physiological action of the internal secretions of certain glands which are sometimes of a very tiny size. The human machine may be compared to the engine of a motor car and in order to work properly it requires a spark for ignition, the same as a motor car engine. The great question to be solved is to find out where the magneto of the

human engine is located. According to Dr. Voronoff, there is not one but several magnetos in the human body. The big organs, viz., the stomach, the heart, the liver, the kidneys, the lungs and even the brain would be incapable of functioning, without the assistance of certain glands, often incredibly small. Thus every human being possesses a brain, for example. But there are brains which do not think, those of idiots for example. Why? Because one of their glands, viz., the thyroid gland, located on either side of Adam's apple in the throat is insufficiently developed. Above the thyroid gland there exist two capsules of the size of a pin-head. If these two pin-heads happen to be destroyed in a man, he would die in less than six hours of tetanic convulsions. To give another example. Although a man can live with a single lung, a single kidney, and even without stomach he would die instantaneously, as if struck by lightning, if you removed his suprarenal capsules, which are two small glands placed above the kidneys. Why? Because these capsules secrete adrenaline, a very precious substance indispensable to life. It is this substance which makes our heart contract once about every second of our life.

This is how our life is constituted. Side by side with the big parts of the human machine, there are very small but most precious parts, without which the human motor stops absolutely. These small indispensable pieces are the glands which play the important role of magnetos, giving the spark, in the form of internal secretions, which ignite or generate life itself.

Hence there is no wonder, says Dr. Voronoff, that there exist in the human body, several glands which generate force, mental activity and youthfulness, and also possess the property of stimulating all other precious glands in the body. They are called the interstitial glands.

Dr. Voronoff first experimented with grafting on a ram, on the 8th June 1917. Subsequent to that date, he has up till now, grafted on more than 200 animals. The operation consists in grafting into old and decrepit animals the interstitial glands obtained from young animals of the same race. All these experiments were successful.

One of these experiments deserved to be specially noticed. Towards the end of May 1918 an old ram was brought to Dr. Voronoff, at the physiological station in the Bois de

Boulogne, of the college of France. The animal was aged 12 or 14 years which corresponds in man to the age of 80 or 90 years. It trembled on its legs, suffered from incontinence of urine, and generally appeared to be approaching the end of its life. On the 7th of May 1918, Dr. Voronoff grafted on this old ram portions of the interstitial gland obtained from a young ram. Two months after the grafting the animal could hardly be recognised, there was no longer any trembling of the legs. The gait had become firm and the manner magnificent and even aggressive. The old animal had such an unmistakable air of youthfulness that several veterinary doctors were invited to come and make an official inspection.

Despite this satisfactory result, Dr. Voronoff decided to continue the experiments and subject them to further tests. A year after the rejuvenation, Dr. Voronoff removed the gland which he had grafted on the old ram. After a few weeks the animal again became an old and sorry beast, without a single trace of its recently acquired youth. Again it trembled on its legs, held its head down and became timid and dejected. It became evident that he was in the clutches of death.

In order to test his method still further, Dr. Voronoff thereupon regrafted the animal on the 17th June 1919. Two months later the ram again became superb. The miracle was repeated. Several years have since elapsed. You can still go, and see this phenomenal ram in the Bois de Boulogne in Paris. It is now aged about 20 years which corresponds in man to the extraordinary age of 125 years. The animal is handsome, carries its head proudly and continues to lead a peaceable existence with its companions. The above is only an example and not an exception. In this age of scepticism it is a blessing to come across facts which can be checked. A ram carries unmistakable evidence of its age on its teeth and on the curvature of its horns which never lie. Moreover in this case auto-suggestion cannot be invoked to justify the admirable result.

After grafting successfully on 125 animals, Dr. Voronoff decided on the 12th June, 1920, to apply his process to man. Five years have since passed and here also the successful results number several hundreds. One of the men operated on by Dr. Voronoff was an Englishman Mr. Arthur Evelyn L.... He was born in October, 1846, as proved by the abstract from the register

of births obtained by him. He had spent 30 years of his life in India in a particularly depressing climate. On the date of the operation *viz.*, the 2nd February, 1921, the lift attached to the building ceased to work and the patient was so weak that he could not climb up the stair case leading to the operating room and had to be carried up in an arm-chair by two attendants. On this date Mr. L. was an old man of 75 years, bowed down, flabby, pot-bellied and dragging himself with difficulty, leaning on a stick and presenting all the signs of extreme senility. Nineteen months later he was a different man altogether. You should have seen him. He had not a single trace of the hardships endured during his 32 years in India. When mounting upstairs he took four steps at a time, his movements were nimble, his walk juvenile, he had no tummy, he no longer stooped or hesitated, he had piercing eyes. He had, in fact, completely rejuvenated, and he was pleased to acknowledge that it was all due to the operation that he had undergone.

He used to say, "I feel at least 25 years younger. I have put on flesh and recovered my strength. I could hardly see, but I now read without spectacles. I was wrinkled but my face is now full and my body firm. I had rheumatism but I am now free from it. I remain on my legs almost all the day long, without feeling any fatigue, whereas my legs had refused to support me for several years past. The same is the case with my brain. I wish you knew how clearly it perceives and thinks at present." "I am a young man of 76 years," he concluded laughingly. This was true. It was curious to note that hair had recommenced to grow on the crown of his head, which had previously been almost bald.

On the 29th July, 1923, Dr. Voronoff saw Mr. L..... again in London. He then had not only retained all the benefit which he had derived from the operation, although two years and a half had elapsed since, but his general health had continued to improve all along. It is, therefore, regrettable, that Mr. L..... could not moderate his inveterate intemperance. A fit of delirium tremens, which was by no means the first of its kind, carried him off on the 4th September, 1923. His example, however, remains as illustrating the most striking results obtained from grafting on an old man.

These operations have been performed in France mostly on individuals suffering from general depression who found it difficult to

get through their intellectual or physical work, whose memory had become feeble or whose brain had become clouded or obfuscated, in a word, whose faculties had commenced to give way. The grafting invariably augmented the patient's vigour and energy. His blood pressure invariably fell, his adiposity diminished owing to better metabolism, his sight improved owing to increased tonicity of the accommodating muscles. The action of the graft on the psychic cells which could not be perceived in the case of animals, has been particularly noticeable in human patients. In almost every case the memory improved, and capacity for intellectual work largely increased. Several patients whose professions required intense brain work such as men of letters, professors of universities, doctors, and advocates, who, as a result of continuous hard, work had to interrupt their labours, were enabled by this treatment to resume their profession and, to work for long hours daily, as before.

From the moral point of view, the general impression gathered from an observation of the grafted was as follows: A sense of satisfaction, cheerfulness and sprightliness, no regrets over the operation, because it caused them no pain, no inconvenience on account of the similar substance carried by them, spontaneous declaration by almost all that they would have the operation performed again, if their general health again showed signs of deterioration.

The re-awakening of the physical forces and the parallel improvement of the intellectual faculties after the operation are constant factors. The graft operates as a general stimulant and in hundreds of cases the effects first noticeable are those of a cerebral stimulant. In order to comprehend the action of this graft, it must be remembered that muscular force and cerebral activity are only enfeebled, and not abolished in old people. Most of them still carry a substratum of living glands, into which new energy can be infused by the introduction of young glands into the human body. According to Dr. Voronoff "the graft only stimulates the activity of cells that have become enfeebled but are still living. It does not resuscitate dead cells."

As is well-known, Dr. Voronoff makes use of the interstitial glands of monkeys for this operation. A homogeneous graft, that is to say, one obtained from an individual of the same species, would certainly be more suitable and

efficacious, but it would, in that case, be necessary to remove the requisite graft from a human being, which is not permissible by law. The law absolutely forbids any mutilation, however small, even the self-sacrifice of one relative for another, even for purposes of an experiment, likely to produce the most beneficial consequences to humanity. According to law a man does not belong to himself, he cannot dispose of any portion of his body or allow it to be diminished in any way. This is a question for the consideration of legislators.

It has, therefore, been necessary to search for a substitute. The similarity between and the biologically common origin of man and the anthropoid monkeys induced Dr. Voronoff to examine whether the medium in which our cells lived was the same as that of monkeys. His analysis proved that there was a striking resemblance and that the human and simian blood had almost the same composition. Having established this fact, it was easy to proceed further, for it could be presumed that the glandular cells of the anthropoid monkeys, fed in the human body by practically the same blood which had been nourishing them all alone from their birth, would thrive when surrounded by the same biological conditions necessary for the continuation of their life, and would even function anew in their new habitat. Dr. Voronoff recalled Claud Bernard's dictum that "the presentment of a truth, sufficiently justifies experimentation" and began his experiments.

More than a hundred old men owe it to him to have themselves set back on the beaten path of their lives, and let it be stated to his credit, that he has performed all these operations gratuitously.

Many persons including some savants still believe that this treatment is still in the experimental stage. This is not so. As shown below, treatment by grafting is in vogue in all the principal countries in the world. In France most of the official doctors are still somewhat lukewarm and doubtful about it. But in other countries the official doctors have been among the first to experiment with and propagate this method. Everywhere the number of converts and those convinced is increasing and the latter includes some honoured names.

In the past the critics used to tell Dr. Voronoff "your graft has no real rejuvenating action, the results obtained by you are due to auto-suggestion." "For several years past at the

Surgical Congresses of 1923, 1924 and 1925 discussions have been held on the increasingly large numbers of operations for rejuvenation. Doctors Voronoff, Dortiques and Baudet spoke on the undeniably positive results. There is no longer a question of auto-suggestion, but only of the duration of results. The faculties of medicine in foreign countries enthusiastically opened their doors to welcome the innovator and in all the capitals where Dr. Voronoff was so received he found savants and doctors eagerly flocking around him to ascertain the exact surgical methods of the new operation with which they had been already experimenting themselves."

The number of grafting operations already performed on men in the various countries ought to be very considerable, although it is obviously difficult to fix it with any approach to exactness. It has been observed that most of those operated upon have been men prematurely fatigued by their activities and anxious to liquidate their undertakings or terminate their researches or their enterprise. Towards the end of a life only a few years of continued activity suffice, to finish a masterpiece or a fine work of art or to complete a discovery. If it were only for this result, Dr. Voronoff would deserve to be considered, a benefactor of humanity.

As regards ascertaining whether the term of human life shall be really extended, whether the grafted man shall pass the age of one hundred years, this is as Kipling would remark 'another story altogether.' The question would take a considerable number of years to decide. The experiments made on the animals so far, are already encouraging, because their life is very short. A quarter of a century hence, it would probably be found out whether the grafting operations on men had the same effect as on animals, as regards longevity. But in order to appreciate their real effect justly, it would be necessary to consider man's abuse of his opportunities and the defective conditions under which he lives, which is not the case with the majority of animals.

At the present moment a very considerable number of doctors are submitting themselves to the grafting operation. They have done this in order to study its beneficial effects upon themselves, at leisure. They confirm the results obtained by others and their testimony is both valuable and reliable. All the rejuvenated persons have written letters which may be

described as veritable hymns of thankfulness. All speak of the happiness of a second life. All compare it to a miracle. Their letters reveal a prodigious astonishment. A professor writes:—"If you could only photograph my soul, you would realise the complete change that I have undergone."

The numerous experiments, hitherto made of animals by Dr. Voronoff have conclusively shown that by grafting the pituitary gland the animal's stature can be increased, that by grafting the thyroid gland they can be made to put on flesh and that by grafting the interstitial gland you can increase their strength and energy. By the simultaneous use of all the grafts you can secure combined results.

The human horizons are extending in this manner. For the last 200 years, grafted trees and plants have been yielding excellent fruits and beautiful flowers. It remained to secure similar results by grafting on man and animals. This has now been done.

The following is a list of surgeons who perform the grafting operations described above. It shows how widespread is the recognition already gained by the new surgical treatment throughout the civilized world.

In France—besides Dr. Voronoff, Dortiques and Baudet named above, Dr. Tuffier, President of the last Surgical Conference in France, Dr. Heckel of Paris, Professors Martin and Roher, of the Faculties of Medicine at Rouen and Bordeaux and Dr. Prat of Nice who has recently utilised for grafting purposes the amputated limbs of human beings removed in consequence of accidents. In Italy, Prof. A. Marro of the Surgical Faculty, at Turin, Prof. Perroneito of Pavie, Profs. Micheli and Giacomini of Turin and Naples, Prof. Cervelli of Rome, Medical Officer to the Italian Chamber of Deputies, who with the assistance of Profs. Marro, Solari and Sewenson performed the grafting operation on Signor Luigi Sezana, retired Director of the Journal *Messaggero*, aged 75 years, in May, 1922. In Italy steps are being taken to establish a special institute for the study and application of rejuvenarium grafts. In Spain, Dr. F. Valasco of Madrid. In Portugal, Dr. Lapez of Lisbon. In Russia, Prof. Zadowski of Leningrad, and Prof. Gregori. In England, Drs. Kenneth Walker Surgeon to the Royal Hospital and Ivor Back, surgeon to the St. George Hospital, London. In Germany, Prof. Lichtenstern and E.

Lissman of Berlin. In Chili, Prof. Puelma of Santiago and Dr. Edwin Creed of Valparaiso. In Northern America, Drs. Lespinasse of Chicago, Stanley of New York, Max Thoreck

of Chicago, and F. Carty and J. Reen who have recently operated on 27 old inmates of the Maison der et raite at San Francisco and obtained astonishing results.

THE LEAGUE AFTER SEVEN YEARS.

By MR. K. R. R. SASTRY, M.A.

The League Assembly finished its seventh session under the presidency of M. Nintchitch, the Foreign Minister of Yugoslavia. Till September 2nd, 1926, the Council of the League had held forty sessions. Forty-seven countries were represented at the Assembly to wit—

25 European

12 American

5 Asiatic

3 African

Australia and New Zealand.

The Seventh Assembly is particularly important in that it has to a large extent succeeded in restoring a peaceful atmosphere which was really denied to the world by the abortive Treaty of Versailles.

The President of the Council, M. Benes in his review of the work of last year pointed out that "the progress with regard to the technical conventions worked out by the League could not be called very satisfactory, because they had in many cases not been ratified by their signatories." This is not to deny the good record of the League in the reconstruction work in Austria Hungary, the settlement of the Greek refugees, and the negotiations for a loan in Bulgaria. The League had been also able to settle the Mostul Question, the Grecko-Bulgarian Frontier Incident, and the "Memel" controversy.

The Council Reorganization Scheme.

In March, 1926, a special Commission was appointed to consider the future composition of the League Council. The Commission met in May and accepted what are known as the "Cecil Proposals." M. Fromageot, the jurist of the

Quai-d'Orsay suggested certain modifications, the second clause of which was mocked at by Signor Scialoja. The 'Cecil Proposals' run as follows:—

- (1) The six non-permanent members were to be increased to nine.
- (2) They should sit for three years.
- (3) Three of them should be elected each year.
- (4) These proposals also provided for the possibility of three out of nine being elected for a second period of three years.

These were again left to a sub-committee for re-drafting; and on September 4th, the Council accepted the report of the Special Commission. It now reads under four articles with not a little of arithmetic about it:—

Article I. Increase to 9.

II. For 3 years $\frac{1}{3}$ shall be elected each year.

III. Not exceeding $\frac{1}{3}$ can be re-elected provided they have the support of $\frac{2}{3}$ ds of the Assembly.

IV. Temporary Provisions

3—for 3 years.

3—for 2 years.

3—for 1 year.

The countries eventually elected as non-permanent members were as follows:—

For three years—Poland, Rumania, and Chile.

For two years—Holland, Columbia, and China.

For one year—Belgium, Salvador and Czecho-Slovakia.

As the first fruit of this reform, Spain has given the two years' formal notice of withdrawal; and Brazil has already quitted the League.

The entry of Germany.

Par Excellence the achievement of the League is the entry of Germany on September 10th. Her Stresemann's written speech was responded to, by M. Briand who appealed to the German Delegates as "fellow-workers in the cause of the League;" and our Sir C. P. Ramaswami Iyer has told us that the appeal produced an "unforgettable impression."

Other business transacted.

Besides the ratification of the Locarno Treaties, the Council adopted the report of the Health Committee, of the Advisory Committee on the Traffic in Opium, and of the Committee on Child Welfare. As the *Times* would have it, by passing the Draft Slavery Convention signed by the record number of 20 States, Lord Cecil has worthily upheld the "British tradition of unostentatious achievement." Reports were adopted dealing with the convening of an *Economic Conference*.

Progress towards Disarmament.

As Dr. Benes put it in his review, "it was out of the question at the present time to solve the problem of Disarmament altogether. What they were trying to do was to achieve the first stage, an international agreement to limit the preparations for war." The Disarmament Commission passed the following resolution on September 13th: "That the Council should continue its inquiries into the private manufacture of arms with the object of including them in the programme of a Disarmament Conference, if such can be convened before the 8th Assembly; if that is not possible, then the manufacture of arms be made the subject of a Special Conference to be convened as soon as possible."

The Indian Delegation deserve to be congratulated for making the Singapore Bureau for medical research a first charge on the League's revenues. The speeches of Sir C. P. Ramaswami Iyer on the employment of more Indians in the League Secretariat, and on the principles to be observed in framing the League Budget were couched in a dignified vein. The rush of business during the last day of the Assembly's sessions leads to the hasty adoption of several reports. Lord Cecil and Dr. Nansen entered a protest against such a procedure. If the work of the League were to be judged by the reports and resolutions adopted, certainly we have only a "fairly meagre harvest;" the League is still in its "experimental stage" and moral considerations do play a large part in her affairs. How else to reconcile the position of Salvador and Columbia on the one hand, and Germany and France on the other? If it is one un-mixed story of jubilation at Germany's entry, it would have been desirable; but already, the closer union of debtor nations is visible; the wooing of industrial Germany by needy Franco is rather too solicitous; and the talk of Sir Austen Chamberlain with the aspiring Italian has created a sensation in Turkey.

Work ahead.

Turkey is outside the League; the Russian's case is left as altogether hopeless; and smaller "Adullamites" as Spain and Brazil are ever ready to produce the two years' notice of resignation at the first discomfiture of their expectations. In disarmament, not even the first stage—to wit—"to limit the preparations of war"—has been reached. The day does not seem to be near when that great Trans-Atlantic Power will think seriously of joining the League. There is still much force in the conclusion of the Director of the Seventh Session of the International Labour Conference:—"So long as the Sovereign States believe that they can solve their common difficulties by their own independent efforts, so long will the League of Nations remain a backwater of the Stream of International Life."

"SO YOU'RE GOING TO INDIA": A SYMPOSIUM—V.*

XVII

When entering on the field of Indian picturesqueness I felt like one who looks on some vast collection of beautiful objects, and knows not where to begin his survey. But in order to make my summary—for it cannot be more—both practical and popular, I shall conduct the reader in imagination through the Grand Tour of India—thus touching on most of the finest points in the country. The tour I am about to sketch must be made in the winter, the climate renders this obligatory. The winter in India is finer even than that of the Riviera, or of Southern Italy. The spring and summer are so hot as to be prohibitory, and the autumn is unhealthy. Therefore, the tourist must leave Europe by the first weekly overland mail of October so as to break ground at Bombay by November 1, December, January, February, March, for his tour, which, if really well directed, is one of the most magnificent that can be taken on earth.

At Bombay, the western capital, the tourist would have no time to stop and examine the various institutions, unless, indeed, there might be some particular, say, educational, institution in which he took an interest, and which could be looked at in two or three hours. But he should make sure of seeing from some point on Malabar Hill the long and magnificent series of public buildings, one of the finest sights of its kind in the world. The buildings are in themselves grand, but other cities may have structures as grand, though probably separate. Bombay, however, has all her structures in one long line of array, as if on parade before the spectator. And all this is right over the blue bay, with the Western Ghaut Mountains in the distant background. This constitutes a noble introduction for the traveller to picturesque India.

Then we pass through the vast harbour of Bombay with a comparatively narrow mouth, guarded by fortifications, surrounded by hills

and studded with islands—again with mountain background. This harbour is in the very first rank of the harbours of the world, taking an equal place with Sydney, with San Francisco, with Rio de Janeiro. The immediate purpose is, however, to visit the island of Elephanta in the inner part of the harbour and see the cave temples, rock-hewn chambers with massive figures and antique devices, offering a wonderful spectacle to a new-comer from the western world.

First let us proceed to Ahmadabad from Bombay; a trip of only two or three days. The traveller would thus see the most fertile coast region in India, with some wonderful railway bridges over deltaic rivers, and some strange specimens of Moslem architecture, unique of its kind. It would be well to make this excursion, which is easily made now, but for the making of which no opportunity will recur.

Returning to Bombay, the traveller should start at once for the distant Punjab, by way of Central India and Rajputana. The railway would carry him to the foot of the western Ghat Mountains, not far from the new water-works, with a dam, probably the most massive in the world; then up to the mountain sides to Nasik and onwards near Asirgarh, the imposing hill fortress dominating this part of the main line between Bombay and Calcutta. Descending into the valley of the Nerbudda, and, crossing that river, he would ascend the Vindhya mountains and reach, near Indore, the great cluster of States which is called Central India. He should be able to spare two days or so to visit the fine ruins of Mandu, once a city with a stately court and camp. From Indore he might, if possible, diverge to Oodeypore, the noblest of all the Rajput States, which is signalised by the architecture of its palaces overlooking the lakes. Thence he would proceed to Jeypore, the wealthiest of the Rajput States. The laying out of the modern capital is a good instance of Indian Skill. But even more interesting is the old and deserted capital at Ambar, full of good specimens of ancient Rajput architecture in the Hindu style, both as regards palaces and fortifications. Then he may pass by Gwalior, belonging to Sindbia, and a striking instance of those natural fortresses formed by rock masses rising abruptly out of the plains, in

*Compiled from the writings of the late Sir Edwin Arnold, the late Sir Richard Temple, Mr. D. C. Boulger, Mr. Reynolds-Ball, the late Mr. William Caine, Mrs. Flora Steel, Mr. A. R. H. Manerji, and the special Indian numbers of the *Times* and some other sources.

which India abounds. Then he would cross the river Jamna and enter Hindoostan.

The plain of Hindoostan—the upper basin of the Jamuna and the Ganges—is the most important part of India, the scene of Hindu sacred legends, the Imperial seat of the Great Mogul. The traveller soon arrives at Agra, to contemplate the red sandstone palace-fortress of Akbar the Great, the first of the Great Moguls, with its "pearl-mosque," resplendent in white marble against the azure sky. He stands in the balcony whence the dying Emperor, Shah Jehan, took a last look at the distant Taj Mahal, the peerless mausoleum which he had erected for his dead Empress. A short drive takes the tourist to the Taj Mahal, the shrine which has immortalised a Mogul Empress, the finest instance of architecture in marble ever known, superb in its swelling dome, in the proportions of its structure, in the climatic conditions which have preserved the loveliness of its material almost unimpaired, and by common consent the queen of beauty among all structures in the world. Thence he soon journeys to Delhi. Again he sees a red sandstone palace fortress overlooking the Jamuna, and close by the Jumma Mosque, in the magnitude of its style and its material, red sandstone picked out with marble, the finest mosque ever erected in the many regions over which the faith of Islam has spread. He drives over the remains of dead cities, and realises that there have been several Delhis close by, and before the present Delhi. On his way to Lahore he may stop a few hours at Amritsar to see the gilded temple in the midst of a lake—the headquarters of the Sikh religion. At Lahore, the capital of the Panjab, he would pause briefly to notice the city walls and the mosques, again remarkable for their material among which may be reckoned the colours of the earth-enamel, matchlessly beautiful, the product of an art now lost. He will observe the comparatively modern tomb of Ranjit Singh, the Lion of the Panjab, the founder of a kingdom which made the Sikhs a nation. Thence he would hurry northwards crossing by mighty railway viaducts the Chenab and the Jhelum, and recalling the marches of Alexander the Great, till he reached the Indus at Attok, the most celebrated of the river crossings in India. This has always been an Imperial point in the history of many Asiatic dynasties, and he will find the swift river rockbound between lofty sides, in its weird picturesqueness worthy

of its historic renown. Soon the railway carries him to Peshawar, which, though full of prestige and celebrity, has few objects of interest. But a short ride will take him to the mouth of the Khyber Pass, close enough for a glance into the gloomy portals between India and Afganistan.

By this time he will probably feel the difference between the sharp bracing climate with frosty nights, and the mild moist atmospheres as felt when he landed in India. The whole of this vast distance he will have accomplished by railway within a very few weeks. During his passage through the Panjab he may, at lucky moments in favouring weather have caught glimpses of the snowy range of the Himalayas.

He must now quickly retrace his steps towards Hindoostan not, however, returning to Delhi, but bearing to the north and nearing the Himalyas near Derah Doon. If he should have leisure to diverge, for two days or so, to Hardwar to visit the engineering works at the head of the Ganges Canal—the finest works of their kind in the world, seen, too, with a mountainous background—he would do well. But he may not have time. So he would hasten on through the Gangetic valley, to Cawnpore, not itself remarkable for anything save the pathetic monument over the well where the British victims of the mutinies found the rudest of tombs. He would there consider whether he has time to diverge for two days or so to Lucknow, a place illustrious in British annals but not externally remarkable, inasmuch as its architecture is second-rate, and will appear to be utterly inferior after the superb examples he has been seeing at Agra, Delhi, and Lahore.

At all events he must proceed past Allahabad, at the confluence of the Ganges and the Jamuna to Benares. A day or two days he must give to Benares, the capital city of the Hindu faith. Passing gently up the stream of the Ganges in a boat he sees the finest river frontage in India—a long series of palaces and conical temples with flights of stone steps down the steep bank to the river, crowded with persons pressing onwards to dip in the sacred water.

He must make a straight run by railway to Calcutta, not pausing much at the old Imperial capital with its many institutions. Still he will notice Dalhousie Square, a small lake surrounded by public buildings—the finest square in India—the long lines of structures public and private, facing the great green plain,

the Eden Gardens on the Hoogly bank alongside the ocean-going ships, the broad river filled with shipping like the Pool of the Thames. He has now reached the limit of his grand tour and will henceforward be on his way home.

From Calcutta he would make it straight cut across the country to Nagpore, in the very heart of India, by the railway which has in recent years been constructed. Heretofore his railway journeys will have taken him across mountain ranges and along never-ending plains, verdant with the young rising crops of the cool season. But now he will, from his carriage windows, obtain some idea of the forests and jungles of India. From Nagpore the capital of the Central Provinces, at which place there is little save Mahratta structure of some beauty and interest to detain him—he should proceed through Berar to the Bombay Deccan en route to Poona. If he could spare two days or so to visit the rock-hewn temples commonly called the caves of Ajunta, he would do well, especially as he would hardly have time to visit the sister caves of Ellora. These gloomy chambers in the heart of the black rock formations, with statues and image of the grandest designs, are of unique interest. Poona is replete with historic associations as the old headquarters of the Mahratta confederation, whose empire in India was superseded by that of the British. But it has few sights to offer, except the lake with the temple-crowned rock in the midst.

Here again the traveller would do well if he could diverge to Mahabuleshwar, the summer residence of the Bombay Presidency. The scenery is wonderful, with the vast face of the mountain range and the mighty walls of laminated rock right over the coast region with the Indian Ocean on the Western horizon. Prominent in the view is the square tower-like hill of Pertabgarh, where two centuries and a half ago Sivaji, raised the standard of Hindu revolt against the Moghal Empire.

Returning to Poona the traveller may proceed to Hyderabad, the Nizam's capital. The sights at Hyderabad, gateways, mosques, and the like, are fine, but hardly in the first rank, and in the Nizam's Palace there is nothing to see. Still, he would gather some idea of the pomp and state, the court and camp, the political and social atmosphere of the largest among all the States of India. He might devote one day to Colconda, called the city of tombs, because it contains the Mausoleum of an entire

Moslem dynasty. From Hyderabad he should proceed to Madras. There is not much, save the public structures and the new harbour, to detain him in this, the capital of Southern India. But he will proceed, passing by Vellore and Arcot, memorable for those contests of the eighteenth century which decided the question whether the Empire of India should go to the French or to the British. So he will reach the foot of the Nilghery mountains, the summer resort of the Madras Presidency, and ascend to the plateau of Ootacamund. From these heights he will survey an ocean of lower hills, rising and diminishing just like billows, with the Nilghery—literally blue peak—towering aloft, and the shimmer of the Indian Ocean on the horizon.

Descending to the plain, which has now become the Southern Peninsula, he will visit the rock of Trichinopoly, famous in the record of British heroism, and the noble temples of Tanjore. He would have a glimpse, too, of the magnificent system of irrigation in that region. Still journeying southwards he reaches Madura, containing unsurpassed examples of Hindu sacred architecture. He might possibly make a diversion to Travancore, with luxuriant vegetation, but probably there would not be time for this. There he would soon reach the southern extremity of India, and crossing over to Ceylon would embark at Colombo by some steamer bound for Europe.

I must allow that by this programme of travel, the Marble Rocks at Jubbulpore, which constitute one of the natural gems of India, would be omitted. The only remedy would be to visit them by an excursion from Nagpore, for which, however, there might not be time. The great irrigation works on the east coast have not been included. But time might be found for visiting them from Madras, if the traveller should feel a special interest in the subject.

If this programme, this itinerary, this projected tour, were accomplished in the five months, it would constitute a grand record of travel. I believe that it could be done, provided that the traveller were not tempted to linger anywhere unduly. But comprehensive as its scope may be, it unavoidably omits Sind and Burma, and also the river-kingdom of Eastern Bengal with Assam. Finally it does not touch the grand region of the Himalayas.

R. T.

BOOKS OF THE QUARTER.

BAEDEKER AND HIS GUIDE-BOOKS.*

"It is an ancient jest that *Childe Harold* is only Baedeker in rhyme." From Frederic Harrison's Essay on "Tennyson's Place in English Poetry" (1909).

"The greatest Egyptian tale was.....a simple, moral, unmetaphysical Baedeker of the other world—the Book of the Dead." From H. G. Wells's *Outline of History*. Vol. 1 P. 130 (1926).

Here are two eminent English writers who have both used—as undoubtedly have done many others equally distinguished in the world of letters—the word "Baedeker" as a common noun in the sense of a guide or a guide-book. Now, who was Baedeker, and why and how has his name come to be a synonym for a guide or tourist's handbook? The answer to this question is a romance in word-making. Karl Baedeker was a German publisher, who was born at Essen on the 3rd of November, 1801, and he died in 1850, at the rather comparatively early age (for a European) of 58. His father had, since 1787, a printing establishment and bookshop at Essen and Karl followed, in 1827, the same business, but set up independently at Coblenz. Here he began to issue, in 1833, the series of guide-books with which his name, and that of the firm he founded, has been long since intimately associated in the public mind throughout the civilized world. British patriotism is insistent that Baedeker modelled his guides on the series of traveller's handbooks which had been previously started—of course, in English—by the well-known publishing firm of John Murray in London, and all British encyclopædias unfailingly emphasise it in their notices of Karl's life. Be that as it may, the fact remains that the German series—which was not long afterwards made available in French and English also—came to enjoy a much greater popularity with the travelling public than Murray's guides, and it was so successful that, in the course of years, it covered in its scope the greater part of the civilized world. Thus, even before Karl's death, his surname—Baedeker—had come to be synonymous for

super-excellence in the compilation of guide-books.

In 1872, Karl's two sons (Fritz and Ernest)—who had been carrying on the business at Coblenz—removed it to Leipzig, which is the centre of German publishing and bookselling trade. It has remained there since and developed into one of the largest concerns. Fritz and Ernest, continued at Leipzig the work of their father and added continuously to the list of guide-books, until every part of Europe was represented in the series, besides several other countries outside that Continent i.e., Egypt, Canada, United States and even India. These guides—most of them issued simultaneously in German, French and English—in the course of their successive editions, were so improved that long before 1914, when the Great War broke out, they had come in all essentials not only to equal but, in many respects, to surpass their rivals in any other European language. Suffice it to say for their absolute accuracy and surprising thoroughness that, during the last Great War, both the British and their allies did not hesitate to make full use of the detailed information contained in the familiar red-cover guides, and every available copy of Baedeker was pressed into service, whether in English, French or German. The work of preparing new volumes, and revising those already in existence, still goes on, as of old, under the direction of Herr Hans Baedeker, who has succeeded his late lamented father, Herr Fritz Baedeker, as the head of the publishing firm, since the death of the latter in April, 1926, at the ripe old age of 81. It would thus be seen that the Leipzig firm have accumulated by now nearly a century's experience to their credit in the art of guide-book-making, and their stamp on the cover of a guide is naturally a guarantee of thorough accuracy and absolute upto-date-ness. The handbooks—though made and printed in Germany—are excellently got up, and their format is marked by neatness in printing and clearness in typography, while their handy size is a great, additional recommendation. Again, the value of the letter-press is materially enhanced by the inclusion in each volume of excellent maps, charts and diagrams, which are found by tourists to be of the greatest service.

*Post-war editions of Baedeker's Guides (Karl Baedeker, Leipzig, Germany) 1922-27.

From August, 1914, till 1921, there was naturally a partial suspension in the work of bringing out either new guides or new editions. But the age-long business of the firm was vigorously resumed in 1922, and since then no less than eight thoroughly overhauled editions have already seen the light, while several others are announced to be in active preparation. This period has seen the appearance, in English, of a formidable rival in the "Blue Guide" series, edited by Mr. Findlay Muirhead, and issued by Messrs Macmillan & Co. of London. Admirable and praiseworthy however, as the "Blue Guide" series is, the post-war Baedekers have no reason to fear any competition, for they continue to represent almost to perfection the guide-book-maker's Art. Commendable conciseness, absolute accuracy, thorough up-to-date-ness and practical usefulness continue to be the striking features of the post-war Baedeker's guides, which render them unsurpassed and unrivalled, in the sphere of tourist's handbooks or traveller's literature. The post-war editions, issued so far, are those of *Canada and Switzerland* in 1922, *Berlin and London*, in 1923, *Paris* in 1924, *Northern Germany* in 1925, *The Rhine* in 1926, and *Great Britain and Tyrol and the Dolomites* in 1927. All these new editions are faultlessly accurate, wonderfully compact and judiciously helpful, both in what they tell and what they refrain from telling, and they all sustain the justly high reputation of the Leipzig firm as the makers of almost ideal guide-books. Embellished with numerous well-drawn maps and plans, and carefully prepared charts and diagrams, which increase materially the utility of the books, Baedeker's post-war editions are, indeed, a very great boon to travellers, for which they cannot be sufficiently thankful.

The Rhine issued in 1926, and *Great Britain and Tyrol and the Dolomites*, which have appeared during the current year, are the three post-war editions for which Herr Hans Baedeker—the present proprietor of the firm—is perhaps solely responsible, for the revision of the latest edition of *Northern Germany*, which was issued in 1925, must have been finished during the life of his late lamented father. In the circumstances, we offer our hearty felicitations to Herr Hans Baedeker on these three highly meritorious new editions, which fully sustain the very high reputation which the guides issued by his firm have justly come to acquire amongst the

enormously large number of tourists, who depend for their mental pabulum on the materials rendered available to them, by Baedeker in his handbooks in German, French and English. These three—like the rest of the series—are fully up-to-date and surprisingly comprehensive, combining as they do all those characteristics which the travelling public has long since learnt to associate with the name of Baedeker—viz. appreciable compactness, praiseworthy accuracy and, above all, that systematic arrangement and well-digested repository of practical information, abreast of the latest events and incidents, which have proved so acceptable to travellers by reason of their very great usefulness. When these facts are kept in view, it is easy to understand what it is that has enabled the surname of a German publisher to have become so thoroughly naturalized as a common noun, in the sense of an ideal guide for travellers, as leads writers of established reputation in English to use the word with us little hesitation, to express the connotation or import they desire to convey, as if "Baedeker" had the sanction of the great classical writers of the Elizabethan period!

CANADA IN 1927.*

We wish we had an annual dealing with the Indian Empire on the lines of *Canada To-day*—as well got up, as well informative, and as well illustrated. The current edition, edited by Mr. R. J. Arnott, is a graphic delineation of Canada and Newfoundland, at the present day, in very well-written letter-press and most excellent pictures. Whether regarded as a work of reference or a book of interest to the general reader, it may be relied upon to offer both useful and trustworthy information relating to the American Dominions. The size of the book is handy—facilitating ready reference—a large number of full-page illustrations embellish it, and it includes accurate and up-to-date information on a vast range of subjects appertaining to Canada and Newfoundland. Almost every phase of Canadian life is vividly depicted and it is, within a small compass, an encyclopædic volume, brimful of facts, figures and statistics, bearing on the progress and prosperity of the American Dominions. No

**Canada To-day, 1926-7*. Edited by R. J. Arnott, M.A., Tenth Issue. (The Canada Newspaper Company, Ltd., 26-27 Cockspur Street, London, S. W. 1.) 1927.

one interested in the fortunes of Canada or Newfoundland can do without this standard work of reference, which in point of usefulness, attractiveness and convenience is the most up-to-date book on the subject. It deserves, however, a more substantial binding. In noticing the earlier editions of this valuable work of reference, we have expressed our appreciation of its contents in such general terms as we have again written above; but the present edition being the tenth issue of the series, we may profitably survey its text in detail.

Canada To-day will commend itself to a wide public by reason of its very convenient arrangement. Appearing, as it does, at a time when so many people in the "Mother Country" are considering the advantages of Overseas settlement, it will be found particularly useful. Not only is its letter-press interesting, but from a reference point of view it will be found accurate and comprehensive. A number of the articles are signed by well-known authorities. The excellent illustrations—many occupying a full page—make the volume exceedingly attractive, and give a graphic idea of many of the features of Canadian life and progress. The volume is, as usual, conveniently arranged in sections, each made up of concise articles—many of them by well-known Canadian authorities—dealing with particular subjects. The first section gives general information regarding area, provinces, chief cities, and government, with lists of Dominion and Provincial Cabinets and officials, and statistics concerning population and climate. The next covers various phases of Canadian "Life and Resources." In regard to agriculture, for instance, there are articles on Canada's agricultural wealth, farm, land values, field crops, live stock, dairying, the cattle industry, marketing prairie wheat, fruit growing, and a review of the past quarter-century's agriculture, by Dr. J. H. Grisdale, Deputy Minister of Agriculture, Ottawa. Following an article on the forests of Canada, there is a sketch of life in a lumber camp. The fisheries of Canada are next described, and then come articles dealing with more intimate aspects of Canadian life—city life, women's work, and life on the prairies, including winter conditions. Among the other subjects in the section are education, organised labour, wages and hours of labour, and the cost of living.

Under the heading "Migration and Settlement" immigration statistics and regulations are

set out. These are followed by an article on "Canadian Farms for British Families," by Mr. J. Bruce Walker, Director of European Emigration for Canada, which mainly deals with the 3,000 families' scheme, explaining the provision made under it for training settlers for taking up farms of their own in Canada. From this it will be seen that the British and Canadian Governments have been and are doing everything possible, not only to get the right type of settler on the land, but also to make him and his family thoroughly at home, and give every assistance and encouragement towards achieving success. A subsequent article in this section shows how women immigrant are looked after; while others deal with new settlers' problems, professional opportunities, homesteading in the West, and the supervision of young settlers. A particularly interesting article shows just how some settlers have achieved remarkable success. The section closes with a statement of the work of the Colonisation Departments of the two great Canadian railways. Following this, several pages are devoted to the various sports and pastimes which are widely enjoyed in Canada. Hunting, shooting, and fishing receive special attention, the regulations in the various provinces being summarised. In addition, a list is given of Canadian golf associations.

The largest section in the book is devoted to a description of the various provinces of Canada, the articles—most of which are signed—showing the physical characteristics of the different parts of the Dominion, and bringing out the many opportunities which they offer to British settlers or capitalists. The scope of these articles is indicated by their titles—"Nova Scotia's Attractions," "Fertile Prince Edward Island," "New Brunswick's Farm Lands," "Quebec's Natural Resources" and "Education System," "Ontario's Farms and Mines," "Manitoba's 'Rediscovery,'" "Saskatchewan's Food Products," "Alberta's Agricultural Wealth," and "British Columbia's Progress." Particulars of the principal cities and towns of these provinces are provided in a special gazetteer, which gives, in most cases, the names of the mayors and the presidents and secretaries of the Boards of Trade.

The section devoted to "Finance, Investment, Mining, and Insurance" is introduced by the note-worthy budget speech delivered in April last in the Dominion House of Commons

by the Hon. J. A. Robb, Minister of Finance. Statistics are given of the 11 chartered banks of Canada. An article which will be of special interest to people of moderate incomes who think of migrating to Canada for the sake of their children gives particulars of income-tax in the Dominion. The important part played by Canadian trust companies in the business life of the Dominion is also described. Another article deals exhaustively with the mineral production of Canada, emphasising its growing importance, and commending it to the attention of British investors. Life and fire insurance is also covered.

"Industry, Trade, and Commerce" is the next department of activity dealt with, the articles under this heading covering Canada's manufactures and principal industries, and dealing more particularly with building, the pulp and paper trade, and the application of electricity to industry. "Canada's Expanding Export Trade" and "British Trade with Canada" are the subjects of other contributions. Under the heading "Transportation" particulars are given of the Canadian railways and also of the principal steamship services to Canada, these being supplemented by tables of distances and fares.

Newfoundland (which is, of course, not included in the Dominion of Canada) is described in an interesting article by Mr. Victor Gordon, C.M.G., the High Commissioner. The volume concludes with a list of useful books about Canada and Newfoundland, and a list of Canadian organisations in London. The many fine illustrations—about 120 in all—are, as already indicated, one of the chief features and attractions of *Canada To-day*. The frontispiece is an aerial view of the Dominion Parliament building at Ottawa. Practically every phase of life and activity is shown in photographs, and cities and towns are well represented.

The volume should make as strong an appeal as its predecessors to intending settlers, tourists, sportsmen, and business men, and should also find a place in reference libraries and offices, owing to its acknowledged value as an up-to-date and reliable reference book.

Canada To-day, it should be added, has been placed by the Educational Department of the London County Council on the requisition list of books for use in schools, and it might well be adopted to a much wider extent in this way in other countries of the great British Common-

wealth. The book deserves to be better known in India, where its many merits should secure for it a wide appreciation.

ORIGINALITY OF THOUGHT.*

In his *Intelligence in Expression*, the Italian psychologist, Signor Vivante, has produced a treatise which is profoundly original, while yet not abandoning the classic traditions of the past. It unites a deep philosophical interest and delicate sense of values, with a good scientific method, and—what is specially to be noticed—with a genuine experience of thought, not contaminated with arbitrary and obscure constructions. It is here presented to the reader in the form of an English translation which is distinguished by clearness and accuracy, and admirably reproduces the finest shades of the author's thoughts.

The chief aims of this book are to study universality of thought as a subjective value and as an experience, which no psychological study can afford to ignore; and, at the same time, to study intelligence as a direct realisation of original and essential values and forms of activity. In this realisation or formation we may look for a true principle of causation as regards the facts of consciousness. In connection with this conception, the author develops a view concerning an intimate working which we find equally in art, in knowledge, and presumably everywhere in life. The delicate yet immense difference which exists, as is known, between "a growth from within" and "an application from without," between creation and construction, is carefully considered and brought into relief throughout the book.

Formal logic which deals with fixed elements and with relations of condition in a spatial scheme, has been made the object of valuable criticism by philosophers; but there is an unexplored field as regards the logic which is generally operative in its place, and which should claim all our attention; this is the logic of quality, where quality itself is active and is not made a mere existent, a fixed element—as

**Intelligence in Expression*—with an essay on Originality of Thought and its Physiological Conditions. By Leone Vivante, translated by Prof. Brodriek Bullock, with foreword by Prof. H. Wildon Carr. (The C. W. Daniel Company, Tudor Street, London, E. C. 4), 1926.

pseudo-scientific thought would have it. For in the logic of quality we find the only access to enable us to penetrate, to know intimately the nature of psychical activity and of life.

Following the order of chapters we may say that in the first two the author considers some problems concerning art, the relation between thought and the material of its expression, and the cognitive value of art in penetrating the content and essence of the psychic. These problems involve still wider ones. Hence in Chapter III the author explains his position concerning the relation between matter and activity—and this subject is taken up again in the additional essay at the end of the volume. Having already mentioned intrinsic values and forms of activity, and their realisation as original, in Chapter IV the author inquires what these values and forms really are. In Chapter V he investigates what is the meaning of their being intrinsic. In Chapter VI he studies the concept of creation, and the problem of a non-illusory novelty; and perhaps all arguments in defence of the concept of a novelty in activity are here carefully collected. In Chapter VII he defends his conception of a reality of principles, which yet does not exist outside experience. He combats those theories according to which there is a reality outside space and time, and comes to the conclusion that the reality and value of what we rightly call the "universal" or the "eternal" must be acknowledged, and that, when truly so done we are not led to the false formulas of a reality outside space and time. In Chapters VIII and IX the author, after having in the foregoing pages cleared up some difficulties, returns to the problem of the concept and of its formation in the material; to the problem of the reality of thought, and of its development; and to certain aspects of intelligence.

This treatise must appeal to all who are serious students of psychology and philosophy and who at the same time possess artistic sensibility. It is one of the most notable contributions made by Italy to the recent developments in psychology.

TOWARDS A NEW INDIA.*

The Great War wrought great upheavals throughout the world and just before its

commencement Mrs. Annie Besant started at Madras, in 1914, *New India*, as a daily organ to propagate her Home Rule for India Movement in India and Britain, carrying on both by her pen and tongue tremendous and unstinted agitation, making it possible for her Commonwealth of India Bill to be introduced in the House of Commons in the course of the session held in December, 1925. To accelerate its progress so that India may genuinely form a component part of the British Commonwealth and assert her right to self-government; and with her watchword, "the price of India's loyalty is India's freedom," Mrs. Besant has recently issued *India: Bond or Free?* The book is mainly directed to advocating the ban sinister of a dependent status being removed from this land. Mrs. Besant dwells at length on the theme that British rule is impervious to matters of momentous importance concerning the progress of the Indian nation, and that India has been slowly wasting away and will inevitably perish unless she regains her inherent and inalienable right to rule herself.

In five chapters (named, the Indian village, education, industries, the awakening of India and Home Rule for India) Mrs. Besant brings home to the readers that the panacea for India's ills is Dominion Status. "Back to the village" is her war cry and she quotes innumerable instances from India's past history and Hindu scriptures and from modern British and Indian writers, to prove that the destruction of the Indian village community was brought about by the East India Company, and that the country can be brought back to life by the re-building of the village community under an autonomous Indian Government. And the remedy which Mrs. Besant suggests for improving the present condition of the Indian villages is legislation in the Imperial Parliament of Great Britain which would not only give India Dominion Status, "but the revival of the ancient type of Local Self-Government, in the villages, the group of villages (Taluka) and the grouped Talukas (District)." True it is that the village communities were little republics, self-contained, satisfying the needs of the people, making it also possible the preservation of the people of India through all the revolutions and changes which they suffered. But when the modern scientific appliances have annihilated distance and when the British legal system has long been working, it would seem to many to be quite an

**India: Bond or Free?* By Mrs. Annie Besant. (Messrs. G. P. Putnam's Sons, Ltd., London), 1925.

experiment to go back to the villages and give them such independence as Mrs. Besant desires.

However, there is no gainsaying the fact that in the matter of progress of education as in that of industrial development, the Government have to change their angle of vision and set to themselves seriously the task of driving away illiteracy from the land and advance her economic progress. Despite Commissions and Committees sitting and drawing up their reports, from time to time, education has only become more costly but not expanded appreciably, and the present system of Indian education while encouraging cramming infuses into our young men notions which have no bearing on practical life. Also the economic deterioration of the Indians under British rule has come in for scathing condemnation at the hands of Digby, Hunter, Hyndman, Dutt, Ranade, Naoroji and Gokhale, and not unnaturally Mrs. Besant has passed her own indictment on this all-important problem, with a show of considerable force and strength.

In two chapters, "The Awakening of India" and "Home Rule for India", Mrs. Besant (after tracing the agitation both in India and England for India's political progress) deals at length with the establishment of the two Home Rule Leagues formed in September, 1916, organised respectively by Mr. Tilak and Mrs. Besant herself and their progress; as also the Congress-League scheme and the Montagu-Chelmsford's Reforms. She also gives a succinct review of her Commonwealth of India Bill drafted by the Convention of 1924-25 after three years of work with Dr. Sir Tej Bahadur Sapru, K.C.S.I., President of the Convention and the Rt. Hon. V. S. Srinivasa Sastri, P. C., as Vice-President. "If India," says Mrs. Besant, "be fully admitted into the Commonwealth of Nations, if she possesses Dominion Status at Home as well as abroad, then may be a World Peace brood over our seething Nations." Lord Birkenhead announced not long ago that the present Government would consider any measure proposed by Indian leaders towards this end. Events are moving thick and fast and he is a bold prophet who could foresee what steps will be taken to hasten India's political goal till the Royal Commission, which will be set up to enquire into the working of the present Indian Constitution, take evidence and submit their report on the question of the further extension of reforms. But there can be no two opinions that in studying the present political and eco-

nomic problems which affect India, Mrs. Besant's book will be found highly stimulating and thought-provoking—even if it be not possible for the reader to accept unreservedly all the data brought together or the conclusions arrived at by the author of *India: Bond or Free*. The book has all the merits of Mrs. Besant's writings on Indian affairs—sincerity, strength of conviction, forcefulness, virility and anxiety to make out an unanswerable case for Dominion Status for India, which all interested in India's progress should carefully peruse and ponder over—however much one may dissent from the author's conclusions.

THE RENAISSANCE OF ASIA.*

By PROF. R. C. SAPIRE, M.A.

Generations of Englishmen—statesmen, soldiers, scientists and administrators—have laboured in the past to make India what it is. They laid the foundation of a good and stable government in the country. It is only during the last few years that on those foundations representative institutions are being built up. But few Englishmen had the privilege such as fell to the lot of Sir Frederick Whyte when, after a distinguished parliamentary career, he was called upon to participate in the inauguration of Responsible government in India. No where else could his wide experience of Western political institutions have been applied with better results than in the establishment of a parliamentary tradition in the Indian Legislature. All have borne eloquent testimony to the success with which he did his work. Sir Frederick improved his opportunity by making, towards the close of his Indian career, an extensive tour through Asia. He could see that throughout this vast continent there were unmistakable signs of a political awakening, and he was convinced that no problem would be more engrossing in the near future than the relations between Asia and Europe. His own conclusions on this subject he offered in the

**Asia in the Twentieth Century.—A Study in Political Change.* By Sir Alexander Frederick Whyte, K.C.S.I., LL.D., President of the Indian Legislative Assembly, 1900-1925. (Charles Scribner's Sons, New York and London), 1926.

form of four 'Page-Barbour' Lectures delivered in 1926 under the auspices of the University of Virginia.

Sir Frederick's argument is, briefly, this: that Asia is little more than a geographical expression; its vastness and physical diversity make it more heterogeneous than Europe; that even in religious matters its unity is only superficial, divided as it is between Islam, Buddhism and Hinduism; that, in fact, the forces that are binding together Asia do not lie within the continent but outside it. "Asiatic unity is merely an alliance against the presumed oppressor of alien origin and has no foundation in any internal community of interests, thoughts, culture or race." page 10.

In spite of this inevitable variety, however, every Asiatic country—Turkey, Egypt, Persia, Afghanistan, China, Japan, Siam and India—has, during the last few years, broken away from its past and adopted forms of government avowedly copied from Western models. Sir Frederick rapidly passes under review the recent history of each of the countries mentioned above, devoting a whole chapter to the working of the Indian Constitution. Among the chief obstacles in the political development of our country he enumerates the absence of the real political spirit, lack of political leaders, racial, religious and linguistic diversity, and economic backwardness. "In a word, India is trying to run a twentieth century constitution on the resources of the Middle Ages." page 138.

Though the political future of Asia is uncertain Sir Frederick warns his Western countrymen not to despise the East. Europe owes a great deal to Asia. Its religion, art and philosophy are derived from Asia. Modern European civilisation, in spite of its great achievements, appears to be leading nowhere. It is merely a movement without motive; speed is its fetish and is becoming an end in itself. It is precisely here that once again Asia can teach Europe. It is in matters relating to what is outside and above this world that Europe must learn from Asia. Sir Frederick believes in the joint progress of Europe and Asia. He is a firm believer in the 'political' superiority of Europe, but at the same time,—and here is honourably distinguished from many of his countrymen,—he is grateful to Asia for past obligations, prophesies that a fresh efflorescence of Asia is at hand, and appeals for co-operation

to bring about that consummation. The book deserves a large circulation and keen appreciation of its many merits by the educated Indians.

D. G. SAPPÉ.

THE ADMINISTRATIVE SYSTEM IN INDIA.*

By PROF. B. G. SAPPÉ, M.A.

The second edition of Prof. Thakore's well-known book is, indeed, welcome. There have been of late many books dealing with Indian Constitution and Administration, thanks to the revival of interest in political affairs on account of the Reforms. Among them Prof. Thakore's would occupy a very high place. It is strong in the historical treatment. It does not, however, devote more than one chapter to the Reformed Constitution. Prof. Thakore is sceptical about the success of dyarchy.

But if the treatment of the new Constitution is brief Prof. Thakore makes certain valuable suggestions regarding the political problems of the day: What is to be the position of the Indian States as British India attains Responsible Government? What about the canker of Communalism? Can there be real Responsible Government without a National Army? What are the conditions of our success in the great political experiment that has been inaugurated in the country? The Professor advises the large States to fall in with the rest of India in a joint march towards our common political ideal. He appeals to the lesser States to voluntarily merge themselves in British India, the Rulers being suitably provided, and given a hereditary place in the Council of State. Regarding Communalism, he pleads for a better understanding among the Hindus and Mahomedans. He is opposed to any continuance of separate electorates. Nor would he approve of favouritism to be shown to backward communities in the making of appointments at the expense of efficiency in administration. He would, however, give every facility for the social and educational uplift of the backward communities. Then he has no faith in a self-governing India without a strong national army.

**Indian Administration to the Dawn of Responsible Government*. By Prof. B. K. Thakore, B.A., I.C.S. Second Edition. (D. B. Taraporewala Sons & Co., Hornby Road, Bombay), 1927.

He is dissatisfied with the present slow rate of Indianization of the Indian Army. Finally, he says that the success of the new political experiment depends upon our capacity to build up traditions of probity and efficiency in public administration, and also to rear an educated electorate.

It will be thus seen that Professor Thakore's book is an admirable production containing sound views which have been as carefully formed as they have been fearlessly expressed. It will, therefore, continue to hold its own against its competitors, alike for purposes of study and reference.

REVIEWS AND NOTICES.

RECENT WORKS ON ART.

John S. Sargent: His Life and Work. By W. H. Downes. (Thornton Butterworth Ltd., 25, Bedford Street, London, W. C. 2), 1925.

Mr. William Howe Downes's *Life and Work of Sargent* is a notable contribution to Art and equally so to Biography. Sometime back a cartoon of unique interest appeared in *Punch*, entitled: *The Young Master*. It depicted Rembrandt, Van Dyck, Velasquez, and other old Masters, gathered at the entrance of the National Gallery to welcome Sargent, the only living painter to whom had been accorded a place in that Vallhalla of Art. In the spring of last year, art-lovers all the world over learned, with a shock of pained surprise, that John Sargent, whose masterly 'Wertheimers' had opened for him these doors of the dead, had indeed joined his peers of all time. It is the wonderful story of the career thus suddenly ended that has been told in the book under notice. During the life-time of the artist, Mr. W. H. Downes was busy upon a study of Sargent's life and work, and the author's personal acquaintance with the painter procured him first-hand impressions and information. He now gives us the result in a volume consisting of three parts: Part I records the painter's career, depicts his personality, and estimates his achievement; Part II is a practically complete catalogue of John Sargent's works. Places of exhibition and present homes are stated, and to descriptive details are added particulars concerning illustrative sitters, and, in many cases, the comments of art critics. Sargent followed closely the involved work of cataloguing his paintings for Mr. Downes's biography, and, as a matter of fact, this was one of the last activities upon which he was engaged at the time of his death. Part III is a compendious bibliography of literature dealing with

Sargent and his work in the field of Art. Though an American to the last, Sargent spent much of his life in England, and one has only to run over the list of his portraits—the Ellen Terry, the Lady Warwick, the Lord Ribblesdale, the Sitwells, the Curzons, the Marlboroughs, the Wertheimers, to name only a few of the most familiar—to recognize his immense importance in the art of our time. Of this superb series of portraits, of the landscape and subject pictures which alone would have placed their creator high among the world's artists, and of the magnificent mural work in Boston Library and Museum, Mr. Downes writes with the knowledge and sane appreciation of a veteran art critic. His portrait of John Sargent, the artist and the man, is, indeed, the outcome of insight and admiration, and this book, with its many reproductions of Sargent masterpieces, will be welcomed by all lovers of the best contemporary art. The exhaustive catalogue alone renders this work an indispensable addition to the Libraries of all who are interested in Art.

Modern Gardens: British and Foreign. The text by Percy S. Cane. ("The Studio" Office, 44, Leicester Square, London), 1925.

Messrs C. G. Holme and S. B. Wainwright have edited for the Studio as its "winter number" for 1925-27, a splendid work on modern garden, the text of which has been supplied by Mr. Percy Cane, which is embellished with a large number of superb photographic reproductions lent for the purpose by many artists. Mr. Cane's introductory text is interesting and illuminating, but its value is materially enhanced by its being accompanied by a number of illustrations in colour (which are all superbly re-

produced) besides a large number of highly-finished and well-executed photographs of garden scenes. The book is thus a comprehensive, up-to-date and instructive record of modern gardening as it at present obtains in Western Europe and should find a place on the bookshelf of all lovers of Nature.

Examples of San-Bernardino. Chosen by Ada Harrison, illustrated by Robert Austin (Gerald Howe, 25, Soho Square, London W. 1) 1926.

Bernardino of Siena, the most robust of saints, has been singularly neglected by the modern world at large. In *Examples of San Bernardino* chosen by Ada Harrison and illustrated by Mr. Robert Austin—we meet the Saint in his most human and humorous moments. Often, to enliven his discourse and so to attract the wandering attention of his very mixed audience, he indulged in piquant personalities and in anecdotes at once racy and moral: it is these latter that are presented in this selection. The text, rendered by its editor into un-affecting English prose, is prefaced by a long biographical critical essay from the same pen; and its numerous line-drawings in the style of the period, including frontispiece and initials, exquisitely reflect the native charm of the little tales they illustrate. It is printed at the Cambridge University Press, in Poliphilus type, a contemporary Italian fount. It should appeal to all students of Western Art.

Simple Guide to Rock Gardening. By Sir James L. Cotter. (The Sheldon Press, Northumberland Avenue, London, W.C.) 1924 **Lawn Tennis: A Method of Acquiring Efficiency.** By Major J. C. S. Rendall. (Cassell and Co., Ltd. LaBelle Sauvage, London) 1926.

Sir James Cotter's *A Simple Guide to Rock Gardening* is a compact compendium of the subject it deals with. The author, who is an expert, brings together in this book the substance of his previous works on the same subject. It tells the reader vividly how to grow rock plants, how to look after a rock garden, as also the best time and means by which Alpine plants may be grown and propagated. Thus, in as brief a letter-press as possible, the work under notice is a comprehensive sketch of a fascinating subject.

Major Rendall's book on *Lawn Tennis* sets forth lucidly the essentials on which proficiency in playing that game depends. It will not only help beginners

in tennis playing, but also divert the attention of more practised players to a closer study of what they should do to improve themselves. The author—who writes with the authority and knowledge of a specialist—has turned out an invaluable work alike for the tyro and the more experienced player.

Thebes: The Glory of a Great Past. (George Allen and Unwin Ltd, 40 Museum Street, London W.C. 1) 1927.

Egyptian History and Art. By Mrs. A. A. Quibell. (The Sheldon Press, Northumberland Avenue, London).

Thebes is intended to depict the glories of its great past. It is an album, the many beautiful illustrations in which are printed by a well-known firm in this line at Brussels, and which are borrowed from the work (issued by the Queen Elizabeth Egyptological Foundation) entitled *Thebes: The Glory of a Great Past*, written by two French scholars and available in English rendering. The Album which is beautifully turned out is a thing of beauty.

Mrs. Quibell's *Egyptian History and Art* first appeared in 1923 and was appreciatively reviewed by us then as an excellent compendious sketch of a great subject, highly useful to the student alike for purposes of study and reference. The second edition under consideration has been judiciously revised and carefully overhauled and is now abreast of the latest researches in Egyptology. It should continue, therefore, to command appreciation as in the past.

Moslem Architecture 622 to 1516. By R. T. Richmond (The Royal Asiatic Society, 74 Grosvenor Street, London, W. 1) 1926.

As Assistant Architect to the Committee for the Preservation of the Monuments of Arab Art in Egypt and Consulting Architect to the Noble Sanctuary in Jerusalem, Mr. R. T. Richmond is fully qualified for the work he has undertaken in writing a treatise on Moslem Architecture and also expatiating on its causes and consequences. The scope of the work is confined to Arabia, Syria and Egypt, though there are casual references to the architecture of the Muslim peoples in other countries also. India, however, does not figure in the carefully compiled Index and this is undoubtedly disappointing to students of the subject in this country. The omission is, perhaps, due to the fact that the subject of Moslem architecture in India is large and important for separate treatment, and

we hope it will be dealt with by Mr. Richmond in a separate volume. Within the limits he has imposed upon himself, he has produced an excellent manual which is accurate and informative and is also well-illustrated. It should find a large circulation and wide appreciation.

RECENT WORKS ON SCIENCE.

Science for All: An Outline for Busy People. (Ward, Lock and Co., Ltd., Salisbury Square, London) 1926.

Science for All—as the sub-title has it—is an outline for busy people. Issued with an introduction by Sir Charles S. Sherrington, President of the Royal Society, it is an authoritative volume designed to meet the needs of the large and rapidly-increasing class of readers who, while keenly interested in Science, have neither the time nor the means to master the innumerable text books, "papers" and reports necessary to an intelligent understanding not only of recent developments but of the elementary principles and "laws" upon which all the amazing progress of the present century has been based. It is no mere figure of speech to say that we live in a "new world," and, whether we like it or not, we must go about that world with our eyes open or pay the penalty of blindness. The serious student is apt to look askance at "popular science." In this volume no attempt has been made to "write down," but, given the will to acquire knowledge, it will be found that the various sections and the wonderful story they unfold are far more enthralling than any novel. The book covers a very large ground, dealing as it does with Astronomy, Physics, Geology, Botany, Zoology, Physiology and Anthropology. The writers of the various sections are specialists and they have managed to turn out an exceedingly useful and highly instructive work.

Essentials of Scientific Method. By A. Wolf, M.A., D. Lit. (George Allen and Unwin, 40 Museum Street, W.C. 2) 1926.

Dr. Wolf's book called *Essentials of Scientific Methods* will be welcomed by students, as it gives an up-to-date and concise account of the aims and methods of science. It not unjustly claims to describe and illustrate more scientific methods than are dealt with elsewhere, and to present them without those unnecessary embellishments or encumbrances

which so frequently prevent the student from seeing the wood for the trees. The book deals with classification and description, evolutionary and comparative methods, deductive and inductive processes, statistical data, laws of Nature, and the doctrine of probability. Though not attempting to compete with standard treatises like those of Jevons, Pearson and Keynes, Dr. Wolf's book is an excellent compendium of the subject it deals with and should find wide appreciation.

Evolution, Heredity and Variation. By D. Ward Cutler, M.A. (Christophers, 22 Berners Street, London, W. 1.) 1926.

The A. B. C. of Evolution. By Joseph McCabe. (Watts and Co., Johnson's Court, Fleet Street, London, E.C. 4) 1926.

Mr. Ward Cutler's useful little book called *Evolution, Heredity and Variation* is an introduction to the fundamental facts of biology, and presents in the clearest form the most recent conclusions arrived at by twentieth century scientists. It is freely illustrated with diagrams, which cannot but assist readers in obtaining a grasp of its principles. Written with remarkable lucidity it should find a large circulation. Mr. Joseph McCabe's *A. B. C. of Evolution* is perhaps the best introductory text-book of the subject it deals with. Originally issued in 1920, the second edition under notice has been carefully revised throughout and it is now fully abreast of the latest research. It can be safely commended to students as an almost ideal text-book.

Soil and Civilization. By Milton Whitney. (D. Van Nostrand Company, Eight Warren Street, New York, U. S. A.) 1926.

Mr. Milton Whitney's excellent book—called *Soil and Civilization*—is devoted to the influence of the development of agriculture upon human progress. As an American work it discusses briefly the important soils of the United States, gives valuable facts about soil culture, and contains some unusually interesting chapters on the history of agriculture and its practice in various countries, both ancient and modern. To students of Agriculture in India it should be of very great interest and utility as it also presents a modern concept of the soil functioning as a living, animate being to absorb waste and produce and sustain life. Its scope is fairly exhaustive. Popularly written and scientifically accurate, it is a book of

importance for all interested in Agriculture, and for obvious reasons it deserves careful attention in this country.

Masters of Science and Invention. By Floyd L. Darrow (Chapman and Hall Ltd., Henrietta Street, London), 1926.

Linking Science and Industry. Edited by H. C. Metcalf (The Williams and Wilkins Company, Baltimore, U. S. A.; and Baillière, Tindall and Co., Convent Garden, London, W.C. 2), 1926.

Yourself and Your Body. By W. T. Grenfell, M.D. (Hodder and Stoughton, Ltd., Paternoster Square, London), 1926.

Indian Bird Life. By Douglas Dewar. (John Lane the Bodley Head, Ltd., London), 1926.

Mr. Floyd Darrow's *Masters of Science and Invention* is an American book which presents in biographical form a concise account of the development of scientific achievements from early times to the present day. It deals with the careers and life-work of the outstanding figures in the scientific world who have made possible the age we live in. Thus the volume not only humanises science but gives an accurate and comprehensive outline of its salient features. Each chapter is an essay complete in itself and the essays are arranged in chronological sequence. We commend it to students of Science as a popular guide to the historical development of scientific fact and theory.

.....The collection of essays entitled *Linking Science and Industry*, which has been edited by Mr. H. C. Metcalf, is a volume of an American series of sociological works called "Human Relations Series." An attempt has been made in the book to bring together basic information derived from various sciences.—Economics, Mathematics, Psychology, Engineering, Biology, Zoology, and several others—and to apply it to the problem of human relations in industry. The essays which are contributed by experts show how each Science has definite help to give. It is thus an exceedingly useful work and should interest all industrialists.....Dr. Grenfell says in the preface to his *Yourself and Your Body*:—"Having two sons who had just reached the age of ten million Why's and How's and Whens and Wheres, it occurred to me that they would respect the development of their bodies more if they understood more about them." That is a correct view, and that book under notice will certainly enable a child to do this by reason of its simple and vivid text and its graphic and amusing pictures drawn by the author himself. It is a capital book on

elementary Science to place in the hands of young scholars.....Mr. Douglas Dewar is a specialist in Indian ornithology as is testified to by his many works on the Indian crow, the Bombay ducks, birds of the plains and hills, jungle folk, village birds, Himalayan birds (especially those of Kashmir) common birds, sportsman's birds, and on birds of all other kinds, types and varieties. The latest addition to the series called *Indian Bird Life* is a masterly treatise expounding the struggle for existence of birds in India. It is a fascinating account of an interesting subject.

The Romance of the Fungus World. By R. T. Rolfe and F. W. Rolfe (Chapman and Hall, Ltd., 11 Henrietta Street, London, W.C. 2) 1926.

Messrs. Rolfe's *Romance of the Fungus World* is a fascinating account of fungus life in its numerous guises, both real and legendary. Written by experts, the book is a charming, though strictly scientific, account of mushrooms, toadstools and their allies. The authors have made a successful endeavour to remove the dry and unpalatable character usually associated with the literature of the subject. The study of these remarkable denizens of woodland and meadow is one of absorbing interest to all nature lovers; and the authors show how intimately connected is mankind with such "strange beasts." We have much pleasure in commending this book to seekers after knowledge of "the fungus world".

The Riddle of the Earth. By "Appian Way." (Chapman and Hall, Ltd., 11 Henrietta Street, London, W.C. 2) 1926.

The author of the *Riddle of the Earth*—whose pseudonym (it is said) covers the identity of a well-known writer—has, in his volume, propounded a new theory on the subject of the creation of lands and seas upon this planet. The key to a true understanding of these matters, he believes, is contained in volcanic action, and that without volcanoes and meteoric influences the earth would languish and gradually lose its air and sea. The theory is very cleverly presented and is certain to attract a considerable amount of attention. It is equally certain that in the present state of knowledge, it will provoke criticism and dissent. But those desirous of acquiring scientific truth will examine with sympathy the theory propounded by the author with great ingenuity and lucidity.

All About Your Wireless Set. By P. P. Eckerley. (Hodder and Stoughton Ltd., 30, Warwick Square, London, E.C. 4), 1926.

The Story of Electricity. By W. P. F. Shearcroft. (Hearst Benn Ltd., 5, Boulevard Street, London, E.C. 4) 1926.

The first of the two books deals with one of the latest developments of Electricity, and the second with its history. The author of the former—*All About Your Wireless Set*—is Chief Engineer of the British Broadcasting Company and is as such fully qualified to deal with the subject. His book is an exceedingly clear account of the latest developments of Electricity and merits acknowledgment. Mr. Shearcroft's *Story of Electricity* is a useful resume of the historical development of our knowledge about Electricity "from Thales to Einstein". It is a popular sketch for the layman and should have a large circulation amongst the general body of readers.

Animal Life in Field and Garden. By Jean Henri Fabre. (Thornton Butterworth Ltd., 15 Bedford Street, London, W.C. 2) 1926.

In his *Animal Life in Field and Garden*, the great French naturalist Fabre deals, in his own inimitable way, with the birds, mammals, reptiles, amphibians and insects, whose little lives are passed in the fields and gardens, which the author loved so well, and in which the most happy and fruitful years of his long life were spent. Under the magic of his pen such creatures as bats, hedgehogs, hawks, owls, snakes, toads, and caterpillars—to mention but a few—become transformed into figures of real romance and absorbing interest. The translation is very well done and the text is illustrated by sixteen engravings on wood by Mr. E. Ritch English, himself a well-known naturalist, whose intimate knowledge of the subjects depicted, together with his unerring taste in design and skill as an engraver, have won for him high distinction. These add materially to the value of the author's text and enhance the utility of the book.

The A. B. C. of Relativity. By Bertrand Russell. P. R. S. (Kegan Paul, French Trubner and Co., Ltd., Broadway House, Carter Lane, London,) 1926.

Mr. Bertrand Russell is one of the greatest names in contemporary science in the English-speaking world. In his book called *The A. B. C. of Relativity* the author explains the theory of relativity in simple language, requiring no knowledge of physics or

mathematics. Einstein's theory of gravitation is described, with its grounds in logic and in observation. The author deals with the reasons that have led many physicists to believe that the universe is finite; also with the abolition of the notion of "force" and the changes in our conception of "matter". In a final chapter on philosophical consequences, the author maintains that these are not what some philosophers contend, but are less drastic in some respects, though more so in others. Now that the subject of Relativity is engaging attention all over, Mr. Russell's lucid exposition of the subject is bound to command circulation.

The Supreme Art of Bringing up Children. By M. R. Hopkinson. (George Allen and Unwin, Ltd., 20, Museum Street, London, W.C. 1) 1926.

Mrs. Hopkinson's book is a complete but concise guide to the mental, moral and spiritual training of the child and is both practical and ideal. The author writes with long experience and considerable enthusiasm. Her book covers the whole ground and will be found exceedingly useful by mothers and school teachers.

RECENT MEDICAL LITERATURE

Arabian Medicine and its Influence on the Middle Ages. By Dr. Donald Campbell. 2 vols. (Kegan Paul, French, Trubner and Co., Ltd., Broadway House, Carter Lane, London, E.C. 4) 1926.

Dr. Donald Campbell's two volumes in Trubner's "Oriental Series" called *Arabian Medicine and its Influence on the Middle Ages* are, in the main, an original contribution to an important and difficult branch of historical study and claim attention by being the first and only work showing a comprehensive and detailed investigation of Arabian culture and its influence on the Latin West. But it must be understood that the book under consideration is not so much a book about the system of medicine developed in Arabia, or by the Arabs, as a survey of the literature of medicine written in the Arabic language, by Arabs, and also, mostly by non-Arabs who had adopted Arabic as their language of culture. A valuable feature of the book are the biographical sketches of the physicians (most of them non-Arabs), the lists of those who rendered their books into Latin, and of the European doctors who built on that foundation, till the Arab medical science came to permeate the

European. The Appendix containing a reconstruction of the Galenic Library is the only effort of its kind yet published, and the work as a whole throws much new light on the subject. The maps and index are illuminating. Dr. Campbell's book is a notable contribution to the history of Medical Science.

The Essentials of Healthful Living. By William S. Sadler, M.D. (The Macmillan Company, New York, U. S. A.) 1925.

Elementary Hygiene. By Behari Lal Bhasia and Prem Nath Suri. (Longmans Green & Co., Hornby Road, Bombay and 6, Old Court House Street, Calcutta) 1926.

Hints for Renewed Health. By Hugh Wyndham. (The C. W. Daniel Company, Tudor Street, London, E. C. 4) 1925.

Dr. Sadler is an American, who is a voluminous writer on medical and allied subjects. His latest combination is a bulky treatise on hygiene and preventive medicine called *The Essentials of Healthful Living*. It is one of the most comprehensive works on the subject. Though dealing mainly with American conditions, there is in it enough matter of general interest for the average reader in this country. It is not intended for the Doctor so much as for the layman, who will stand much to gain by a careful study of Dr. Sadler's book. *Elementary Hygiene* by Messrs. Bhasia and Suri is what it purports to be—a book for beginners. Dealing as it does with Indian conditions, it constitutes an ideal textbook for schools in which preliminary training may have to be given in preventive medicine. Mr. Hugh Wyndham's *Hints for Renewed Health* presents in an interesting and readable form the knowledge about (what the author calls) "the natural methods" for the renewal of health. It is a valuable pocket guide containing helpful suggestions for everybody.

The Dry Diet Cure. By Dr. Josiah Oldfield. (The C. W. Daniel Company, Tudor Street, E. C. 4) 1925.

Everyday Meals for Invalids. By May Tremwell (Stanley Paul and Co., Ltd., 7 Rindaleigh Gardens, Upper Woburn Place, London, W.C. 1) 1926.

Diet and Good Health. By Dugald Semple. (The C. W. Daniel Company, Tudor Street, E. C. 4) 1925.

Constipation and Cancer. By Reddie Mallet (Watts and Co., Johnson's Court, Fleet Street 4) 1926.

Dr. Josiah Oldfield's *Dry Diet Cure* is a clear exposition of the dry diet system as an effective remedy

for most diseases. The dry diet menus appended are very interesting.

Miss May Tremwell's *Everyday Meals for Invalids* is not a cookery book in the ordinary acceptance of that term. It is a collection of tiny recipes—tasty to and nourishing for, suitable for every day in the year, and will be found highly useful.

Mr. Dugald Semple's *Diet and Good Health* is a popular treatise on the food question and on the preservation of health. It is a plea for simple living and merits attention. The fact that Mr. Reddie Mallet's *Constipation and Cancer* has passed through three editions in three years bespeaks its usefulness and popularity. It discusses the problem of fecal stasis bearing on the question of constipation and cancer. There is much in it which will interest those in quest of good health.

The Morality of Birth Control. By Ettie Ronté (John Lane the Bodley Head, Ltd., London) 1925.

Birth Control Exposed. By Dr. Halliday Sutherland, M.D. (Cecil Palmer, 49 Chandos Street, London, W.C.) 1925.

Ettie Ronté's *Morality of Birth Control*—though to some extent polemical—is based on wide experience and knowledge and a close contact with the highest medical opinion. It is the first book yet written to discuss Birth Control in its wider, social, economic, religious and personal aspects, and to meet some of the common objections to it on these grounds. It is both frank and sensible, and is sure to be widely read and discussed. A useful supplement to it is Dr. Sutherland's *Birth Control Exposed*. It discusses from the opposite standpoint contraception and contends that no argument ever advanced in favour of artificial birth control, when examined point by point, decedately and in order, will stand the test of impartial criticism; and when birth-controlists proclaim the physiological, economic, and ethical advantages of contraception; it is possible to refute their assertions by reference to the established laws of biological, economic, and ethical science. The two books read together should convey a good idea of the whole controversy.

The Expectant Mother: The Nursing Mother. (Both) by Florence Daniel (The C. W. Daniel Company, Tudor Street, London, E. C. 4) 1926.

The Caring of Baby. By Lucy Ashby and Kate Harp. (The Scientific Press, Ltd., 28-9 Southampton Street, Strand, London, W.C. 2) 1926.

Homecraft and Mothercraft in India. By Constance Parsons. (Christian Literary Society for India, Madras), 1926.

Florence Daniel's two books cover the whole range of the subject relating to the birth and upbringing of babies. They are clear and compact and form a little cyclopædia of motherhood and babyhood..... Sir James Cantile recommends the *Coming of Baby* as a practical treatise by two qualified nurses. It is a capital little sketch of the subject it deals with..... *Homecraft and Mothercraft in India* is a compendious manual for young mothers and housekeepers and will be found exceedingly useful by them in this country.

RECENT LITERATURE OF PSYCHOLOGY.

Mnemonic Psychology. By Richard Semon; **Instinct, Intelligence and Character.** By G. H. Thomson, Ph.D., D.Sc.; **Principles of Psychotherapy.** By Dr. Pierre Janet. (George Allen and Unwin Ltd., 49 Museum Street, London W.C. 2) 1925-6.

The three books issued by Messrs. Allen and Unwin are notable contributions to the literature of recent developments in Psychology. Of these the first and the third are translations from German and French respectively, while the second is an original work in English. The first book on the list is an unabridged translation of the *Mnemische Empfindungen* of the late Richard Semon, whom Mr. Bertrand Russell describes, besides elaborately summarizing his theory and adopting the essentials of his philosophical terminology, as "the best writer on mnemonic phenomena known to me". The English translation issued under the title of *Mnemonic Psychology* recapitulates in an introductory chapter Semon's main views concerning excitation, Mnemonic modification and reviviscence, as worked out in the previous and more biological volume entitled *The Mneme*. But confining itself to memory in the strictly psychological sense, it avoids the vexed question of the transmissibility of acquired modifications. The purely psychological methods and conclusions of *Mnemonic Psychology* are, therefore, acceptable by those who regard all Lamarckian views as unproven. As such the book ought to receive very careful consideration in circles interested in modern Psychology.

Yet another branch of it is surveyed in Dr. Thomson's excellent treatise called *Instinct, Intelligence and Character*. This book gives—for teacher, parent, student, and man in the street—a lucid and forcible account of the present currents of thought in educational psychology, from intelligence tests to psycho-analysis, from character training to the laws

of learning. And these are discussed, not at haphazard and in a disconnected mosaic, but against a background of clear and well-grounded psychological principles, illustrated and illuminated by ingenious analogies and by examples from real teaching. The exposition is extremely lucid and will interest a large circle of readers interested in the subject. The book should circulate not amongst specialists but also amongst cultured laymen.

A more abstruse field is traversed with success in the *Principles of Psychotherapy* by the well-known French psychologist—Dr. Pierre Janet. The first part of this work summarizes, briefly, the evolution of the various methods of mental treatment. It is a useful historical sketch. Next, the author presents a study of psychological phenomena and the laws on which these methods are based, as evolved during recent years. In conclusion, he indicates the conditions under which such methods of treatment are to be applied. The third part dealing with the results of psychotherapy and its progress are particularly interesting, and the book (as a whole) is an instructive study of the branch of Psychology it deals with.

Murder in Fact and Fiction. By Canon J. A. W. Brookes, (Harat and Blackett, Ltd., Paternoster Row, London, E. C.), 1926.

Canon Brookes's *Murder in Fact and Fiction* is a fascinating contribution to criminal psychology, and the student and the general reader alike will welcome the book. It treats murder from a point of view which has not hitherto been attempted. Canon Brookes ransacks both the realms of fact and of fiction to throw light on the mentality and attitude of those who raise their hands against their fellow-men. The responsibility of the criminal, the psychology of murderers, the noble murderer, the political murderer, the woman murderer, and suggestions for legal reform, are some of the aspects dealt with. The book should appeal to a large circle of readers and it richly merits appreciation.

Human Nature and Education. By A. S. Woodburne (Oxford University Press, Bombay), 1926.

Mr. Woodburne's *Human Nature and Education* is a contribution to the historical study of psychology. It is, however, planned on too technical lines to be popular and can but appeal to those interested in the subject from the teacher's standpoint. It is well and carefully written, gives references to related literature,

and is enriched with two good indexes—one of persons and the other of subjects. For these reasons teachers in India will welcome this book on the psychology of education, which is evidently the outcome of wide reading, careful study and great educational experience, in which theories have been tested from practical standpoint. A great amount of work is being done which is swiftly increasing the knowledge of mental processes. The book offers a breathing place where old problems may be reconsidered in the light of Science growing in exactitude.

An Introduction to Psychology. By H. A. Reyburn, D.Phil. (George Harrap & Co., Ltd., 39-41, Parker Street, Kingsway, London, W. C. 2), 1926.

The object of Dr. Reyburn's *Introduction to Psychology* is to give a preliminary sketch, for the beginner of Psychology regarded as a positive natural science and the author, therefore, does not so much emphasize details as general and fundamental principles of the subject he deals with. Intended for the elementary student, the book does not presuppose any previous knowledge of the subject and it is, therefore, about the best text-book of Psychology to be placed in the hands of a student beginning a study of the subject.

RECENT LITERATURE OF ECONOMICS.

Land Tenure and Unemployment. By Frank Geary: **The Marxian Economic Handbook and Glossary.** By W. H. Emmett. (George Allen and Unwin Ltd., 40, Museum Street, London, W.C. 6), 1926.

Mr. Frank Geary's *Land Tenure and Unemployment* is a work which should prove invaluable to Members of Parliament, Social Reformers and all who are perturbed by the continuance of widespread poverty and unemployment in the West, particularly in Great Britain. The author believes that involuntary unemployment is unnatural and unnecessary and he approaches the problem from a side almost entirely neglected, in his opinion. Starting with an analysis of what unemployment really means, and how the wealth which the unemployed lack is produced, the author proceeds to trace, from Caxon times until the present day, the beginning and growth of involuntary unemployment and to show that it was due to a gradual and increasing monopoly of the land. From

a discussion of the cause we are led to the remedy, as conceived by the author. Mr. Geary draws largely on contemporary records, and puts up a strong case for his contention that there is a close and necessary connection between these two phenomena. The book is written in a simple, easy style; it throws a new light on the land question and forms a concise history of unemployment and land tenure in the British Isles.

Mr. W. H. Emmett's *Marxian Economic Handbook and Glossary* is a highly useful work of reference. This work is a complete elementary primer, with glossary of 700 terms, addenda, and appendices, containing all the essentials for understanding Marx's "Capitalist Production." It is also the advanced student's text-book, the first to display the sequence and interrelations of Marx's great work; and contains many detailed epitomes, interpretations, and explanations, together with corrections of hundreds of general mislapses and errors hitherto unnoticed. It will thus be found of great utility alike for purposes of study and reference and no student of the Marxian system of economics can afford to neglect this indispensable work.

Population Problems in the United States and Canada. Edited by Louis I. Dublin (Houghton, Mifflin Company, Boston, U. S. A.), 1926.

The work edited by Mr. L. I. Dublin called *Population Problems in the United States and Canada* is an outgrowth of papers presented at the 86th Annual Meeting of the American Statistical Association in December, 1924, and is a valuable contribution to the subject it deals with. It has three papers on the statement of the problem, four on population and natural resources, five on population and immigration, three on population and labour supply and three on outlook for the future. It thus covers the whole range and is an authoritative and contemporary discussion of the most critical phases of the population problem, by twenty-five authors, each of whom is a high authority on the special phase of the problem with which he deals. As stated above, among the subjects considered are the possibilities of future population growth and the maximum numbers which can be supported in those countries, the training and direction of labor supply, the labor of women and children, the relation to population-growth of age at marriage, birth-control, vocational training, public health work, and poor relief. It should be found instructive by all students of economics.

The Industry and Trade of Japan. By S. Uchida, M.Sc. (P. S. King & Son, Ltd., 11, Great Smith Street, Westminster, London), 1926.

The purpose of Mr. Uchida's book is, firstly, to survey the statistical development of Japan's industry and foreign trade, which have enormously increased since the Meiji Restoration of 1868, and, secondly, to examine closely the economic state of present-day Japan and also to elucidate the way to which she should be guided in the future. The author claims that his thesis "provides an account of Japan's industrial and trade development during the last 57 years which is not otherwise readily obtainable." We agree. The book presents an accurate and up-to-date picture of the commercial and the industrial Japan of to-day, and traverses the whole range of Japanese trade and manufactures in silk, cotton, other textiles, engineering industries, ship-building, sugar produce, transport and electricity. All other allied subjects are also discussed and the book is a meritorious contribution to the literature of Japanese economics.

Economics—The Science of Prices. By J. A. Todd (Oxford University Press Bombay), 1926.

From Adam Smith to Philip Snowden. By F. W. Hirst (T. Fisher Unwin Ltd. Adelphi Terrace, London), 1926.

A Primer of Socialism. By Thomas Kirup. Fourth Edition (A. and C. Black, Ltd., 476, Soho Square, London, W. 1), 1926.

The Meaning of Socialism. By J. Bruce Glasier (Independent Labour Party, 11, Great George Street, London, S. W.), 1926.

In 1910 Professor John Todd published his *Primitive Economy for Egyptian Students*. Part of that book was extended into his *Mechanism of Exchange* in 1916. The rest of it has now been altered and adopted to *The Science of Prices*, which is a compact handbook of economics, dealing with production, consumption and value. It is clear in its exposition and simple in its treatment and will be found very useful. Mr. Hirst's little book called *From Adam Smith to Philip Snowden* is an admirable though concise historical sketch of free trade in Great Britain. It supplies sound information to those who desire to understand the twists and turns of the fiscal controversy since Joseph Chamberlain unsuccessfully tried to overthrow free trade. It is a scholarly short study of a great subject. . . . Both the books dealing with socialism are new editions of well-known works. Mr. Kirup's

Primer of Socialism is about the best book of its kind for preliminary reading. The latter half of the latest edition of this well-known book is entirely newly written, but the distinctive character of the original *Primer* is preserved in the new chapters, which carry the history of Socialist development in England and abroad down to the present day and conclude with a comprehensive and authoritative survey of the situation. In its new form it will continue to enjoy its old-established popularity. . . . Mr. Bruce Glasier's *Meaning of Socialism* has been rightly described by Mr. Ramsay MacDonald as "not only good economics and politics, but good literature." Originally issued in 1910, it has been frequently reprinted, which evinces its steadily-growing popularity. The second edition under notice offers a revised text, which is welcome, as Mr. Glasier's book is about the best interpretation of Higher Socialism.

RECENT LITERATURE OF CHRISTIANITY.

Reminiscences of Jesus by an Eye-witness. By H. D. A. Major, D. D. (John Murray, Albemarle Street, W.), 1926.

What Jesus Read: His Dependence and Independence. By the Rev. Thomas Walker, D. D. (George Allen and Unwin Ltd., 10, Museum Street, W. C. 1), 1926.

Dr. Major's *Reminiscences of Jesus by an Eye-witness* is a volume of the "Modern Churchman's Library," which is intended to place before readers of ordinary education, clear and brief statements of various sides of Christian belief and practice as they appear in the light of modern criticism and research. This book by a Modern New Testament scholar states for the benefit of those who are not scholars, the historical worth and significance of that primitive Christian document, generally known as the Gospel of St. Mark. Dr. Major's conclusions are succinctly expressed in the following sentences from his preface:—"The more I studied it, the more I realized that I, though more than eighteen centuries later, actually shared the privilege with the primitive Roman Christians of being a recipient of the reminiscences of a disciple of Jesus, the chief of the Twelve. It is what I see in St. Mark's Gospel that I tell simply and briefly in this book." Dr. Major's book is thus inspiring and instructive and richly merits attention. Dr. Walker's *What Jesus Read* seeks to answer three questions concerning Jesus, namely: What and where did Jesus read? What was the extent of his dependence on the teaching of his own synagogue? In what

respects does he reveal His own independence of mind?—all, indeed, very instructive questions. Dr. Walker here seeks to serve two classes of readers, namely, those who desire to get at once at the results of independent research without the toil which the reading of larger works would involve, and those who, having read these, would like to have by them a handy statement of results. Both these classes are well catered for. The discerning treatment of Judaism, which is a characteristic of Dr. Walker's earlier work, also characterizes this more popular work, which is very well put together.

Quaker Thought and History. By Edward Grubb, M.A. (The Swarthmore Press, Ltd., Rusk House, 20, Museum Street, W. C. 1), 1926.

Our Salvation. By Charles E. Raven D. D. (Martin Hopkinson & Co., Ltd., 14, Henrietta Street, Covent Garden, London, W. C. 2), 1926.

Light on the Bible; for Young and Old. By F. J. Gould (Watts & Co., Johnson's Court, Fleet Street, London, E. C. 4), 1926.

The history of the little Quaker body repeats, on a smaller scale, many aspects of the history of the Church at large, and throws light on some of its problems. Mr. Edward Grubb, the author of *Quaker Thought and History*, a Quaker modernist who has made a life-study of the subject, has gathered together a number of essays and addresses, most of which deal, from his own point of view, with matters of general interest and pressing importance. Some of these are, "The Use of the Mind in Religion," "Christ and the World Problem," "Creed and Life," "Christian Renunciation" and "Spiritual Healing." The relations between Mystical and Evangelical thought and experience are illustrated in the essay on "the impact of the Evangelical revival on the Society of Friends"; and the modern attempt to recover for Christianity its old power of spiritual healing is shown to have been made, with some success, by the early Quakers. Thus, the book has interest for other than Quakers as well. The guiding thought throughout is that Christianity is essentially not a fabric of beliefs but a new experience of God, and a life of whole-hearted following of Jesus Christ. (Dr. Charles Raven's *Lenten addresses*, published under the title of *Our Salvation* do not constitute a systematic treatise. The congregation to whom they were addressed contained many young people and was in no sense academic. The addresses were spoken extempore and taken down in shorthand by one of those who were present. The result

is that they have a vivid freshness and vigour that is so often missing in similar works, and even non-Christians will read them with pleasure and profit.... Mr. F. J. Gould's book called *Light on the Bible* is planned on wholly different lines from either of these two works. It is from the pen of an eminent Rationalist, who would not call himself a Christian, and as such has no theological taint about it. It is many years since Matthew Arnold pleaded for a treatment of the Bible which would present the Hebrew and Christian classic as a volume of simple human appeal, and as a natural possession of the people rather than a storehouse of doctrines for the sects. The social note is maintained all through *Light on the Bible*. In vivid language the Mediterranean lands are portrayed, and we see tribes and peoples moving in these scenes, amid many varieties of geographical and economic conditions. The story, from the Eden of Genesis and the glitter of Solomon's court to the Parables of Jesus and the symbolic horrors of the Apocalypse, is unrolled in a manner which preserves dramatic values while embracing the results of the latest researches. We are taken out of the region of catechisms, and feel ourselves part of the social evolution of the ages. The book is adapted to all schools of thought and faith, and deserves careful perusal at the hands of all interested in a scientific and rational study of the Bible and Christianity.

ALMANACS, ANNUALS AND YEAR-BOOKS.

India in 1925-26. By J. Coomaraswamy. (Government of India Central Publication Branch, Calcutta) 1926.

Dr. Rashbrook Williams—who is now the Foreign Minister of India—achieved in his capacity as Director of Information a great triumph as a faithful and critical chronicler of current Indian affairs. The latest number of the well-known annual, is now edited by his successor in office. It has been found indispensable by all who wish to keep abreast of current developments in India, and Mr. Coomaraswamy's survey is fully equal to its predecessors in point of general interest. It deals in brief yet clear fashion with the outstanding problems of the Indian situation, combining complicated tendencies and important events into a readable narrative. The volume contains appreciations of India's international position, with special reference to the problems of Indians overseas and of Indian defence. It contains a survey of the financial and economic conditions of the year, together with

an account of important developments in every branch of Governmental activity. Considerable space is devoted to constitutional problems and to the course of political events. The book will appeal to members of the general public as much as to students and men of affairs. It also contains a useful map of India, several charts, and descriptive diagrams, and photographs which materially enhance the usefulness of *India in 1925-26*. We strongly recommend a careful study of this book to all interested in Indian progress, as the best and most informative compendium of general knowledge about the current conditions of India. We shall revert to this important book in a later issue and appraise its contents at some length and in some detail. The object of this preliminary notice is to bring to the notice of the reader this valuable compendium, the publication of which was overdue and future editions of which, we trust, will more promptly appear.

Whitaker's Almanack for the year 1927. By Joseph Whitaker. Complete edition, 6s. net. Abridged edition, 1s. 6d. net. J. Whitaker and Sons, Ltd., 13, Warwick Lane, London, E. C. 4) 1927.

That most familiar and reliable of books of reference, *Whitaker's Almanack*, appears now in two forms. There is the "Complete Edition" (6s. net), and there is also the "Abridged Edition" (1s. 6d. net) which, at any rate, everyone must have. The latter takes the place of the "Popular Edition," which contained a part of the complete edition, whereas the new issue is an abridgment of the whole. To make these two editions possible some rearrangement of the contents of the "Complete Edition" has been necessary, but the admirable index ensures that this will make no difference to the reader. At the request of many readers a table of "Abbreviations in Common Use" now follows the index. The new edition is a decided improvement on the old, and the new features introduced make "*Whitaker's*" more necessary to an office than ever. The statistics of population have been brought up-to-date with the aid of the census figures. The useful section on Questions of the Day, now covers twenty pages and deals in 57 short articles with a variety of subjects.

Inaugurated in 1868, *Whitaker's Almanack* for the current year is the fifty-ninth yearly edition of this most famous annual reference work of the English-speaking world. It is justly established in popular estimation as the most useful and most comprehensive repository of information—well-informed and accurate—

on current public affairs. It is a highly meritorious book of reference, which not only—as its title implies—contains an account of the astronomical and other phenomena, but also gives a vast amount of sound and accurate information respecting the Government, finances, population, commerce and general statistics of the various nations and states, with special reference to the British Commonwealth and the United States of America. The edition under notice has been carefully and judiciously revised and brought up-to-date and it is fully abreast of the latest important events and incidents. All matters of general interest and questions of the day are fully dealt with and the statistical data are, on the whole, wonderfully accurate. The current edition of *Whitaker's Almanac* will be indispensable to public men and publicists, it being the most up-to-date and complete compendium of facts and events of the world to-day.

Europa Year-Book, 1927. (Europa Publishing Co., Ltd., 6, Duke Street, Adelphi, London, W. C. 2) 1927.

We welcome the second edition of the new annual, called the *Europa Year-Book*. It is ambitious in conception, surveying as it does the politics, art, science, economics, social conditions and literatures of the Europe of to-day. It is well-arranged and systematic and is written by competent authorities. Each country is taken in turn, and full information is given about the leading figures in the Government, parties, literature and arts. It is thus a highly useful book of reference, which should appeal to a large circle of seekers after accurate information about things and affairs European. The comprehensiveness of its scope may be gauged from the fact that it contains detailed statistical data dealing with the economic and financial position of the European States, and a long section is devoted to "Survey of Economic and Social Conditions"—a most interesting portion of the book, full of trust-worthy information based on unimpeachable facts and figures. Again, another no less interesting portion of the book is "Who's Who," which, in a short compass, summarizes a whole shelf of contemporary biographical dictionaries issued in various languages and contains no less than 15,000 names. It is a pity that "The European Survey," which comprised well-written contributions by specialists on current topics of European politics, economics and culture—and which appeared in the last edition—is omitted. Altogether, the *Europa Year-Book* is an invaluable work of reference, which deserves very wide appreciation and a large circulation throughout the English-speaking world.

The World Almanac and Book of Facts for 1927. (Pulitzer Building, 53-63, Park Row, New York, U.S.A.) 1927.

The World Almanac and Book of Facts—which is edited with skill and knowledge—is the American Whitaker and is now in the forty-second year of publication. It is a most important annual appendage to one of the leading American papers, the *New York World*, from the office of which it is issued. It is such a book as would have delighted Mr. Thomas Gradgrind—"a man of realities, a man of facts and calculations"—depicted by Dickens in his *Hard Times*. That imaginary character—who represents the type called "eminently practical"—was of opinion that "facts alone are wanted in life," and it would have done his heart good could he but have access in his days to this comprehensive and exhaustive work of reference, which is a most marvellously well-digested compendium of facts and figures relating to the world states in general and the United States in particular. Of the many American books of reference, annually issued, it is perhaps the most notable, covering within its nearly one thousand pages accurate facts and statistical data about America, and the other political entities of the earth. Though mainly intended for use in America, it would be found highly useful throughout the English-speaking world. The 1927 edition is fully abreast of events and has been judiciously brought up-to-date by its editor—Mr. R. H. Lyman—whom we heartily felicitate on turning out so highly useful a reference annual.

The Liberal Year-Book, 1927. (The Liberal Publication Department, 21, Parliament Street, London, S.W. 1) 1927.

The three great political parties in Great Britain have each their organs in the press and an annual work of ready reference—the Labourites their *Labour Year-Book*, the Conservatives their *Constitutional Year-Book* and the Liberals their *Liberal Year-Book*. The edition of the last, for the current year, is the twenty-third of the series. It is carefully revised from year to year—all obsolete matter is judiciously pruned off, and information—which may be reasonably looked for in an annual reference book of this kind—is inserted and the whole text is studiously revised and overhauled. The result is that each new edition is not only thoroughly up-to-date and abreast of the latest political data, but replete with a vast store of information about British politics, not easily accessible to students of public affairs in India. The book, though primarily compiled for the use of the members of the

Liberal party, is of great utility to public men even in this country. Two of its most attractive features, of special interest to Indian publicists, are the excellent sketch of parliamentary procedure and the fairly comprehensive bibliography of current books of political interest. Altogether the *Liberal Year-Book* is one of the most valuable works of reference. The current edition is fully abreast of the latest events and incidents, and deserves a hearty welcome.

The People's Year-Book, 1927. (The Co-operative Press Agency, 128, Corporation Street, Manchester) 1927.

The current (tenth) edition of the *People's Year-Book* deserves appreciation from seekers after information about Co-operation. Among its salient features the volume contains an up-to-date and comprehensive survey of the Co-operative movement throughout the world and of the industrial labour movement as well. Amongst the topics of public interest, the cost of living, the housing problem, and British finance in 1927 are specifically dealt with; the latest developments in art, science, literature, and drama as also in motoring, aviation, cinema and photography are reviewed, and a mass of useful information is likewise included, which will interest the general reader, apart from the student. The current edition contains authoritative contributions on the currency crisis in various European countries. The *People's Year-Book* thus constitutes a reference work, both in a special and a general sense, while the many excellent illustrations it contains serve as an embellishment to the volume. Its get-up deserves special acknowledgment for format and excellent execution. Primarily intended as a national and international survey of co-operative organization and activities and for furnishing the latest statistics relating to this subject, the *People's Year-Book* contains much other useful and interesting information, and is thus an acquisition to current reference literature. The illustrations are highly artistic and the volume is a library in miniature for the general reader.

The Indian Year-Book 1927. (Times of India Press, Bombay) 1927.

We welcome the fourteenth edition of *The Indian Year-Book*—edited by Sir Stanley Reed and Mr. S. T. Sheppard—which has justly come to be regarded as an indispensable work of reference for all in any way connected with Indian public affairs. In the current

dition, while all those characteristic features which have made it the standard reference annual on things Indian are retained and developed, the economic and sociological sections are even fuller than usual. Indian trade, currency and banking are fully analysed, with the latest statistics available. An important section is that dealing with Indian Labour, including the official machinery and the growth of the Trade Union movement. *The Indian Year-Book* knows no politics but it is something more than a dry-as-dust record of statistics; in every section there is an attempt not only to give facts, but to set the forces which are behind the facts. This makes it a valuable and useful adjunct to every Government and mercantile office in India, as also to clubs, libraries and institutes, to businessmen generally, and to every one who takes an interest in Indian affairs. It covers a very wide range of subjects and while comprehensive it is, on the whole, commendably accurate.

The Daily Mail Year-Book 1927. Edited by David Williamson. (Associated Newspapers, Ltd., London, E. C.) 1927.

Of the many political year-books that one is familiar with, that associated in name with the *Daily Mail* is unique in its being the cheapest and yet one of the most comprehensive. Unlike several other annuals of its class and kind—which are only revised and brought up-to-date—the *Daily Mail Year-Book* is completely rewritten for each succeeding edition. Its contents cover a very large ground and traverse almost the whole of the current political and economic affairs of the British Commonwealth. In fact, the little red book is the essence of a reference library, is a most marvellous compendium of general knowledge on the public affairs of the day and is a most informative work of reference. The edition under notice is fully abreast of the latest events, and deserves an extensive circulation in India, alike for its cheapness—it costs but a shilling—and general utility as a meritorious work of reference, which covers within a small compass a very large range of statistical and other useful data. The edition for the current year is the twenty-seventh and we congratulate this highly useful annual on its having passed its silver jubilee.

The New Zealand Official Year-Book for 1927. (Census and Statistics Office, Wellington, New Zealand) 1927.

The New Zealand Official Year-Book for 1927—which is in its thirty-fifth issue—has been compiled

by Mr. Malcolm Fraser, O.B.E., Government Statistician. This official annual publication is a remarkably useful work giving detailed information relating to New Zealand. Detailed chapters are devoted to the description, history, constitution and administration, statistical organisation, population, education, shipping, railways, public finance, banking, wealth and incomes, defence, etc., of New Zealand. Three entirely new sections have been added to the current edition under notice—namely on Roads, Legislation and Wealth. These add materially to the usefulness of a highly meritorious work of reference, which is comprehensive in its scope and accurate in its data. In fact, all subjects of importance, enriched with statistics brought up-to-date, find place in the *Year Book*, which is an authoritative volume of over one thousand pages, replete with valuable information on all matters—political, economic and administrative—relating to New Zealand.

Who's Who 1927. (Adam and Charles Black, Ltd., Soho Square, London) 1927.

A highly meritorious work of reference is the well-known annual, called *Who's Who*. Of the current-books of reference, perhaps none is more useful to the journalist than this annual biographical dictionary—with which is incorporated the defunct *Men and Women of the Time*. This is the seventy-ninth year of its issue, and it is correct down to June, 1926. So great is the labour of compiling and printing this vast work, which comprises over three thousand pages of close double-column type, that printing has to begin as early as June. The work opens with a useful obituary for the preceding year. This is followed by an account of the Royal Family, and then come over 30,000 biographies. The biographies, though generally exceedingly condensed, are accurate and informative. They give, besides, useful and interesting information about the habits, tastes and hobbies of the large number of persons whose careers are sketched. The book is thus indispensable to a journalist. Indian names appear in *Who's Who*, but the sketches of eminent Indians need careful revision by experts and specialists in current Indian affairs. Additions are also required to make the Indian list comprehensive and more useful than it is at present.

Whittaker's Peerage 1927. (J. Whittaker & Sons, Ltd., 13, Warwick Lane, London, E. C. 4) 1927.

Whittaker's Peerage (which is the youngest of its class) is not only perhaps the cheapest but the most

convenient work for reference. The current edition contains complete list of Peers, Barons, Knights and Companions, including full lists of the last new year's honours. The careful compilation and methodical arrangement, which have always characterised the work, are fully maintained, while for ease of reference it can hardly be surpassed. The obituary for the last year is very full and complete. *Whitaker's Peerage* is not only the cheapest work of its class before the public, but its convenient shape and handy size add materially to its value and usefulness as an indispensable work of ready reference for all who may have to seek information concerning the title-holders in the British Empire. Of the books of its class and kind, it should, therefore, have a large circulation in India. It is much to be desired that a work of reference dealing with Indian rulers, chiefs, princes and aristocrats were compiled and issued annually, modelled on *Whitaker's Peerage*, by some enterprising publisher in India or in Great Britain.

Webster's Royal Red Book. (A. Webster and Co., 44, Dover St., London, W. 1) 1927.

Webster's Royal Red Book is the only reference work of importance issued regularly twice a year. It is the oldest work of its kind, judging from the fact that the January (1927) number is the 26th edition. It is issued every January and May, and the May editions are naturally intended for the London season. Its main features are the London street guide which runs up to about 220 pages, followed by a classified list of prominent London professional and business houses,—a feature which will be found very useful by purchasers in India. A detailed list of addresses of the residents in London, an almanack for 1927, the list of the Members of the Houses of Lords and Commons, the Government offices, clubs, public societies and institutions, hotels, plans of theatres, etc., form other useful features of the publication, and all corrections are made up-to-date and carefully checked before its issue. The *Royal Red Book* is thus a valuable guide which visitors to London and the London public cannot afford to ignore. It is the great reference work to London society, and its usefulness is maintained by careful and judicious revisions twice a year.

The Writers' and Artists' Year-Book 1927. (A and C. Black, Ltd., 4, 5 and 6, Soho Square, London, W. 1) 1927.

The Writers' and Artists' Year-Book is now in the twentieth year of its issue. It offers literary aspirants

and journalistic free-lancers much sound and useful information, which is likely to be of considerable help to them in placing their wares with profit and advantage and it should also interest artists, composers and every one who aspires to contribute to journalism, literature, art or music. Lists of paying journals, magazines and periodicals—throughout the British Commonwealth and America—as also of art-illustrators, publishers, book-sellers, literary and press agents, photographers, leading clubs and societies of authors, journalists and artists, press-cutting agencies, translators, typists, cinematographers, suppliers for printers and publishers, and much other equally useful information about scale of payment, the stage, the film, the radio, the juvenile market, copyright, agreements and serial rights, form the standard features of the publication. We have much pleasure in commending it to those connected with either literary pursuits or the press. Though meant primarily for Great Britain, it will be found valuable for reference even in India. But the Indian section will need careful revision by some expert.

The Newspaper Press Directory 1927. (C. Mitchell & Co., Ltd., 102 Snow Hill, Holborn Viaduct, London, E. C. 1) 1927.

Having seen the light in 1845, the current edition of Messrs. Mitchell's *Newspaper Press Directory* is the eighty-second annual issue of this indispensable work of reference to British periodical literature. Its range of information is generally wide and accurate and it supplies the fullest details about the press of the British Commonwealth in particular and that of the other countries in general, with the result that it is of the highest utility to pressmen, advertisers and tradesmen. A very interesting and informative article on "British Empire Trade" comes from the pen of the Rt. Hon. L. S. Amery, M. P., Secretary of State for the Dominions and the Colonies, while Mr. W. S. Crawford contributes an article under the heading of "An Adventure in Creative Publicity." There are also other articles, which particularly merit the attention of advertisers and journalists. The current edition has been judiciously revised and carefully overhauled and we have lighted upon few mis-statements of fact. But the section dealing with the press of India requires to be carefully revised by some one in intimate touch with the present conditions of the fourth estate in this country. Making allowance for the Indian section, *The Newspaper Press Directory* is, on the whole, a very creditably accurate and comprehensive work of

reference. It should have an extensive circulation amongst journalists and pressmen throughout the British Commonwealth and in America.

Willing's Press Guide, 1927. (James Willing, Ltd.), 30 King Street, Covent Garden, London, W.C. 2) 1925.

Willing's Press Guide, 1927, which is now in its fifty-fourth annual edition, is an excellent compendious record of the press of the British Isles. It also gives lists of telegraphic news and reporting agencies, of the principal colonial and foreign journals and a variety of useful and instructive information about the fourth estate of the realm. It thus forms a concise and comprehensive index to the press of the United Kingdom in particular and that of the British Commonwealth in general. Altogether it is a useful work of reference for the journalist and the advertiser. The current edition is thoroughly up-to-date and is abreast of the latest changes in the world of journalism.

The Mauritius Almanac and Commercial Hand-Book for 1926-27. (The General Printing and Stationery Co. Ltd., Port Louis) 1926.

The Mauritius Almanac and Hand-Book for 1926-27, which is in its fifty-eighth edition, is a bulky reference annual giving complete and accurate data concerning this Crown Colony. A detailed sketch of the position, the early history of and the places of interest in, Mauritius, its administration, natural resources and its social, religious, scientific and charitable institutions is given, and is followed by chapters studded with statistical information on finances, banking, economic problems, stamps, customs, commercial laws and regulations. The industrial and statistical returns are of great interest and importance, as Mauritius is passing through one of the economic crises to which all agricultural countries are subject which depend, as does this Colony, on a single industry. The agricultural summary has been brought up-to-date. The Annual before us is essentially a great work of reference for all interested in Mauritius.

RECENT GUIDE-BOOKS AND TOURISTS' LITERATURE.

The Yellow Guides for Epicures, Vol. I: Paris, its Environs and Normandy. By Carnovsky and Marcel Rouff (Thornton Butterworth, Ltd., 15, Bedford Street, London) 1926.

The Paris That's Not in the Guide Books. By Basil Woon (Messrs. Brunner's, New York, U. S. A.) 1925.

The Paris That is Paris. By Watson White (Charles Scribner's, London and New York, U. S. A.) 1925.

The Gay City. By Arthur Phillips. (Cecil Palmer, 42, Chandos Street, London, W. C. 2) 1925.

The Yellow Guides for Epicures by Carnovsky and Marcel Rouff are planned to cover three volumes of pocket size. Volume I is called *Paris, The Environs of Paris and Normandy*. The second and third volumes which are in preparation, will deal respectively with the Valley of the Loire, Brittany, Vendée, Perigord, Bordeaux and the Gironde, Southwest to the Ocean and the Pyrenees; and with Burgundy, East of France, Savoy, Lyons and the Lyonnais, Provence and the Riviera, and Languedoc. The book is conceived on the assumption that whatever else you obtain from doing in France, you must eat and drink. "To eat," the writers of this book exclaim: "You would dine well, Monsieur! Go then to such and such a restaurant. We know it well. It is famous for such and such a dish. Look, here is the menu. The cellar here is good." The book is, in fact, an indispensable and systematic guide to the reliable restaurants of Paris, its Environs, and Normandy. With its names and addresses, its menus and recipes, its particulars as to wines and special dishes, it is indeed a gourmet's directory, making the task of selection easy, and the visitor will find that many warmly-praised hostels are moderate in their charges. When completed, it will be an ideal companion to all epicures in France.

Mr. Basil Woon's *The Paris that's not in the Guide Books* is nonetheless an excellent guidebook to the French capital. Good Americans when they do go to Paris, but Mr. Woon presents in his book a picture of the gay life of Paris as led to-day by living Americans in society and out. Though meant chiefly for the behoof of American visitors to Paris, it will be equally interesting and useful to others and will also enable to visualize a picture complete enough to bring the scenes vividly to those who have never seen the city. The book is also a super-guide for the tourist who wants to see the Paris not to be found in the guide-books. It takes one day and night of a visitor in the French capital, telling what he really sees and does—not what the guide-books tell him to do nor what he tells his mother he has done. It is thus a valuable supplement to the average Parisian guide-book. Beginning at the Ritz, the reader is taken through the cocktail bars, luncheon restaurants, dress-makers', races, rendezvous, dining places, dancing *cafés* and cabarets, to Montmartre and the aftermidnight

resorts. Unflagging interest and novelty set the pace in Mr. Woon's book which should appeal to all lovers of Paris and its gay life.

The Paris that is Paris by Mr. Watson White—which is embellished with many illustrations and maps—is a volume for every resident in or visitor to Paris, or for every one who wishes he might be either. It is planned and executed on a novel plan. Each chapter contains two parts. The first presents in a general way the history of a quarter, and serves as a background to the second, which is a detailed guide for a ramble through that quarter. The book tells what other guide-books do not tell—the real body of history, legend and tradition connected with the oldest and most truly Parisian sections of the city. It leads the reader through countless fascinating and mysterious streets, and points out the exact places where history, romance, art and literature were made from the earliest times to the present day. It is written with a scholar's accuracy, and unusual sprightliness and distinction of style, by a man who spent years in Paris digging out his material from scattered and obscure sources, and making it for the first time readily accessible. We would strongly advise travellers in Paris, making a fairly long stay there and desirous of exploring seriously the French capital, to make a careful study of Mr. White's highly useful volume.

Mr. Arthur Phillips in his *Gay City* has presented a capital guide to the fun of the fair in Paris, dealing fully with the lights and shadows, the scenes and sights of the great French metropolis—its cafes, restaurants, theatres, cinemas, music halls, circuses, gilded cabarets and Latin quarters,—enriched with a deal of useful practical information and embellished with excellent illustrations by well-known artists and the author himself. It thus usefully supplements the average guide-books on the social side and should find a place in the hand-bag of all visitors to Paris desirous of having the fullest enjoyment in the gayest city in the world. The map of Paris which is appended is well-drawn. Altogether Mr. Phillip's *Gay City* is an ideal handbook for those bent on having their money's worth in Paris and deserves wide appreciation.

Planning a Trip Abroad. Edited by E. Hungerford (Robert McBride and Co., New York, U. S. A.) 1926.

Mr. Edward Hungerford's compilation is exceedingly well put together. His invaluable little guide should form part of the equipment of every traveller

to Europe. In a readily accessible form it presents all the information necessary for every one planning a trip to that continent. Preliminary plans are discussed: what equipment to take, choice of steamer, carrying money, passports, and numerous other matters that must be considered before boarding ship. Further chapters take up the important subjects of arrangements on ship-board, disposal of baggage, suit, food on ship-board, the best ways of travelling in Europe and the requirements of foreign countries regarding visas, also what to see abroad, shopping in Europe, motor touring, hotels, and passing the customs. Though intended primarily for the American traveller to Europe, it will be equally useful to travellers from India, to whom we have much pleasure in commending it.

Finding the Worth While in Europe. By (the late) A. B. Osborne. Edited by T. R. Vearra. (Robert McBride and Co., New York, U. S. A., 1926.)

The late Mr. Osborne's writings upon travel subjects very definitely merit the adjective "charming." The present volume, which was originally published several years ago, is an attempt to perform for the would-be traveller to Europe a service which the best of guide-books cannot render, by selecting only the most interesting places for treatment. For the elixir who plans to spend only a limited time in Europe, the book will be found to contain numerous valuable suggestions. It is thus an ideal guide to Europe. The present edition has been thoroughly revised and enlarged by the editor to meet the demands of the post-war tourist, and will be found highly useful by all travellers to Europe who desire to see the pick of that Continent. In its present form *Finding the Worth While in Europe* is a useful supplement to the late Mr. Grant Allen's famous book called *The European Tour*.

Wheeler's Indian Guide to British Health Resorts, 1927. Illustrated. (A. H. Wheeler & Co., Temple Chambers, Temple Avenue, London, E. C. 4; also at Bombay, Calcutta, Allahabad) 1927.

The Indian Guide to British Health Resorts is an exceedingly handsome and useful handbook to the beauty spots and health resorts of Great Britain. Issued annually at a nominal price of four annas, with the official approval of the Parliamentary Secretary of the Overseas Department, it will be specially appreciated and welcomed by those who wish to enjoy

every day of their "Home" leave. The illustrations, numbering over hundred, leave nothing to be desired, while the letter-press, though necessarily brief and concise, is accurate and informative. The arrangement of the text is alphabetical, which facilitates reference, and a useful index also conduces to the same end. Altogether Messrs. Wheelers deserve acknowledgment for their spirit of enterprise in placing on the market this well-compiled and well-edited guide to the health resorts of Great Britain.

The Heart of London and The Spell of London.

By H. V. Morton. (Methuen and Co. Ltd., 36, Essex Street, London, W. C.) 1926.

Mr. H. V. Morton is a lover of London and his interpretation of its lights and shadows is enthralling. Both his books comprise vivid little essays which throw interesting sidelights on various aspects of London scenes and sights, and these delightful word-pictures will delight all who know London. He seeks the "heart" of London at the Docks, and the Bank, and in Piccadilly and Petticoat Lane; in fact, wherever there are Londoners. In *The Spell of London*, the author roams over the whole of London, finding comedy and pathos in subjects as far apart as a Harley Street specialists' consulting room, the night patrol of the river police and even London cats and dogs. Both the books are composed of charming pen pictures and make delightful reading.

A Visit to Bombay. By "Ben Diqui." (Watts and Co., Johnson's Court, Fleet Street, London, E. C.) 1926.

Bombay is the gate of India. The tourist and the man who is to spend his life alike make their first acquaintance with the real East there, and that fact gives it additional interest in the eyes of every European. What there is to see in the city and the lessons it teaches of manners and customs, of religious beliefs and practices is entertainingly and graphically described in *A Visit to Bombay*, by "Ben Diqui." It describes how a resident showed the city to a new-comer, and it describes Bombay in a most attractive fashion. No better book could be put into the hands of any one who is going to India. It contains a compendium of useful and interesting information concerning the city and its inhabitants, with a full account of the manners and customs of the various communities and of their religious beliefs and

practices, and is thus a capital little guide to the second city of the Empire.

The P. and O. Pocket-Book. Fourth Issue. (A and C. Black Ltd., 24, Soho Square, London, W. 1) 1926.

The first edition of the *P. and O. Pocket-Book* appeared in 1888, the second in 1895, the third in 1908 and the fourth one under notice at the end of the last year. It is a carefully revised and thoroughly compact and handy guide for passengers by the P. and O. Company's fleet and contains information of general interest for travellers to the Near East and the Far East. It is thus a very useful companion *en route*. It also contains especial contributions from the pen of experts on the climate, resources and economic conditions of the various countries the ports of which are visited by P. and O. boats in the course of their voyage. Altogether a capital handbook for travellers.

"How To Be Happy" (1) In Paris, by John Chancellor, and (2) **In London,** by Victor Macclure. (J. W. Arrowsmith, London, Ltd., 6 Upper Bedford Place, Russell Square, London, W. C. 1) 1926.

Paris and its Environs; London and its Environs. Edited by Findlay Muthhead. (Macmillan and Co., Ltd., St. Martin's Lane, London, W. C. 1) 1927.

Messrs. Arrowsmith deserve credit on their enterprise in inaugurating a new series (not of guide-books but of tourist literature of great excellence) called "How To Be Happy" in the various cities of the world. The earliest batch comprises Mr. John Chancellor's *How To Be Happy in Paris* and Mr. Victor Macclure's *How To Be Happy in London*. Each of these two delightful little volumes tells things never told so well before. With it, the visitor to Paris or London will no longer look at curtained doors and wonder whether, with his wife or sister, he dare enter: he will know where to go and where not to go, what he can afford and what he cannot, what is worth seeing and what is not. The books are intended for the visitors who go to enjoy themselves and tell where they will profit and where taken advantage of. They guide you to all that is worth seeing and warn you about the cost; they recommend hotels, quote prices at the various restaurants, point out the dangers of the city each of them deals with, lift the veils from the doings and goings-on at the places of amusement, give you an insight into the romance of the Paris and the

London underworld, and above all, put in the way of having full value for money spent. The series, when completed, will be a notable addition to tourist literature and will form valuable supplements to guide-books and handbooks for travellers.

The new editions of Mr. Findlay Muirhead's *Paris* and *London* are the latest additions to the "Blue Guides" series, having been published in 1927. This post-war series of guide-books for travellers, issued in English, is intended to rival the English editions of Baedeker's well-known series. We have in several previous issues of the *Hindustan Review* expressed our sense of appreciation of the "Blue Guides" series which now comprises fifteen volumes dealing with England, Wales, Belgium, France, Switzerland and Italy. Without instituting any comparison with the English editions of Baedeker's, it may be acknowledged (without reflection on the German firm's enterprise) that the "Blue Guides" are planned on well-conceived lines, have comprehensive scope and are highly meritorious publications. The latest editions of *Paris* and *London* are accurate, compact, fully up-to-date and withal pre-eminently practical.

RECENT LEGAL LITERATURE

The Complete Newgate Calendar. Edited by G. T. Crock. Five volumes (Navarre Society, 25 New Oxford Street, London, W. C. 1) 1926.

As a writer (in the *Contemporary Review*) points out, literature has always been indebted to the annals of crime and interested in criminals. It is needless to specify how dramatists such as Shakespeare and Marlowe were inspired by historical crimes and other tragedies. To come to more recent times, George Borrow stated that he first learned to write good and genuine English from a study of *The Newgate Calendar* when he was preparing his own early work, *Celebrated Trials and Remarkable Cases of Criminal Jurisprudence from the Earliest Records to the Year 1825*, in six volumes. Dickens was very glad to see Wainwright, the poisoner, in Newgate prison, and his short story, *Hunted Down*, was based on an incident of that arch-criminal's career. *Oliver Twist* is largely concerned with thieves, and murder blooms in *Edwin Drood*, *Bleak House*, and *Martin Chuzzlewit*. Sheridan Le Fanu, Wilkie Collins, Miss Braddon, and their countless successors, have made effective use of the subject of murder and the psychology of criminals. Bulwer Lytton took from *The Newgate Calendar* the story of Eugene Aram, which he idealised

into his romance of that name, while Thomas Hood immortalised the same theme in the wonderful ballad, *The Dream of Eugene Aram*. In *The Newgate Calendar* Harrison Ainsworth found the careers of Dick Turpin, Jack Sheppard, and Claude Du Vall, which he elaborated respectively in *Rookwood*, *Jack Sheppard*, and *Talbot Harland*. From *The Newgate Calendar*, too, Thackeray borrowed the stories of Elizabeth Brownrigge and Catherine. In the first he intended to satirise Lytton's *Eugene Aram*, and in the second Dicken's *Oliver Twist*. It would thus be seen that the *Newgate Calendar* is a veritable store-house of matter of equal interest to the lawyer and the student of literature. The new complete edition of this store-house of romance, collected and edited by Mr. G. T. Crock, should, therefore, be welcome to a large circle of readers.

Famous Trials of History. By the Rt. Hon'ble the Earl of Birkenhead. (Hutchinson and Co., Ltd., Paternoster Row, London) 1926.

Decried by Lord Birkenhead's unfriendly critics as nothing but journalism, the *Famous Trials of History* is nevertheless an interesting contribution alike to the literatures of law and criminology. In this book the Earl of Birkenhead in his inimitable manner tells the story of some of the most historic trials. Mary Queen of Scots, Colonel Blood, Warren Hastings, Captain Kidd and Eugene Aram are some of the notabilities whose trials he reviews. He has added, too, an account of some of the *causes celebres* in which he has himself taken part. The whole throws an interesting sidelight on British legal history during the last three hundred years. As a survey by an ex-Lord Chancellor of some of the most historic trials in British history, the book carries on the face of it the imprimatur of legal scholarship and learning; and it is not only informative but a fascinating work.

Trials of Charles Peace. Edited by W. Teignmouth Shore. (William Hodge and Co., Ltd., 12 Bank Street, Edinburgh), 1926.

The last volume to be added to that admirable series, called the "Notable British Trials," is *Trials of Charles Peace*. Few criminals have been remembered so long as the subject of this book. He was executed in 1879, but when crime and criminals are discussed Peace is even now constantly referred to. Round his name many legends have grown up, and, as in the case of Jack Sheppard, a good many of them have tended to

whitewash his character. Mr. W. Teignmouth Shore, who is responsible for this volume, has done excellent work; for he shows Peace in his true light—profoundly interesting as a study in criminology, but possessed of "every gift that goes to make the complete criminal," without one redeeming trait in his character. Three trials are given in the book, that of John and William Habron for a murder to which Peace afterwards confessed; and the trials of Peace for the Robinson murder and the Banner Cross murder. All three are of considerable legal interest. Mr. Teignmouth Shore has performed his task most painstakingly, and the book is a valuable addition to the literature of criminology. The "Notable British Trials" series deserves to be better known amongst lawyers in India.

The Judges and the Judged. By Charles Kingston. (John Lane The Bodley Head, London), 1926.

Mr. Charles Kingston has already made his mark as a collector and narrator of trials in court, social gossip, legal anecdotes and matrimonial scandals. His latest contribution called *The Judges and the Judged* is an excellent addition to the series. His present collection of historical crimes and legal facts are highly entertaining, but there is no attempt at analysing the characters with which it deals or to allot its proper place to the Judge in the social hegemony of society. This is, perhaps, expecting too much of a raconteur, but there can be no doubt that the value of the type of books written by Mr. Kingston would gain much in usefulness, if the author could but probe the depths, with the aid of psychology, of the stories he retails and adorn them by pointing their morals. But though the work under consideration may be lacking in this respect, there can be but one opinion of its merits on the score of its being entertaining and interesting.

Verbatim Reprints of Moore's Indian Appeals (1836-72). Vol. I.

The Code of Criminal Procedure. Second Edition. Both edited by P. Hari Rao, B.L. (Law Printing House, Mount Road, Madras), 1926.

It is a matter of common knowledge that the judgments of the Judicial Committee of the Privy Council, reported in Moore's Indian Appeals, embody the most classical expositions of the law of our country by erudite and experienced judges and that these judgments are, to say the least, justly renowned for their

great learning and for their deep, broad and sober discussion of legal principles. But these Reports are now practically inaccessible. For some time past, there has been a great demand for sets of Moore's Indian Appeals, the original volumes of which are rare. To meet this need, a verbatim reprint of the original series, in fourteen volumes, on the lines on which the Indian Law Reports (1875-1900) was reprinted in the Indian Decisions, New Series, (the original pages being marked in antique types within brackets) is being edited by that veteran annotator and commentator on Anglo-Indian laws, Mr. P. Hari Rao, B.L., for the famous Law Printing House of Madras. This cheap reprint ought to find a large circulation in this country.

The second edition of Mr. Hari Rao's *Code of Criminal Procedure* is, indeed, welcome, as it is about the only available text embodying the various amendments till the end of 1926. The first edition of this work, which was published in 1923, was rapidly sold out and the publishers have, therefore, issued the second edition incorporating all the amendments (represented by as many as ten amending Acts) up to the end of 1926 and with a useful general index at the end. The bare text of this important Act in this neat format will be particularly useful to practising lawyers for ready reference; and we have much pleasure in commending this thoroughly up-to-date text to the notice of the police, the magistracy, the judiciary and the Bar, for purposes of their daily work.

The Law of Promissory Notes. By T. R. Venkatesw Aiyar, B.L., (33, Vakil's Chambers, High Court, Madras) 1927.

This handy volume of about 250 pages is a laud commentary on those sections and parts of sections of the Negotiable Instruments Act which deal chiefly with promissory notes. In thus detaching this portion of the Act from those dealing with cheques and bills of exchange the author has kept in view the needs of the large class of clients, practitioners and the general public who have usually very little to do with cheques and bills of exchange, but a good deal to do with promissory notes. This certainly makes for simplicity. The Negotiable Instruments Act is set out in full in Part I, and in Part II such sections and portions of sections as are applicable to promissory notes. The commentary is clear, comprehensive and elucidative, embodying the corresponding provisions of the English Act and the case law, both English and Indian, on the subject. There are three

useful appendices on Stamps, Limitations and Procedure, and altogether this book is an almost ideal text-book of the subject.

The Law of Minerals in Ancient India. By Upendra Narayan Bagchi, M.A., M.L. (University Law College, Calcutta), 1927.

Professor U. N. Bagchi's *Law of Minerals in Ancient India* is not only erudite but also highly useful and opportune. The monograph accurately presents the history of *The Law of Minerals in Ancient India* and is the first systematic work on this subject. All statements herein have been made after a thoroughgoing critical examination of Sanskrit texts and other authentic materials. It places in chronological order the fascinating story of the use of minerals by the ancient Indian society and indicates with reference to texts the position occupied by metals in Hindu culture, secular as well as sacerdotal. It traces the gradual unfolding of the knowledge of minerals in India and with reference to ancient mines disproves the view that precious metals were all imported into this country. It proves that in Hindu Jurisprudence mines were conceived as an integral part of Land and removes the popular misconception about the juristic conception of land in ancient India by establishing the similarity between the Indian and English conceptions. It traces the ancient Common Law of India as to the respective rights of the subject and the Sovereign in mines and minerals, and shows how the rule changed with the advent of the doctrine of theocratic sovereignty in the 4th century A.D. In that connection it critically deals with the Kautilian Law of minerals, giving new data about the authenticity and date of composition of the extant Kautilian *Artha-Sastra*, and traces the origin of land-rights in India on textual materials and places a new theory on the vexed problem of ownership of land in ancient India. It reviews the actual system of the law of minerals after the 4th century A. D. and proves the adoption of the new rule then in the entire Indian continent. It thus is really a valuable contribution on an important subject, and we desire to express our sense of high appreciation of Professor Bagchi's labour and research in producing a strikingly original work marked by learning, scholarship and acumen of no mean order.

A Textbook of Indian Administration. By M. R. Palande, M. A. (Maganlal Thakordas Balnakundas Arts College, Surat) 1926.

Professor M. R. Palande's *Textbook of Indian*

Administration is frankly a compilation for the Intermediate Arts students in Western India and it should not, therefore, be judged by an exacting standard. But looked at from the right perspective, it appears to have been very well put together. It is concise, compact and accurate and traverses the whole range of the subject. It will be found highly useful not only by students in colleges getting up the subject for their examination, but also by those others who would like to obtain a bird's-eye-view of the Indian constitution.

"THE EVERYMAN'S LIBRARY" SERIES.

In our last issue we noticed the last batch of additions to the "Everyman's Library." Since then twenty new "Everyman" volumes have been published, bringing the total number of volumes in that remarkable collection up to fully eight hundred. It is an impressive figure; a lifetime's reading for many people; a library far larger than most men could hope to possess in more expensive forms. The publishers, Messrs. J. M. Dent and Sons, may well be congratulated on their notable enterprise, and so too may everyone who loves English literature, for being able to possess at a small cost this series the volume of which are so good to handle, so neatly printed, so satisfying, and so well-edited.

The batch which completes the eight hundred volumes of the "Everyman's Library" is characteristic of the spirit in which the books which constitute it have been selected. Here are books for every taste. First on the list comes *Forster's Life of Dickens* (two volumes)—certainly among the first half dozen great biographies in the English language—and Mr. G. K. Chesterton, most brilliant of Dickens's critics, writes the introduction. Another great authority on English literature, Mr. George Saintsbury, writes the introduction to *Sterne's Sentimental Journey and the Journal to Eliza*. Other books which everyone claiming an acquaintance with English literature ought to know are Smollett's *Roderick Random*, William Blake's *Poems and Essays*, *Milton's Unpublished, and Other Prose Works* and *Holinshead's Chronicle as Used in Shakespeare's Play*. Then there are *The Life of Abraham Lincoln* by Henry Brown Blinn; *Vasari's Lives of the Painters, Sculptors, and Architects* four volumes; Trench, *On the Study of Words*, and *English Past and Present*; *Anglo-Saxon Poetry*, selected and translated by Professor R. K. Gordon; *A New View of Society and Other Writings*, by Robert Owen, and *The Boy Shaws*, by Captain

Mayne Reid. One other book, the greatest novel that the war produced, should be included in such a cosmopolitan series and so the publishers have chosen Henri Barbesse's *Le Feu* a translation by Fitzwater Wray, with the title of *Under Fire*. This last batch of the "Everyman's Library" will compare worthily with the volumes that have gone before. It will enrich the poor man's library and the volumes will stand up proudly among bigger, but not more satisfying, editions on the shelves of all those who collect books for the love of reading them.

ON THE EDITOR'S TABLE: MISCELLANEOUS LITERATURE.

We welcome the new edition of a remarkable book, *The Embassy of Sir Thomas Roe to India*, edited by Sir William Foster, C.I.E. (Oxford University Press: Bombay), as it is a notable addition to the historical literature relating to the reign of Jahangir. The English ambassador Sir Thomas Roe was sent out by the East India Company to carry through trade negotiations with Jahangir. His journal, printed here, gives an idea of the difficulties that beset him, of the state of India at that time, and of Jahangir's court. There is also a comic side to Sir Thomas Roe's embassy to the Grand Moghul—how that dignified ambassador had to carouse with Jahangir and receive presents of "whyld hogges" and Babylonish garments from him; and how shrewd Sir Thomas observed the ways of the Moghuls and turned them to his country's service. There is also another and more important side to his record of an early Embassy to the East. The new edition of Sir Thomas' journal and correspondence, edited by Sir William Foster is most interesting. Students of Indian affairs (and no one can understand British rule in India who has not studied the Mohammedan administration) and lovers of seventeenth century India will prize this newly-collated and well-annotated edition of *The Embassy of Sir Thomas Roe to India 1635-39*. It is well-edited, printed and well got-up.

We have, in previous issues of the *Hindustan Review*, noticed in terms of appreciation the new series of anthologies called "The Angustian Books of Modern Poetry", issued by Messrs. Ernest Benn Ltd., of Bouverie House, Fleet Street, London. The latest additions to this useful series comprise selections (in six volumes) from the poems of Burns, Tennyson, Poe, J. K. Stephen, W. J. Turner and Lord Alfred Douglas. The choice of poems is judiciously made

and the series when completed will form a notable conspectus of English poetical literature of the modern period. Alike for its excellence in selection and editing, the series deserves wide appreciation.

Three notable translations are lying on our table—the first from Greek, the second from Sanskrit and the third from Persian. Mr. O. L. Holland has presented in excellent rhythmical English a rendering of the speech of Demosthenes: "On the Crown" (W. Mats and Sons, Ltd., Bournemouth, England). Mr. B. Venkoba Rao, B.A. of the Mysore Civil Service, has translated into English from the Sanskrit and edited with an Introduction, Somanatha's *Champa Kavya* called *Vasavyogi Charitam*, under the title of *Life of Sri Vyasarla*. It is a valuable contribution to the elucidation of the history of the "Forgotten Empire" of Vijayanagar. The third book is of even greater interest—historical and literary. It is Mr. L. M. Crump's *Lady of the Lotus* (Oxford University Press, Bombay) which is a tale written in Persian by one Ahmad-ul-Umri, a Turkoman, dealing with the strange story of the faithfulness of Rup Mati, Queen of Mandu. The text also contains translations in verse of 26 poems attributed to Rup Mati. Mr. Crump has rendered by issuing his translation a distinct service alike to Indian history and literature.

The Girl's Book of General Knowledge (Evans Brothers, Ltd., Montague House, Russell Square, London, E.C.) is intended to be of practical utility to young girls about to enter into any of the various careers open to them in Great Britain. It covers the subjects of home management, health, general culture, careers and general information. Each of these five groups is again subdivided into many smaller sections, and each section has been arranged and written by an expert in the knowledge with which it deals. The book thus carries in its contents the imprimatur and authority of specialists. The text, which is informative and interesting, is arranged in the form of questions and answers. The book will not only be useful to those whom it is specially intended to enter for, but also to others seeking sound and accurate general information.

The Theosophical Publishing House (Adyar, Madras) have just issued half-a-dozen good books of special interest to Theosophists, but also of general interest to others. These are Mr. G. S. Arundale's *Nirvana*—an excellent spiritual and psychological study—; Mr. C. Jinarajadasa's thoughtful collection of essays entitled *The Mediator*; Dr. J. J. VanDer Leened's interesting dissertation on an awakening of

ego-consciousness called *Gods in Exile; The Three World Movements*, being the Jubilee Convention lectures delivered (in December, 1925, at Adyar, on the occasion of the fiftieth anniversary of the Theosophical Society) by eminent Theosophists. The two other books are *The Pythagorean Way of Life* by Hallie Watters, which is an instructive study of the system of thought known after Pythagoras, and a capital collection of children's tales called *Ivory Gates and Golden*.

Mr. H. H. Peach—proprietor of the firm of Dryad Handicrafts (41, St. Nicholas Street, Leicester, England) has done well to put together an excellent prose and verse anthology, called *Craftsman All*. These selected readings "in praise of making and doing" have been judiciously brought together, they cover a wide range of literature (both English and foreign) and even privately printed books have been laid under contribution. The various sections deal with work and life, basket-making and pottery weaving, spinning and cloth-making, building, metal work, writing and printing, painting and woodcuts, and country-crafts. The scope of the work is thus comprehensive and the writers indented upon are eminent and authoritative in their own sphere. The result is an exceedingly instructive anthology which will appeal not only to craftsmen but to a large circle of general readers.

Raj, Brigand Chief, by Amy Carmichael, (Seeley, Service and Co., Ltd., 106, Shaftsbury Avenue, London) is the life-story of a well-known depredator, a dacoit of Southern India. Raj was a member of a low but self-respecting caste, a sportsman with a sense of humour, with a reputation for truthfulness. His independence creates powerful enemies, and one powerful neighbour uses his influence with the local police to entangle him as a member of a gang robbery. Raj learns the news and makes good his escape to a neighbouring mountain jungle and is thus away from the clutches of the police who can do him immense harm. But his wife is in turn tortured by the police when Raj surrenders and the police again torture him to elicit a confession. Raj manages to escape again and follows in the foot-steps of Robin Hood. Miss Amy Carmichael recounts Raj's life of daring, feats of strength, his robbery of the rich and generosity to the poor, his sincere conversion to Christianity

and his tragic end. The book is written by a Christian missionary who claims to be Raj's spiritual mother and is a loyal supporter of the British Raj.

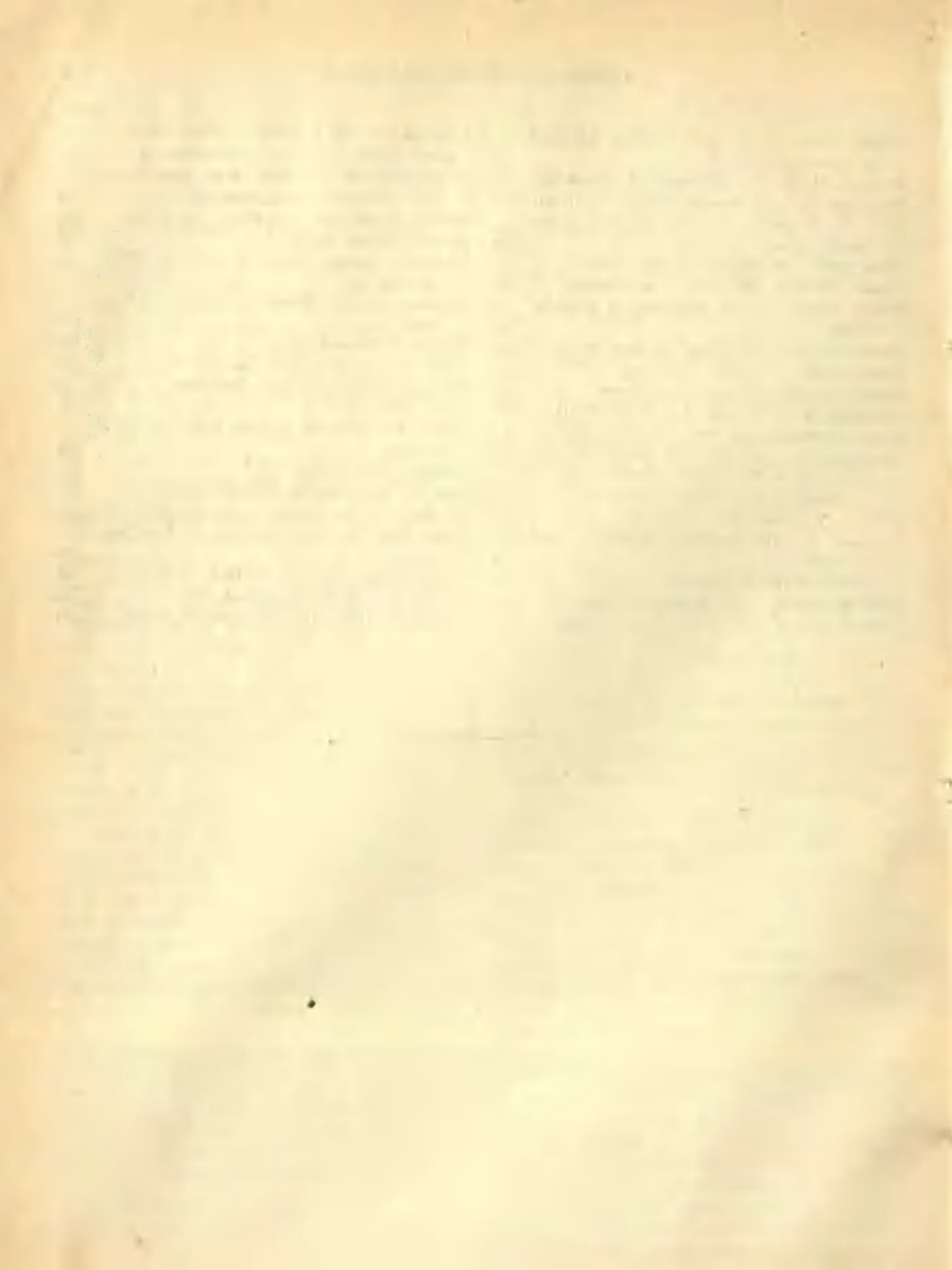
AN APPRECIATION.

Ever since its foundation in 1900 by Mr. Sachidananda Sinha the *Hindustan Review* has been maintaining a remarkably high level of excellence. In neat and attractive get up, in the diversity of topics and the profound treatment of them by able and competent writers this journal is certainly on a par with the best of Reviews published in Great Britain. The present volume (January, 1927) marks the 27th year of its highly useful existence, and contains as usual, a host of interesting and stimulating articles. The problem of "the future of the Indian States" is a masterly exposition of a subject of momentous importance by Mr. C. Vijayaraghavachariar, our veteran politician and ex-Congress President. Equally instructive is the article on "the cultural unity of India" which has been ably handled by Pandit Champati, a scholar and thinker of great repute, Mr. S. V. Ramanurti's "Village Panchayats in India" though the substance of a lecture, is the product of a highly thoughtful and intellectual man who has viewed the various aspects of subject with a vision and power of judgment rarely found in many. There are many other stimulating and suggestive articles, particularly the tributes to the late Swami Sradhananda and the one of the New Omakhyam Pind. The other articles of note are on 'The Starry Heavens,' 'The Anglo-German Reconciliation' and 'The literary work of Bhasa, an ancient Sanskrit dramatist.' One of the great noteworthy features of the volume is the lengthy and scholarly reviews on 'the books of the quarter' and the short but comprehensive references and notices of a number of books of great value. In hailing the first volume of the year, we wish for the journal a continued life of usefulness and prosperity. (Daily Express, 19th March, 1927).

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AMERICAN "IMPERIALISM" IN THE PHILIPPINES.

By ST. NIHAL SINGH.

I.

The struggle in which the Filipino leaders are at present interlocked with the American officials stationed among them is not without significance to our people. That struggle has been going on for several years, and shows signs of stiffening rather than of relaxing.

"We do not speak of it as 'non-co-operation,' but it is a case of deadlock". So Manuel Quezon, President of the Upper House of the Philippine Legislature, remarked to me when I interviewed him recently in Manila.

The deadlock is all the more remarkable because it has followed a period during which the Filipino leaders and American officials in the Philippines were working in complete harmony with one another. In those days the Governor-General was recognized as a friend of the people, and Filipinos in every station of life spoke of the Americans with gratitude and even with affection. Now the Governor-General (of course not the same person) is regarded as the bitterest foe of the independence movement and almost every American is suspected of harbouring designs to exploit the Philippines.

II.

A superficial observer is likely to conclude that the change from concord to conflict is a matter of the personal equation. Every sign extant forces him to take that view.

The political party which had conceded a

limited measure of autonomy to the Filipinos suffered a heavy defeat at the election held subsequent to the return of its leader—President Woodrow Wilson—from Versailles on the conclusion of peace. The nominee of that administration—Francis Burton Harrison—who, as the Governor-General of the Philippines, was giving the Filipinos free sway to manage their affairs, left the Islands shortly after the inauguration of the new regime at Washington, D. C. His successor—Major-General Leonard Wood—is cast in an entirely different mould, and is determined to use every loophole in the law to force his will upon the Filipinos.

The Filipinos, who, under Mr. Harrison, were the *de facto* rulers of the archipelago, refuse to bend to the will of the chief American executive. In their extremity they appealed to President Coolidge to recall General Wood, and also to fulfil the promise given by his people to render the Philippines back to the Filipinos. He has refused both requests, and even affirmed his confidence in his representative at Manila, and confirmed all decisions requiring his sanction. A complete deadlock, therefore, exists between the administration and the Filipinos in control of the legislature.

III.

Behind this clash of personalities is, however, conflict of interests. Contrary to the impression that prevails, altruism does not entirely

govern American relations with the Filipinos. On the contrary, the motives underlying American rule in the Philippines have all along been of a mixed character. In the last analysis the struggle between the Filipinos and Americans must be traced to that mixture of motives.

The desire to do good to the Filipinos has not been wanting, either in the various administrations that have wielded power from Washington, D.C., since the expulsion of the Spaniards from the Philippine Islands in 1898, or the American representatives of those administrations in the Islands. Every care has, however, been taken not to indulge in philanthropy toward the Filipinos at American expense. If any Filipino interest militated with any American interest, idealism has not been permitted to decide the American course of action. Nor have the Americans been oblivious of the "main chance"—to use a significant expression of their own invention—in the Islands.

IV.

Indeed, even before the hostilities with Spain had actually ceased, Americans, under instructions from Washington, D.C., had undertaken economic surveys. Ensign Everett Hayden, the Chief Intelligence Officer of the Navy Department, had, under instructions, reported on the "mineral and other resources and availability as naval stations,"⁽¹⁾ on August 9, 1898—three days before the signing of the peace protocol.

The very day following the Armistice—that is to say, on August 13, 1898—a cablegram was transmitted informing Admiral Dewey that the President desired to receive from him any important information that he might have "of the Philippines, the desirability of the several islands, the character of their population, coal and other mineral deposits, their harbour and commercial advantages, and, in a naval and commercial sense, which would be the most advantageous".⁽²⁾

In reply to that and a further enquiry, Admiral Dewey telegraphed, on August 20,

1898, that Luzon, the largest island, contained Manila, which, in American hands, could "soon become one of the finest ports in the world". The climate of that Island was temperate, its people gentle and docile, and it yielded, by means of cheap labour, large quantities of tobacco. It lay "nearest the trade routes from the United States and Honolulu" to important Oriental trade centres. Subig Bay constituted a magnificent "coaling station" and "naval and military base". This and the other islands also possessed varied and valuable mineral resources and admirable timber.⁽³⁾

The McKinley administration received, at the same time, a report "on the geological and mineral resources of the Islands" drawn up by Dr George F. Becker, who had been attached to the first expeditionary force despatched to the Philippines.⁽⁴⁾

In this circumstance the contention that Americans assumed control over the archipelago without taking the trouble to ascertain whether or not they contained any wealth which could be exploited is untenable.

Nor can it be claimed that the bait of exploiting the economic opportunities that the acquisition of the Philippines would give Americans was not held before the people in order to induce them to support the McKinley Administration in conserving "the just fruitage of the war" with Spain. Indeed, while negotiations were being carried on in Paris, the President did not hesitate to hint, in utterances publicly made before influential bodies, that trade would follow the flag in the case of the United States of America, as it had done in the case of all the European nations with colonies, dependencies and possessions. On October 13, 1898, speaking in Iowa, he declared that "as trade follows the flag it looks very much as if we were going to have new markets".⁽⁵⁾ And according to him, "new markets" constituted the only thing needed by the United States, which already had sound money, abundant revenue and unquestioned national credit.

On February 3, 1899, that is to say, four days prior to the ratification of the Paris Treaty, President McKinley wrote, in the course of a

⁽¹⁾ Senate Document 62, Fifty-fifth Cong., 3rd Session, pp. 519-523.

⁽²⁾ Navy Department Report, 1898. Appendix to Navigation Department Report, pp. 327-333, quoted by Dr. Josef E. Reyes in his *Legislative History of America's Economic Policy Toward the Philippines* (Columbia University, New York, 1923).

⁽³⁾ Senate Document 62, Fifty-fifth Congress, Third Session pp. 383-384.

⁽⁴⁾ Senate Document 69, Fifty-fifth Congress, Third Session, pp. 529-535.

⁽⁵⁾ *New York Times*, October 14, 1898, p. 6.

message on the subject of "expansion" sent to the Christian Endeavour Society of Boston:

"The expansion of our country means the expansion of our system of education, of our principles of free Government, of additional securities to life, liberty and the pursuit of happiness, as well as of our commerce and of the distribution of the products of our industries and labor".^(*)

In view of these facts, it is impossible to accept the claim that the "single consideration of duty and humanity" had moved President McKinley to complete negotiations with Spain, and his people to assume the responsibility of ruling the Philippines.

V.

It did not, however, suit the Americans to talk of the gains that they expected to make through the acquisition of the Philippines. It, on the contrary, paid them to harp upon the altruistic note—to say that they were in the Islands only for the good of the Islanders, and that they would retire as soon as the Filipinos were capable of standing upon their own feet. By so doing they lulled the spirit of suspicion and hostility roused by their occupation of the archipelago among the sons of the soil, and even secured their gratitude and co-operation. By posing as philanthropists they abased the Europeans who, they made out, were mere exploiters, and puffed up their own pride.

Men in authority in the United States at the time of the transfer of the Islands from the Spaniards to the Americans indulged in flamboyant language in giving expression to their intentions towards the Filipinos. Their example was followed by their successors.

President McKinley, who was responsible for the acquisition of the archipelago more than any other individual, for instance, stated:

"The Philippines are ours, not to exploit, but to develop, to civilize, to educate, to train in the science of self-government. This is the path of duty which we must follow or be recreant to a mighty trust committed to us".⁽¹⁾

Theodore Roosevelt, who, upon McKinley's assassination, became President and subsequently, upon the completion of the unexpired

term, was elected to the Presidency, declared on December 6, 1904:

"We are endeavouring to develop the natives themselves so that they shall take an ever-increasing share in their own government, and as far as is prudent we are already admitting their representatives to a governmental equality with our own. If they show that they are capable of electing a legislature which in its turn is capable of taking a sane and efficient part in the actual work of the Government, they can rest assured that a full and increasing measure of recognition will be given them".⁽²⁾

William H. Taft, who succeeded Roosevelt, had stated, while Governor of the Philippines:

"From the beginning to the end of the State papers which were circulated in these Islands as authoritative expressions of the Executive, the motto that 'the Philippines are for the Filipinos' and that the Government of the United States is here for the purpose of reserving 'Philippines for the Filipinos', for their benefit, for their elevation, for their civilization, again and again appears".⁽³⁾

President Woodrow Wilson, who belonged to a different political party than did McKinley, Roosevelt and Taft, paraphrased the utterances of his predecessors in a more felicitous, if not more idealistic phraseology, when he declared:

"We are not the owners of the Philippine Islands. We hold them in trust for the people who live in them. They are theirs for the uses of their life. We are not even their partners. It is our duty as trustees, to make whatever arrangement of government will be most serviceable to their freedom and development."⁽⁴⁾

VI.

The Filipino leaders would have entirely lacked political shrewdness if they did not give prominence to these and similar statements on every occasion possible. Only by pinning Americans in authority to such benevolent intentions could they hope to become masters in their own household.

Political considerations also made it necessary for the Filipino leaders to refrain from making much fuss over any American attempts to exploit them financially and economically, so

(*) *New York Times*, February 3, 1899, p. 3.

(1) Quoted in *Philippine Government Under the Jones Law*, by Dr. Maximo N. Kalaw, p. 414.

(2) Message transmitted by President Roosevelt to the United States Congress on December 6, 1904.

(3) Quoted by Dr. Kalaw, p. 435.

(4) *Ibid.*

long as Americans were, of their free will, surrendering powers of governance over the Islands. To do otherwise might have earned them American ill-will, and possibly cast a sinister shadow over the movement for autonomy.

For these reasons, the American claims that they were in the Philippines for the good of the Filipinos, went unchallenged, and even were echoed and re-echoed by the Filipino leaders.

VII.

There can be no question as to the good that Americans have done in the Philippines.

Literacy, for instance, has been advanced in the Islands at a pace unprecedented in the annals of any European Power. If the British had shown similar enterprise and energy, cent per cent. of our population would have become literate over half a century ago.

Marked improvement has also been made in health conditions. In that respect, too, the Americans have acted with greater vigour and achieved greater success than have the British in India.

Much has been done in the way of building public works, and especially in road and bridge and telephone and telegraph construction.

Progress in these and cognate directions is all the more noteworthy because, at no period during the American occupation after the establishment of a civil administration, was an extravagantly large establishment of Americans employed to direct the Filipinos. Protection to life and property was not insured, for instance, by flooding the police with Americans, nor was the collection of revenue placed on a stable basis by installing Americans in positions of importance. Indeed, the Educational Department was the only one in which a considerable number of Americans were employed—a fact which offered eloquent testimony to the zeal with which the United States took up the task of educating and elevating Filipinos.

VIII.

Before the Americans had been at work for many years they, moreover, began to Filipinize the public services by eliminating their own people and employing Filipinos in their stead. They did not proceed upon the principle, as the British in India are doing, that the sons

of the soil needed to be rationed in respect of the higher posts. They, on the contrary, refused to recognize any vested interest in the service, and held that no foreigner must be permitted to occupy any office for which a competent native could be found.

Americans applied these principles to the administration of the Philippines with the same energy that they put into the work of educating the Filipinos and cleaning up plague spots in the archipelago. They did not confine a ruthless process of replacing Americans with Filipinos to one or two departments, but applied it to every phase of governmental activity.

The Filipinization of the services has been carried to such an extent that all the heads of the departments in the Insular Government (that is to say, the central Government) are Filipinos, with the exception of the head of the Education Department, who also is the Vice-Governor. The Chief Justice of the highest tribunal in the land likewise is a Filipino, and three among his eight associates on the Bench are also Filipinos.

Unless the principles underlying the Indianization of our services are entirely changed, we can never hope to attain to the standard which has already been reached, in a similar respect, in the Philippines.

The legislature has also been wholly Filipinized. The presiding officers in both Chambers are elected, Manuel Quezon, being the President of the Senate and Manuel Roxas, the Speaker of the House of Representatives. No attempt has been made to frame the regulations governing the franchise or to cut up the islands into constituencies in such a manner as either to give Americans representation in excess of their numerical strength, or to place a premium upon racial and religious (or what we in India call "communal") strife.

This legislature and the other organs of government have been constituted in terms of a measure known as the "Autonomy Act", or the "Jones Law", the latter after Congressman Jones, who introduced it in the United States Congress. It confers only a limited measure of self-government upon the Filipinos. Every bill relating to such important matters as the tariff, public lands, timber, mining, immigration, currency and coinage must receive the signature of the United States President before it can become effective.

The preamble of the Jones Law needs to be quoted to show the spirit which animated its author and the men who passed it:

"Whereas, it was never the intention of the people of the United States in the incipency of the War with Spain to make it a war of conquest or of territorial aggrandizement; and

"Whereas, it is, as it has always been, the purpose of the people of the United States to withdraw their sovereignty over the Philippine Islands and to recognize their independence as soon as a stable government can be established therein; and

"Whereas, for the speedy accomplishment of such purpose it is desirable to place in the hands of the people of the Philippines as large a control of their domestic affairs as can be given to them without, in the meantime, impairing the exercise of the rights of sovereignty by the people of the United States, in order that, by the use and exercise of popular franchise and governmental powers, they may be the better prepared to fully assume the responsibilities and enjoy all the privileges of complete independence: Therefore....."

This preamble was the subject of a furious debate while the measure was passing through the United States Congress. The Republicans (then in opposition) made many attempts to have it deleted; but the Democrats refused to listen to them. Many Republicans in both Houses finally voted in favour of the bill, including the preamble.

IX.

The spirit in which this Act was received by the Filipinos is shown by the statement which Sergio Osmana, then Speaker of the House of Representatives and now one of the most important members of the Senate of the Philippine Islands made in the House. He said:

"Henceforward we (the Filipinos) can look upon the American flag not as a symbol of an imposed government but as the emblem of a nation whose temporary guidance over the Philippine people will serve as an instrumentality for the most speedy assumption of the responsibilities of an independent life".(*)

(*) *Congressional Record* 53, p. 12, 837. (August 18, 1916).

X.

Emphasis should be laid here upon the fact that when the Autonomy Act came into operation, Dr. Woodrow Wilson was at the helm of affairs in America. His idealism in general matters and his benevolent intentions toward the Filipinos were well-known in the Philippines. He was the leader of a party which, in the first instance, had stood against the acquisition of the islands; and which had professed the intention of giving the Filipinos independence when it came into power.

Every one, therefore, expected that the administration at Washington, D.C., and its agents in the archipelago, would place the most liberal interpretation upon the provisions of the Jones Law, and do everything to hasten the day when the United States could hand the islands over to their inhabitants. Mr. Secretary Baker, whose Department supervised the administration of the Philippines, indeed, wrote at the time that "the functions of government have been taken over by the people of the islands themselves, leaving only the tenuous connection of the Governor General".

It appears, however, that another letter was sent secretly to the Governor General inviting his attention to the fact that the Jones Law had purposely invested that official with large powers, which he must not hesitate to use. It also warned him against raising false hopes.

This secret letter has been recently made public, and Vice-Governor Gilmore gave me a copy of it when I was recently in Manila. In view of the professions made by the Democratic Party, and particularly the idealism of President Wilson, it is a most curious document. It can be explained only on the basis that the official hierarchy at Washington D.C.—the "permanent officials," as we should call it—did not take kindly to the idea of parting with the Philippines with undue haste.

XI.

Mr. Francis Burton Harrison, the Governor-General, was, however, a genuine Democrat, and chose to act in consonance with the highest concepts of democracy. He took the view that after the passage of the Jones Law "it should never be possible, and it will now never be so here, for an executive to ride ruthlessly over the people he is sent here to govern, without

due regard for their sentiments and due consideration of their wishes". Filled with a liberal spirit, Governor-General Harrison did his best to efface himself from the administration in every possible manner so as to give the Filipinos the fullest opportunity to manage their own affairs in their own way, and, through such management, to become capable of self-government. He made use of his veto power only on most exceptional occasions—six in all. He pursued the same policy toward the Filipino heads of departments, giving them full scope for initiating policies and supervising the administration.

Governor-General Harrison even went to the length of creating machinery—partly with legislative sanction and partly by means of executive orders—which would have the effect of making the executive responsible to the legislature, or at any rate, co-ordinating the two elements of government. The Reorganization Act, afterwards incorporated as Chapter V. of the Administrative Code, placed all the heads of departments other than Education (which, as already noted, was to continue to be under an American) under legislative control.

An organ known as the Council of State was created for the purpose of co-ordinating the executive and legislative branches of the Government. It was to "consist of such persons as may be from time to time appointed and summoned by the Governor-General, who was to be its ex-officio President. In practice it consisted of the Governor-General, the heads of the departments, the Speaker of the House of Representatives and the President of the Senate.

The subjection of the executive to legislative control, and even mere association of the principal executive officials with the legislative leaders in a Council which met weekly, were indeed innovations judged by American Constitutional and administrative standards, which insist upon the rigid separation of the legislative, executive and judicial functions and machinery of government. Governor-General Harrison was, however, dealing with a novel situation—a situation which the framers of the American Constitution had not dreamt of—and he had the wisdom and courage to deal with it in an imaginative manner.

In a country where the executive and legislators are members of one and the same nation the executive and legislative organs of government, coeval in status and each independent of

the other, can normally function without deadlocks and even in complete harmony with each other. In a land, however, where the Chief Magistrate, with one or more members of his Cabinet, differ in race from the men in control of the legislature, there is grave danger of the two elements coming into conflict if they are left entirely unrelated.

The expedients to which Governor-General Harrison resorted were necessary if the relations between the Filipinos and Americans were to be harmonious, and particularly if the purpose underlying the Autonomy Act were to be fulfilled. Without some device which did not subject the executive to legislative control, the movement for self-government would have been at the mercy of any wilful Governor-General, and would not have progressed at all.

Despite its novelty, the Council of State functioned smoothly, efficiently. At its very first session Sergio Osmana, the Speaker of the House, was elected Vice-President on the motion made by President Quezon. Thereby he became, in Mr. Harrison's words, "the 'second man' in Government circles".

The Governor-General knew that the arrangement was not without its drawbacks, but he felt, that, on the whole, it functioned well. He wrote of it frankly:

"The new body drew the executive still closer to the Legislature, and virtually insured the support of any reasonable executive policy among the legislators. It thus greatly enhanced the power of the machinery of Government. On the other hand the Council sometimes displayed that delay and vacillation inherent in divided responsibility. An executive Board is never as strong in action as a single executive agent, and although the Council was by its terms only an advisory body, its decisions gradually acquired an aspect more and more definite.

"Although I frequently offered, during the first year of its existence, to sign a bill establishing by law the Council of State, the Speaker (Sergio Osmana) always hesitated to press the matter in the House, and the bill was never introduced". (*)

Governor-General Harrison instituted another organ under the name of the "Board of Control," for the purpose of exercising

(*) *The Cornerstone of Philippine Independence*, by Francis Barton Harrison. P. 212.

superior administration over State-owned concerns. It consisted of the Governor-General, the Speaker of the House of Representatives and the President of the Senate, and controlled the Manila Railroad Company, the Philippine National Bank, the National Petroleum Company, the National Cement Company, the National Coal Company, the National Development Company, and the National Iron Company, in which the Government owned all or nearly all the stock.

That organ, too, served the purpose of coordinating the executive and legislative elements. By limiting its membership to three persons, the Governor-General was able to minimize the danger of secrets leaking out, and also delay and vacillation in matters submitted to it for decision. In giving the Filipinos preponderance in that body, Mr. Harrison in a subtle manner conveyed the suggestion to the people of the islands that there would be no subordination of their financial and economic interests to those of Americans—that, in fact, the management of all the Government-owned corporations would be carried on strictly in accordance with the Filipino will.

The policies which Governor-General Harrison pursued in the Philippines did not commend themselves to all the Americans associated with him in the governance of the islands. Some of them considered that he was altogether too weak. When, however, they tried to impose their will upon him they found him adamant. He even moved Washington, D.C., to define his powers, and secured a ruling which enabled him to put these refractory Americans in their place.

With the support given by the Governor-General the Filipinos were able to make such progress that after the termination of the war Mr. Harrison whole-heartedly supported their claim that the conditions laid down by the United States Congress for the grant of independence had been fulfilled. In backing up their application, he reported that there already existed in the Islands "a government elected by the suffrages of the people, which is supported by the people, which is capable of maintaining order and of fulfilling its international obligations".⁽⁷⁾

President Woodrow Wilson fully concurred

in that view. In a message transmitted by him to Congress in 1920, he declared:

"Allow me to call your attention to the fact that the people of the Philippine Islands have succeeded in maintaining a stable government since the last action of the Congress in their behalf, and have thus fulfilled the conditions set by the Congress as precedent to a consideration of granting independence to the Islands.

"I respectfully submit that this condition precedent having been fulfilled, it is now our liberty and our duty to keep our promise to the people of those islands by granting them the independence which they so honorably covet".⁽⁸⁾

XII.

Before any action could be taken, President Wilson had to vacate the White House. The Republican Party, which, under President Harding, came into power, had other views on the subject.

The new régime did not refuse point blank to free the Filipinos from American tutelage. It, on the contrary, sent out a commission of enquiry to the Philippine Islands. It consisted of two commissioners. The senior of them—Major-General Leonard Wood—was a medical man who had spent the best part of his life in the Army, and had, for a time, immediately after the acquisition of the archipelago by the United States, acted as a military Governor of a group of islands inhabited by backward peoples. His colleague—Mr. Forbes—was Governor-General of the Philippines under President Taft, and was superseded by Mr. Harrison shortly after Dr. Wilson came into power.

As was to be expected, this commission reported:

"that with all their (Filipinos) many excellent qualities, the experience of the past eight years, during which they have had practical autonomy, has not been such as to justify the people of the United States relinquishing supervision of the Government of the Philippine Islands, withdrawing their army and navy, and leaving the islands a prey to any powerful nation coveting their rich soil and potential commercial advantages.

⁽⁷⁾ Quoted in *Philippine Government Under the Jones Law*, p. 377.

⁽⁸⁾ Quoted in *Philippine Government Under the Jones Law*, pp. 377-378.

"In conclusion we (members of the Commission) are convinced that it would be a betrayal of the Philippine people, a misfortune to the American people, a distinct step backward in the path of progress, and a discreditable neglect of our national duty, were we to withdraw from the islands and terminate our relationship there without giving the Filipinos the best chance possible to have an orderly and permanently stable government."

Shortly after this report was made, Major-General Wood was placed at the head of the Philippine Government in succession to Mr. Francis Burton Harrison. He began immediately to take exception to his predecessor's policy of letting the Filipinos have free sway in the administration of the islands. He objected to the association of the legislative leaders with the executive—considered the Council of State and the Board of Control illegal bodies which were trespassing upon his preserves. He was opposed to Government conducting financial and economic enterprises. Certain unfortunate transactions into which some of the Government-owned corporations had entered had already given him and his colleague on the commission, Mr. Forbes, the opportunity to attack them, and after his inauguration as Governor-General he began to find ways and means to sell them to private interests.

Governor-General Wood found, however, that the Filipino leaders in control of the two Houses of the legislature were not prepared to yield ground to him without contesting every inch of it. In an article of this length it is impossible to relate in detail even the major incidents in the duel between the two. Suffice it to say that his insistence upon interfering in the administration of the various departments and even with the Municipal Government of Manila, and his free use of the power to veto legislative measures, resulted in the resignation of all the members of the Council of State. That single stroke deprived him not only of the services of Filipinos who, as heads of departments, were carrying on the superior administration of the archipelago, but it also cut him off from the men in effective control of the House of Representatives and the Senate. Nothing daunted, he put in motion machinery to have that organ declared unconstitutional, and issued an executive order abolishing the Board of Control.

The cleavage between the Governor-General and the legislature created difficulties for the administration. The Senate had been given, by the Autonomy Act, powers of confirming the more important appointments made by the Governor-General. The legislators also possessed the power of the purse.

Governor-General Wood soon found means to get over these difficulties. He utilized military officers to help him in various directions. He made civil appointments needing the confirmation of the Senate at times when the Senate was either not sitting, or was about to rise, so that, pending the consideration of that body at the forthcoming session, his appointees would carry on *ad interim*. He did not hesitate even to appoint men whose appointments had already been rejected by the Senate, or to appoint Americans to posts which had theretofore been held by Filipinos, and for which duly qualified Filipinos were available.

Loopholes in the financial clauses of the Autonomy Act enabled General Wood to snap his fingers in the face of the legislature. If that body failed to pass an appropriation for which he had asked in precisely the terms in which he wished it, he revived corresponding items passed in a previous Budget, and thereby forced his will upon the people over whom he had been set to rule.

While I was in Manila I was given a long list of financial irregularities of which the Governor-General was accused. I, however, refrain from reproducing them as they will increase the bulk of the article, which is already long.

Every move made by the Filipinos to induce the President or the United States Congress to intervene in their favour has, as already noted, failed. The Governor-General continues to go on his way rejoicing.

XIII.

It is, of course, quite conceivable that had Dr. Wilson not been defeated at the polls and had the Democrats remained in power, the Filipinos might have got their independence. I am personally inclined to doubt that that would have happened. The principal reasons for which I take that view are these:

The war resulted in giving the United States of America great wealth. At the commencement of hostilities it was a debtor nation. Now

the whole of Europe is in its debt. So are Japan and many of the British Dominions.

This wave of prosperity has greatly strengthened the American bias toward materialism. Going back recently to the United States after an absence of seventeen years, I was greatly struck with the disappearance of the idealistic spirit even from those circles in which it used to prevail during the years when I resided in that country.

The "Big Interests" in the United States are opposed to giving independence to the Filipinos. That is particularly true of the American industries which consume rubber—firms engaged in making tyres, linoleum, etc.—which between them absorb four-fifths of the world's annual supply. Investigation has shown them that the rubber plant thrives in certain islands comprised in the archipelago, and they are intent upon the production of rubber in them under their own control, as that is the only way in which they can outwit the producers of rubber in Ceylon and the Malay Straits Settlements, where the application of a scheme of restriction of output has led to a considerable rise in price.*

As the industries expand in the United States, and the system of mass production tremendously increases the output, the need for new markets becomes clamant. Control of the Philippine tariff, which the Philippine legislature cannot change without American consent, enables the American manufacturers and exporters largely to monopolize the Philippine market.

*See the author's article "American Economic Policy in the Philippines" in *Wellfare* (Calcutta) for May, 1927.

The retention of the Islands under American Tutelage serves even a more useful purpose, inasmuch as they lie near the trade routes connecting the New World with the Orient, and can be utilized as a jumping-off ground for the acquisition of the Chinese and other Eastern markets with almost limitless potentialities for the absorption of American goods markets for which Americans are hankering.

The domination of the Philippines puffs up the pride of the prestige-loving American. It makes him feel that his people, too, are the arbiters of another nation's fate. Contact with Europe during the war, and the acquisition of wealth during and after the conflict, have resulted in the development of these tendencies to a degree undreamt of by stay-at-home Indians.

Americans who call themselves Democrats are as much affected by these, or at least some of these tendencies, as Americans who delight in proclaiming themselves as Republicans. The movement for freeing the Filipinos from American tutelage has, therefore, received a rude set-back.

The struggle in which the Filipino leaders and the Americans are at present interlocked shows, for one thing, that a legislature composed of members of one race, which lacks effective control over the executive, composed of men of another race, cannot work harmoniously: nor can it be the arbiter even in respect of affairs in which it is supposed to possess autonomous powers. It also demonstrates the folly of entertaining the hope that through the establishment of conventions and extra-legal organs a subject people can graduate out of their tutelage to another people.

INDIA'S PHYSICAL WEAKNESS: ITS CAUSE AND CURE.

By MR. C. F. ANDREWS.

1. The Problem stated.

In certain things it is necessary to begin from the most elementary things of life and work upward. An illustration will show my meaning.

In the year 1923, I found myself in a confused intellectual state, which the psychoanalysts call the phase of the 'anxiety complex.' The very slightest thing became a burden to

me, involving anxiety, and this anxiety could not be shaken off. Therefore, when I was in England, on the Kenya question, it was necessary for me to go to two specialists about this. First the mental specialist tried to cure it in his own way by psycho-analysis, seeking to trace it back to some shock of anxiety, possibly in my childhood, which had remained unrelieved. He asked me to go to a first-rate specialist of bodily functions also. This latter specialist soon discovered something that was wrong with the digestive organs of my body, and he assured me that if it were possible for me to get my body altogether sound, then my mind would cure itself. Taking his advice, I soon found the benefit. The 'anxiety complex' was relieved, not by direct mental action, but by indirect bodily action. The body cured the soul.

This at once set me thinking about India. For India suffers constantly from this very same 'anxiety complex' in many different ways. This fact is written in the faces of the people. One can see it even in the faces of children; for while the tiny children's faces in India are undoubtedly among the most beautiful in the world, with an intellectual expression developed, such as one sees no where else (I am writing from my own experience as a traveller in very many lands), yet at the same time there is far too often the anxious look which betokens care, suffering, and premature sadness. They have even from their very babyhood this 'anxiety complex.'

It is true that this nervous tension may be relieved by a mental discipline; and few people have put themselves more fully under the control of spirit than the people of India. The practice of yoga, in one form or another, has wrought in India patience and endurance in adversity. I would not for a moment minimise that great achievement. But if there are physical factors, which also stand in the way and can easily be removed, then it is waste of precious energy to neglect these factors and place too much stress upon the mental factor. At least both methods, of mental cure and physical cure, should be tried simultaneously.

Human nature has a tendency to run to extremes. The West has cultivated the physical factor to the detriment of the spiritual nature in man. The East has cultivated the spiritual and mental factor to the detriment of the physical. It is a futile waste of energy for

the East to condemn the West, or for the West to condemn the East. What is needed, on both sides, is self-correction of internal abuses.

In this article, I should like to set forward before Indian readers, some of those things which appear to me to retard the physical health of the educated classes of India and also of the village populations. The remedies that I shall suggest are not impossible or impracticable. They are very simple. They need the goodwill of the people and a steady perseverance in order to carry them through. We have recently mourned the premature death of one of the greatest of Indian patriots, Deshbandhu Chittaranjan Das, just at the height of his personal magnetic power of influence as a national leader. A short time ago, we mourned the death of Lokamanya Tilak. Before that we mourned for Gopal Krishna Gokhale. The life of Mahatma Gandhi has twice been preserved almost by a miracle from premature death. Ill-health seems always to draw very close to Indian leaders and most of those who are working to-day, are working against physical odds which some times stagger one by their severity of strain. What does it all mean? Are we going to bring up a new generation with no better physical stamina than the old? Are we going to be content with an average Indian life of 26 years for every individual born in India, while in New Zealand every child born into the world has the average probability of living to the age of 59 years, that is to say, more than twice as long? Can we afford the terrible waste of such short-lived human existences? Can we allow the vast accumulation of knowledge and spiritual experience in India to be blotted out by death, in each generation, even before it has reached its flower, and long before it has reached its fruit?

I will take a little-known instance of the tragedy of premature death, to explain my meaning. There are few more long-lived families in India than the Tagore family in Bengal. There is also probably no family in the whole world that has possessed such an un-failing inheritance of genius. This heritage was going on from father to son, in a wonderful succession; and there was the prospect of long life in addition in each generation to make the heritage of genius fruitful. The youngest son of Rabindranath Tagore clearly possessed this hereditary genius in a remarkable degree. But just as it was beginning to bud, an attack

of cholera destroyed this almost perfect young life, with all its promise of fruitfulness and all its youthful prospect of a long career of poetic genius. Yet cholera is a disease, which has entirely been stamped out in most modern countries owing to modern sanitary arrangements. Personally I never even thought about cholera until I came to India. But in India I have known it to my cost and have narrowly escaped death from it. Another young Bengali poet, Satish Chandra Roy, whose poetic genius was probably equal in its early promise to that of anyone living in the world to-day, had his own life cut prematurely short by small-pox, another entirely preventible disease.

I do not intend in this article to take up the whole question of the prevention of disease, though that itself is a vital part of my subject and I shall deal with it. Rather, I wish to point out certain factors, which to-day are undoubtedly adding to India's physical weakness at the very time that the West is increasing its own physical strength. It is this terrible disproportion between the East and the West,—a disproportion that is becoming quite alarmingly greater, not less, in its intensity—that makes me long to try to do something to adjust the balance. For, if this physical factor is not in some ways rectified, the oppression of the East by the West is certain to continue. Nay, more, the oppression itself, like a vicious circle, will involve India in still greater weakness.

Among all the leaders of Indian public opinion with whom I have conversed and consulted I have not found one who is not unaware of the extent of the danger. But, at the same time, I have found that up to the present, there has been very little careful analysis of the causes which have brought about the physical degeneration. What is needed is to work out in detail the way in which by simple and natural methods the evils of physical weakness can be met and then to concentrate on these methods of prevention. For there is nothing more depressing and futile than vague general talk and nothing being actually done. In the next section, I shall endeavour to concentrate on one single subject,—the effect of opium eating and smoking on the health of India,—and then afterwards I shall take up other issues in their turn.

Let me say definitely and unmistakably at the outset, that I am by no means anxious to set up mere physical health and culture as an ideal in itself, to be followed at all costs. There

are many, especially in the West, who have made physical culture their God, and they bow down and worship it every day of their lives. Such men are inclined to become, what Browning calls:

'Finished and finite clods, untroubled by a spark.'

I have no sympathy with these. But, on the other hand, to destroy physical health through careless and insanitary habits, to suffer from ill health solely because sufficient precautions are not taken—this is madness. A type of the 'finished' and finite clod' may also be reached along this line of neglect. The body can always be a useful handmaid to the spirit; it should never be the spirit's master. But it tends to become the spirit's master, (i) if too much attention is paid to it, so that physical culture is made an end of life in itself, (ii) if too little attention is paid to it, so that ill health and disease obsess the mental vision and make the bodily weakness exacting even to the soul.

II. The Opium evil.

When I was in England a short time ago, I had a slight illness just before I was about to sail for India. So I went to the doctor about it and asked him whether I might take with me some 'Burroughs and Wellcome's' Dovers Power tabloids, so that I might have them with me on the voyage in case of continued diarrhoea. He gave me permission, and I went to the chemist's shop, just as I should do in India, and asked for some Dovers' Powders. But the chemist would not give them to me without a doctor's prescription, because they contained about one-twentieth of a grain of opium. I was obliged to go all the way back to the doctor to get a medical prescription. When I went again to the chemist he gave me a very small bottle of tabloids. I asked for the doctor's prescription back again. He said to me, "No, I cannot give it to you. This doctor's prescription has to be filed. If you want another bottle you will have to get another prescription from the doctor."

A slight incident like that made me understand what extreme care was being taken in the West in order to prevent the bodies of British citizens from being poisoned with opium. At one time, as we know from De Quincey, it was easy to obtain this deadly poison in English chemists' shops. Coleridge, the English

poet, ruined his whole poetic genius in consequence. Now the 'Dangerous Drugs Act' has made it so difficult to obtain it that I had to go through all that trouble before I could get even one-twentieth of a grain. The people of the West learnt the lesson in good time. They have taken warning and are now finally and securely protected against this poisonous drug; it is not possible to get it for love or money.

Another incident may show the situation in the West more completely. A short time ago, the wife of an English officer, who had lived in India, was found dead in her room in a hotel in the west of England. It was found that she had poisoned herself with aspirin. At the Coroner's inquest, it was stated that in India through her ayah, she had been in the habit of purchasing large quantities of opium and had become an addict. When on her return to England, her stock was exhausted, she had tried to get it from the shop, in the same way as in India, but had been refused. Instead of opium, therefore, she had begun to drug herself with aspirin. At last, owing to excessive quantity taken, she had met her death.

This story, again, brings quickly home the physical evil which comes from opium addiction. It shows, how, in the West, everything possible is done to prevent these bad physical effects, while in the East nothing at all is done. The evil is allowed to remain. Revenue is taken from it to pay for the working of Government.

I think it was the Chinese delegate who said, at the Opium Conference at Geneva, that if the West wished to give a positive proof that her design was to keep the East for ever in subjection, then she could not show it in a more definite way than by continuing to make revenue out of opium consumption in the East, while forbidding even a single grain of it to be eaten, without a medical certificate, in Western countries. He said that even if such a Machiavellian policy were not actually intended, yet in practice, it almost came to the same thing. For the West was actually keeping the East in subjection by its settled opium policy, owing to which the Eastern people had been weakened and debilitated, so that they had been easily conquered.

Let me tell one more story. A Chinese sailor in Singapore, a short time ago, went openly into a shop in that British colony and smoked opium there to his heart's content. Every packet, which he purchased, had written

on it, 'Government Monopoly Opium.' He was as free to do this, as he was free to purchase tobacco. But this same Chinese sailor went into a shop in Liverpool to smoke opium. The shop was raided by the police while he was there and he was caught. The shop-keeper was sentenced to 10 years' penal servitude and the Chinese sailor had to undergo eighteen months' rigorous imprisonment.

Does not such a narrative as that bring out in a striking way the difference between the treatment of the West in the matter of opium and the treatment of the East? Imagine the astonishment of the Chinese sailor, after finding every inducement given to him to smoke opium in Singapore, a British colony, then suddenly at Liverpool to be imprisoned, with eighteen months' hard labour, for doing exactly the same thing! Surely such an extraordinary difference of treatment ought to make us 'furiously to think'! The simple fact is, that while the British Parliament is scrupulously anxious about the physical fitness of its own people, it has no scruple at all about allowing these poisons to be taken and the whole physique to be ruined among the conquered races of the East. Nay further, the British colonies make money out of the process!

But let us turn to India. I have seen, with my own eyes, Indian men and women literally scrambling and pressing one over another, in order to pay the money at the opium shop (licensed by Government) so as to get their opium dope, with which to poison themselves. I have visited villages in India, in which every single family had its opium smokers and opium eaters. These people were rendered perfectly useless by the opium habit for any honest work. I have seen the whole Assamese people, who take opium, being surely and steadily pushed backward by the Mymensingh immigrants, who do not take opium. They have pressed forward into the Brahmaputra Valley, because they are physically more robust. Meanwhile, the Government has gone on making larger and larger profits out of the sale of opium, and a great part of the revenue every year has been obtained from the opium sales.

When we come to examine the different provinces of India, one by one, we find some remarkable facts about opium consumption. Taking the whole of India, the average consumption of opium is not very seriously in excess of the League of Nations index figure.

That figure for normal consumption, after the most careful computation, is reckoned at 6 seers per 10,000 of the population. This includes all the uses of opium for medicinal and veterinary purposes, with an ample margin to spare for extra consumption for medicinal purposes in any emergency. Most of Western powers do not come nearly up to that amount, in their average consumption. Nevertheless this ratio of 6 seers per 10,000 people is not considered excessive by the League of Nations. Let us analyse the Indian consumption.

Over large areas of agricultural India, the people are very abstemious indeed. The average consumption is much below the League of Nations index figure, just as it is in Europe. But, on the other hand, there are very serious excesses in certain important districts, and these make the average consumption for the whole of India as high as 12 seers per 10,000, or double the League of Nations index figure.

(i) In Assam, as we have already seen, the rate of consumption is appalling. Instead of the League of Nations figure, 6, we have the terrible figures, 173, 189 and 237 seers per 10,000, for certain districts. The average consumption for the whole of Assam is 52 per 10,000. Among the Assamese race itself, the figure is nearly 150.

(ii) The Punjab has some very black spots, especially near its centre. Ferozepore District reaches 60 per 10,000 and Lahore, Ludhiana and Amritsar are also excessive. Probably the habit came from Rajputana where the consumption is also very high. Ajmere has 52 per 10,000 and Delhi has also 52 per 10,000. No doubt the opium consumption at the Moghal Court increased the evil both at Delhi and in Rajputana and also in the Punjab.

(iii) In Sindh there are some very bad centres, averaging about 50 per 10,000. These include Hyderabad (Sindh), Karachi and Sukker.

(iv) Gujarat has many black spots. The Panch Mahals is the worst, with a consumption of 60 seers per 10,000. The industrial towns in Gujarat all have a high consumption rate. But I shall mention this factor later on. The consumption for the Bombay Province is as high as 12 seers per 10,000.

(v) The Godavari District has an opium eating population with a ratio of 65 per 10,000. The same is noticeable on the East Coast at Balasore and Puri. The habit probably came

from the emigrants returning across the Bay of Bengal from Malaya and Singapore.

(vi) Calcutta has an evil reputation of its own. Its index figure is 144 per 10,000, or 24 times the amount sanctioned by the League of Nations.

(vii) When we come to Burma, we note that the whole province consumes opium at the rate of 28 seers per 10,000 people. This is very high rate, only second to that of Assam. Mergui, where the Chinese labourers dwell, has a consumption of 147 per 10,000 and Rangoon stands at 108. This excess is due almost entirely to the Chinese labourers who come over. Opium sales are forbidden to the Burmese, but in order to get cheap Chinese labour for the mines, this opium traffic is allowed among the Chinese, and the revenue is enlarged by the profits from it. It is difficult to condemn too strongly such a Government system.

(viii) In the Rajputana States there can be little doubt that the opium consumption is excessive. Malwa, where opium is largely grown, is a source of infection, not only to the neighbouring States, but, through the Marwari traders, (who smuggle opium with their merchandise), a menace to every part of India. I have found this very opium from Malwa smuggled into Assam.

(ix) In the industrial centres, the consumption is in very large excess and the evil is a growing evil. I have already noticed the high figure for Bombay Presidency, which is the most industrialised province of India. There is the terrible practice of 'doping' the little babies. This custom among mill-hands is almost universal and the death rates rise accordingly. Since India is, in many parts, becoming rapidly industrialised, this opium evil is certain to become worse and worse unless it is immediately stopped. In one single decade, the opium consumption among mill-hands in Bombay and Ahmedabad went up by over 1,000 per cent!

I have given a brief analysis of all the facts. It should not be difficult for any patriotic Indian to discover from them what terrible damage is being done to the physical health of his own country by this terrible traffic in poison. If the West continues for several generations to preserve its physique entirely free from this opium evil, and the East at the same time becomes more and more addicted to it, then,

how will it ever be possible for the East to meet the West on equal terms?

We have a conspicuous example in Assam before our own eyes. Only three centuries ago, when Assam had no experience of the opium evil, its inhabitants were so strong, physically, that when Mir Juma came against them with the pick of the Moghal Army, they fought him in a pitched battle and overcame him. Though he stayed near Gauhati for over a year, he was never able to conquer Assam, and his army retired, at last, defeated by the Assamese. To-day these very Assamese people are being driven out by the immigrants from East Bengal who are free from the opium evil.

A story will best tell the tale and conclude this section. Two of my old pupils from Santiniketan had taken up farming operations on vacant land near Nowgong in Assam. When I went there to preside over the Students' Conference, my two old pupils came to me and asked me what they should do. They wished to employ Assamese as agriculturists, but they were lazy and would do no work, and insisted on having a 'dope' of opium every day. On the other hand, the Mymensingh settlers, who did not take opium, were strong, industrious and active. I told them that, whatever happened, they must not encourage the evil opium habit.

This is a parable of East and West. The East in China, the East Indies, and in many parts of India, has become physically degenerate, owing to the opium habit—just like the Assamese. But the West is so carefully protected, that, it is now absolutely free from the opium vice. How can the East ever stand up to the West, on equal terms, unless this evil opium habit is abandoned?

It was my duty to see the Opium Enquiry Committee Report for Assam through the press. Therefore I can write with full knowledge about it. It provides the best answer to the Government of India's position at the Geneva Conference that could possibly be given from India. For the Government of India declared through its representative at Geneva, that there was practically no smoking of opium in India outside Burma. But we have now the evidence of this Enquiry Committee, which shows that at least one-third of those who take opium in Assam use it for smoking purposes, and that it is almost universally smoked in the earlier stages of

opium addiction. Also we have now at hand, quite recently published and circulated, the Government of Assam's own Report which is called the 'Botham Enquiry Committee Report,' and we read in the pages of this Government Report itself, that 50 p.c. is the probable estimate of opium smoking in Assam. Facts like this ought to come like a bomb-shell into the findings of the International Conference at Geneva and its permanent advisory Board. They will be the most telling answer to the Government of India's representative's declaration at Geneva, and they will fully justify the position taken up at the Conference by the American Delegates.

Not only, in this new Congress report, are startling figures given for opium smoking, entirely contradicting the Government of India's statements, but also figures which the Government itself has provided with regard to opium addiction, entirely contradicting the position taken up at Geneva by the Government of India's representative, when he declared that excessive opium eating was a negligible factor in Indian social life. I wish he could have come up to Assam before going out to Geneva, and seen the village we have visited, where every single person in the village, of adult age, and even some young children and women, were confirmed opium addicts. To give only one Government statistic: while the League of Nations' index figure is 6 seers per ten thousand people, the Sadiya Frontier Tracts consumes 237 seers per ten thousand people. If this is not excessive opium smoking and eating, it would be difficult to know what excessive opium addiction means.

III. The Opium evil in other Eastern Countries.

I have written above about the evil effects of opium on the Indian population at various centres; and I have tried to show the amazing difference in this respect between the West and the East—the West being protected from the opium evil, while the East is exposed to it with full force. Furthermore, the West has been taking revenue out of the very vices of the Eastern peoples, and then using that revenue to build up its own power and to keep the East permanently in a state of physical weakness. In this matter, the whole of the East stands or falls together. When one Eastern

people suffers, all the East suffers with it. India cannot merely herself get free from the opium poison while sending it abroad to weaken the other countries of the East. For in physically weakening other countries of the East with opium, she is weakening herself.

Warren Hastings' policy, in 1770, when the opium monopoly came under his own control, was to weaken the surrounding Eastern nations. He was brutally frank about it. He explained in a letter to the Directors, that opium-growing was a most profitable undertaking, because it enabled the State which produced the opium, to protect its own subjects, while sending the opium poison abroad in order to make profit out of the vices of neighbouring kingdoms, and thus weaken their power of attacking the Company's Indian possessions.

This utterly immoral policy of Warren Hastings had remained, with certain modifications, the settled policy of the British Government during the nineteenth century. Only in very recent years has the moral conscience of England revolted against it and forced the Government of India to relinquish a lucrative, but profoundly wicked traffic. It is not at all a pleasant thing to remember, that, for a whole century, the British Government in India forced the opium poison on China until China was physically weakened and its moral stamina undermined by this drug. The same traffic, in the East Indies, has been a potent cause of keeping the whole of the East Indies subject to the different foreign powers of Europe. For it is Indian opium, which has been one of the most potent factors in debilitating the virile population of the many millions of Chinese outside China, so that, as long as they get their daily opium dope, they will never think of rising and claiming their own independence from the Foreign Powers.

The truly horrible fact to contemplate is this, that the opium which originally debauched China, and also the opium which is still debauching the Chinese population outside China, has all come from India. The British Government in India has obtained much of the money for its military expeditions against Burma, Afghanistan, and even against China itself, out of this yearly revenue from the opium traffic.

Therefore, it is not possible for Indians to say: "Let us deal with our own domestic

problem; but let us make as much revenue as we can, outside India, from our opium exports." For that was Warren Hastings' policy, and it is not only profoundly immoral, but also suicidal. For the evil of the external traffic is bound to react upon India itself. The Law of Karma is absolutely invincible and inevitable in its consequences.

Let me show one single example. All along the East Coast of India, facing the Bay of Bengal, there are black spots which may be called opium infected districts. While the population of the Madras Presidency as a whole hardly takes opium at all, in the Godavari Delta the opium consumption is as high as 65 seers per 10,000 of population. What is the reason for it? The reason is, that the people of this district have gone backwards and forwards across the Bay of Bengal for seasonal labour emigration, and have brought back this evil opium habit with them. But the opium evil on the other side of Bay of Bengal, in Malaya and Burma and Singapore, was fostered and encouraged by export of opium from India. Therefore, while following the Warren Hastings' Policy of debauching our neighbours, we have inevitably debauched ourselves. The Law of Karma has had its effect. The wheel of Karma has come round full circle and hit us. And Justice can only add: "It serves you right."

But there is another argument which is no less convincing. I will state it as follows:—If the East is to meet the West on equal terms of physical strength and health, it is not Japan alone (where opium is prohibited), or India alone, or China alone, or the East Indies alone, or Western Asia alone, that must meet with the organised strength of Europe. Asia must stand together. The countries of Asia must have a common basis of strength. They may not, it is true, actually combine. But they must not destroy one another or debauch one another with poison. Therefore, it has been fatally, ruinously, wickedly wrong for India to debauch both the Chinese people in China, and the Chinese people outside China with opium.

I know that it will be said, that now it is China's own responsibility; that China is growing opium herself; that all the military disasters of China to-day are due to this internal opium traffic. There is truth in that. But who originally forced China in self-defence to grow its own opium? Undoubtedly the British

Government in India. This has been historically proved again and again, and it has been shown without a shadow of doubt that the British Government during the nineteenth century forced opium on China at the point of the bayonet and fought two 'opium' wars with China in which China was defeated. Then and then only did China begin to grow opium in large quantities in self-defence. "But," it will be argued, "that is all past history. India does not force opium on China now." There is truth again in that, but not the whole truth; for during the time when China was making one of the noblest efforts ever made by any nation to get rid of the opium poison,—the British Government in India continued to supply opium to the millions of Chinese outside China and these opium smokers continually weakened the prohibition movement in China itself. Still further, opium manufactured into morphia was poured into the North of China, *via* Japan, and this also helped to break down the Chinese morale, which had already wrought such wonders of reformation.

I have been at different times to China and I have very many friends among the Chinese people, whom I love and admire. I consider the Chinese to be one of the greatest moral nations in the world to-day, in spite of all that is printed in the newspapers about them. The village population of China is still morally sound. One thing has pained me most of all. The bitterness against India on account of this opium traffic is rising every day among the Chinese. They put down their own misfortunes to India. I have tried, again and again, to point out to the Chinese, that the Indian people themselves are not to blame, but only the British Government, which directs the policy. They will not listen to that excuse. "Why do not the people of India," they ask, "refuse to handle at the ports the opium which goes out to debauch the Chinese? Why do not they refuse to grow it and produce it and manufacture it for export? Why are they so passive? Why do not Indian members in the Legislative Councils protest against this iniquitous form of making revenue out of the misfortunes of neighbours so friendly as the Chinese?"

I can assure the people of India, that this rising tide of popular feeling in China, which is growing higher and higher every day, will not stop at the British alone, or the Japanese alone, or the foreign Europeans alone. It will

soon reach the Indians also, if Indians are so passive as tools in the hands of British exploitation. There are few people more disliked in China than the Indian police and sepoys, who are in the service of the British Government, and who often adopt the haughty bearing of their masters. At Geneva the China delegate was bitterly wounded by the taunts of the British delegate, Mr. Campbell, who represented 'India'. 'India' was openly arrayed against China on this opium question. 'India' insisted on making its own revenue out of the Chinese in the Straits Settlements and elsewhere by selling them Indian opium. 'India,' at the League of Nations, would not agree to the proposals which the Chinese delegate brought forward in order to stop the iniquitous traffic. Even if it be argued that the Indian people are not responsible, but only the British Government, that answer will not satisfy Young China. For Young China is wide-awake now, and the history of the part that Indian opium played during the last century in China's demoralisation is being learnt in every school in the country. India and China are slowly but surely drifting apart. This is one of the most unfortunate political facts of the day.

"But, surely," it may be said, in conclusion "are you not wandering away from your subject, which is India's physical weakness?"

My answer is: No, I am not wandering away from my subject at all. India's weakness is China's weakness, China's weakness is India's weakness, when faced by the overwhelming power of the West. The opium, grown in India and exported to the Chinese at a huge profit, is a weakness to India, both moral and physical. It is producing 'bad blood' between India and China. At the time when India and China should stand together, to resist the exactions of the West, India and China, owing to this nefarious opium policy, are more and more standing apart. That fact makes India physically weak and China also physically weak. Instead of combined strength, we have divided weakness.

Again I repeat, the Law of Karma is invincible. 'As a man sows, so also shall he reap.' India cannot go on making yearly profits out of the sale of opium to the Chinese without a terrible retribution. Therefore the export opium traffic must be stopped, as well as the internal traffic in India itself.

IV. The Malarial Scourge.

An extremely important chapter may be found in Dr. Norman Leys' recent book on Kenya dealing with the tropical diseases which still prevail in the colder climates. He distinguishes between diseases such as typhoid, scarlet fever, and the like, which may have a very serious effect on health at the time but leave no permanent evils behind, and diseases such as hookworm, malaria, sleeping sickness, and the like, which are continuous in their poisons and leave the body permanently weakened and debilitated so long as the poisons remain.

Dr. Norman Leys goes on to show that such permanently debilitating diseases have a cumulative effect upon the human system, generation after generation. At present, the Tropics must always be inferior as a place of residence to the colder climates of the Earth, not perhaps so much because of their enervating heat, as because they are the home of those fly-borne diseases which undermine the whole human system. But the same writer goes on to point out, that if these very serious diseases especially malaria, could be permanently cured, then health in the Tropics should not be any less vigorous than health in the colder regions. This is an optimistic view, but so much has been done quite recently to show the possibility of permanent prevention of malaria, cholera and sleeping sickness that it is not too much to hope that these diseases may give way before the advance of medical science, just as leprosy at last is proving curable and preventible, and diphtheria as a deadly disease has been almost blotted out.

To show what can be done by applied science, I will relate what has happened in the Malay Peninsula. In the district around Swettenham the malarial scourge was so deadly that death rates of over 200 per 1000 per annum were frequent. Three million pounds sterling had been spent over the port and the surrounding district, in order to make it a healthy place of call for large steamers on the way to Singapore. But the malaria was so terrible in its effects that even the labourers could not be found, at high wages, to continue the work on a large scale. They dreaded the place, which had become a death trap. Europeans, in spite of all methods of protection, died just as fast

as the indigenous labourers. At last the Government decided to abandon the undertaking. If they had done so, all their capital would have been wasted.

But as a last resort, Sir Malcolm Watson was called in, who was the medical specialist in Malaria. Chiefly by means of sub-soil-drainage he changed the district so completely in ten years' time, that now the whole area of Port Swettenham is non-malarial and extraordinarily healthy. The harbour is becoming one of the most flourishing in the Far East. It is crowded with shipping, where it was empty before. What can be done in one place, can certainly be done in another. It has been proved, once for all, that malaria is a preventible disease and that whole districts may be freed from the malarial scourge in a similar manner.

Let us see what malaria does to create physical weakness. First of all, it kills off every year, in the flower of their age, lacs of young men and women of India. It appears to be peculiarly deadly in its effect to those who have nearly reached middle age. After repeated attacks, they succumb, owing to the failure of powers of resistance. Out of all the people in the community, it kills off those who can least easily be spared.

But this is by no means the most evil effect of malaria. For even if the disease is not fatal, it leaves behind poisons in the blood which are very rarely eradicated altogether. They go on enfeebling the individual and making him unfit for serious mental and physical effort. We can now prove, under the microscope, how the blood of the malaria-infected person deteriorates. With the deterioration of the blood, there is not only a deterioration of the body, but also of the mental faculty. Furthermore, it has been proved that even where there may be no attacks of fever, owing to the blood being immune to the poison, yet even there, the cost of such immunity has been a heavy one. For the blood has not remained so full of vital energy as that of those who have never been attacked. Life has to be lived at a somewhat lower level. The brain also is not so active and vigorous as before.

Historically, it has been shown that the Greeco-Roman Empire declined at its very centres of Athens and Rome in a great measure owing to the spread of malarial fever in their vicinity during the first Christian centuries.

This fever sapped the mental energies of those great races of antiquity. To-day, the same malarial fever is sapping, over vast areas of the country, the mental energy and the physique of the people of India. The disease is spreading, rather than retreating before the advance of medical science.

Yet it is curable and preventable. Very large areas of the Malay States have actually been cured from it and set free from it. The Panama Canal State in Central America has been made almost a health resort. The Suez Canal zone has also been set entirely free. The Gold Coast of Africa and Sierra Leone, which used to be called the 'White Man's Grave', are both now comparatively healthy. Italy has at last been almost entirely set free from the scourge. Greece is nearly liberated from a danger even worse than political subjection.

But while all this great and successful preventive work has been carried on elsewhere, practically nothing has been done in India. Here things are actually going from bad to worse. Where I live in Bengal, I have seen village after village depopulated, owing to malaria, even during the last five years. There is much talk, but every little preventive work that is effectual. There can be no doubt whatever, that the vital energies of one of the most intellectual races in India are being sapped by the malarial poison. In the Punjab also, and in the United Provinces, large new areas are continually being infected and the disease spreads. In the Bombay Presidency, things are hardly any better.

What can be done?

In the very first place, the obvious thing is to get as soon as possible a malarial survey made of the whole of India. An analysis needs to be kept up from year to year, showing district by district, the incidence of the malarial evil. Every village, in an infected area, should have a spleen-rate chart carefully kept of all its children. Things should no longer be allowed to go on in the blind and haphazard way that prevails everywhere at present.

The second thing to be done is to inspire courage and hope into the people in the infected districts. From our own experience in Bengal, quite wonderful results can be obtained by enlisting the energies of the children, teaching them how to clear away jungle, to clean

and disinfect tanks, to fill up pools where mosquitos can breed, and generally to improve the sanitation of the village. We had a truly remarkable result close to the Asram at Santiniketan, from such simple measures. The spleen rate in one village was brought down, in a single year, from 80 to 20. In connection with this 'scout' movement (which is independent of the officialised 'Boy Scouts') we have been able to arrest the malaria epidemic in village after village and the health of the whole neighbourhood has almost visibly increased.

The third thing is, to get Sir Malcolm Watson and his assistants, who really know what to do, and how to act in order to clear out the malarial mosquitos altogether from any district, to come over to India and advise us. Indian doctors should also be sent to Malaya to make a study on the spot, of successful anti-malarial work done out there. It is a standing disgrace to the District and Municipal Boards of India, that the first body to employ Sir Malcolm Watson in India, has not been one of themselves, but the Doom Dooma Tea Company in Assam. The knowledge of a successful experiment such as that of Malaya is knowledge for the whole world, like the discovery of the law of gravitation.

The last thing, that I should like to suggest in this article, is the need of personal hygiene on the part of those who live in infected areas. The imperative necessity of a mosquito net must never be neglected. A solution of magnesium sulphate to bathe the exposed parts of the body after sunset will save the skin from many bites and neutralise the poison also. Citronelle or the oil of lemons may also be used. The utmost care should be taken to see that no mosquitos are in the net when it is lowered and that there are no holes or outlets. Some nets that are used are far more mosquito carriers than anything else. Lastly, if there has been any serious biting by mosquitos in the night or in the evening, five grains of quinine should at once be taken in order to stop the infection establishing itself in the blood. There are very simple personal rules, but if they are carefully obeyed they may save the physical health of many people. A wholesome and nourishing diet and a thorough evacuation are also absolutely necessary to prevent the onset of the disease, where it is already lurking in the system.

Only think for a moment how glorious it would be, if India were freed from malaria, just as England and France freed! In that case, millions of Indian Children, both boys and girls, would be leading happier and brighter

lives, with that painfully sad look that I have mentioned altogether banished from their faces. For, of all the diseases that take their toll from Indian childhood and youth, malaria is the worst.

THE PLACE OF MAN.

By MR. NAGENDRANATH GUPTA.

In the evolution of the human race the various units comprising the human family have not moved at a uniform pace. When the Aryan conquerors and colonists came down from Central Asia and Kashmir into North-Western India, the tract of country subsequently known as Aryavarta and now called the Punjab, there were primitive tribes living in different parts of the country. Mention is made of them in several ancient Sanskrit works. Some of these aboriginal tribes are still in existence but they have been left practically untouched by Aryan civilisation and others that have followed it. Elsewhere, as in America and Australia the contact between a complex and aggressive civilisation and primitive barbarism has resulted in the extinction of the primitive races. When therefore we speak of the development of human intelligence and ingenuity we refer to certain favoured races only, dowered with an intellect superior to that of other sections of the human family. The achievements of these races are the heritage of mankind.

To the dawning intelligence of man the phenomena of outside Nature as seen by the unaided eye did not appear deceptive or fallacious. To see is to believe and man accepted the evidence of his eyes without hesitation. To him the earth appeared at rest, fixed and flat, and the centre of the universe round which the sun and moon and the stars are revolving. He accepted the obvious and the palpable as the truth, unaware that his eyes were being deceived. Equally obvious was the fact that man was superior to all other created beings on earth, so that he considered

himself justified in designating himself the lord of creation. The fallacy about the earth being the hub of the universe and the stars revolving round it has been exploded, but man looks upon himself as the lord of creation now more than ever before. It is not that he has no notion of beings superior to himself, for the powerful imagination of the early Aryans and their distant cousins in Asia and Europe peopled an imaginary heaven with a host of celestial beings, winged and otherwise, deathless and superior to mortals.

At the back of the Aryan, Greek and Roman mythologies is a vivid and virgin imagination, intense, poetic and human, seeking to explain every phase and phenomenon of nature by the personal cause. The daily miracle of the splendour of sunrise and the glory of sunset inspired the conception of the sun-god who drives his fiery chariot borne by flame-flecked chargers athwart the heavens. In the mythological age kings and warriors claimed to be descended from the sun and the moon, and the myth is not yet obsolete. Every display of the energy of Nature was accounted for by the conception of a controlling divinity so that myriads of gods and goddesses filled the pantheon. Besides the smiling and peaceful phase of Nature there is also her stern and terrible aspect. The rage and roar of the storm, the flare and flash of lightning, the roll and reverberation of thunder, the awakening and eruption of a volcano, the palpitation and quaking of the earth, the trailing and mystifying light of a meteoric shower fill the mind with awe, and the imagination of man interpreted them as manifestations of divine wrath

or unrest. He imagined that as an armed man throws the javelin so the unseen arm of mighty Indra, Jupiter, hurls the thunderbolt and the god of winds rides the storm.

Even in that age—call it the pagan or heathen age, if you will, we need not quarrel with words—some races established their supremacy as conquerors and builders of empires. East and west, north and south, swept the tide of conquest. The Aryan monarch, ambitious for the imperial title, let loose the sacrificial horse which roamed at will, and every prince or princeling who ventured to seize it was vanquished and had to pay tribute. The Greek conqueror overran Asia and crossed the Indus. To the chariot of the Roman victor as he entered Rome in triumph were chained vanquished princes and captains. At this distance of time, with the perspective of the past to quicken the sense of proportion, we realise that the mightiest empires were mere bubbles that rose and burst on the silent and swift-flowing waters of Time. The pomp and splendour of empire pass as the echo of the tinkling cymbal on the dying wind. There is, however, a subtler, wider and more enduring, though invisible, empire—the empire of thought. Greece and Rome had their share in the building of such an empire, but the most notable contribution is that of the Aryans, who settled on the banks of the Saraswati which has disappeared along with the people who made it so famous. The far-flung borders of the Aryan empire of thought embraced every department of the intellect—the profoundest and subtlest philosophy, the closest and most searching speculation into the mystery of being, epics that remain unrivalled for loftiness of conception and wealth of imagery and detail, a marvellous appreciation of the beauties of nature, poetry and drama unsurpassed in the whole range of literature. These uniquely gifted people have left no architectural monument, no spectacular wonder of the world, nothing in masonry or marble, but they have bequeathed to humanity wondrous palaces of thought, 'towers of fables immortal fashioned from mortal dreams'.⁽¹⁾ The stateliest race in the march past of the nations the Aryans exalted the thinker and the teacher above the king and the warrior. Kings put aside their crowns and kingdoms as a child throws away

a broken bauble, and materialism never established a hold upon the people. One can almost fancy the aroma of thought still clinging to the caves and grottoes and the primal forests of the Himalayas where the *Rishis* meditated and sought enlightenment.

In the course of his spiritual and intellectual progress man did not rest content with conjuring up a number of minor divinities. It slowly dawned upon him that there must be an ultimate and supreme source of all creation and this brought about the conception of the deity, the creator and sustainer of the universe and all things, animate and inanimate, upon it. Objective in suggestion the concept of God is in reality subjective, and that is why the conception of the deity varies so greatly among different peoples. There is the conflict of belief between a personal and an impersonal God. How, for instance, can one reconcile the conception of the God of the old Testament with the God of the Vedanta? All conceptions of a personality, human or divine, must necessarily be finite, whereas the conception of the deity synchronises with the Infinite. In the vocabulary of the Aryan thinkers the affluence of words is as remarkable as the subtlety of their meaning, but almost every attribute of the deity ends in a negation, because the Infinite is elusive and cannot be compassed by positive and finite attributes. Everything in the universe has a beginning; most things to our knowledge have an end. Therefore, God has neither a beginning nor an end. How can we adequately conceive the Maker who transcends everything he has made?

In the profundity and breadth of Aryan thought lies the secret of the tolerance and catholicity of the Aryan faith. What matters how one worships his Maker, or whether one accepts or rejects Him? Let each one follow the truth as he realises it, let each one be suffered to seek the light as he will. Vrihaspati, who denied God, was a revered *Rishi*, the Buddha who rejected the authority of the Vedas was an *avatar*. If the universe is wide should faith be less wide? There is no record of an Aryan Socrates being offered a cup of hemlock to put an abrupt end to the natural term of his life. If man could have realised to the full that there is one God and one faith, no matter by how many names the deity is designated, or how many religions men may profess there would have been no war of

(1) Walt Whitman—*Leaves of Grass*.

religions, no crimes would have been committed in the name of religion, and no religion would have been extolled to the disparagement of another. If men had not been jealous of their God and their religion the world would have been very different from what it is, and many a cruel chapter in the history of religions would not have been written. The conclusion is irresistible that man's conception of the deity and his idea of religion are defective.

The greatest and most revered teachers of humanity have insisted upon peace and goodwill among all men, but has this teaching been followed even by those who regard such teachers as their saviours and the incarnations of the deity? A figure like that of the Buddha or Christ, barefooted, homeless and wearing the garments of the poor, moves in unconscious majesty through the vista of the ages, but have the passions of humanity and the antagonism of the nations been stemmed by their teachings? The memory lingers in reverence on these lords of compassion whose heart-beats recorded every pang of the travail and agony of humanity.

Men have believed that in different cycles of the world's history when the earth groaned under the weight of the evil wrought by man certain of the elect of the human race, the immaculate and the unsophisticated, have appeared among men as God incarnate. The Bhagavadgita and the New Testament bear testimony to this belief. Far be it from any one to refer to this belief with the faintest suggestion of irreverence. What faith has established reason may not dislodge, nor a captious spirit question. But the expectation is justified that so marvellous a miracle should make for the uplift of the whole race, that the manifestation of the Supreme Being in the flesh should carry the whole of humanity a long step forward along the path of spiritual evolution and each succeeding day should find man nearer to his God. Has this expectation been realised—Let the red pages of history answer.

This world of ours, on which we live and have our being, it is now known, is only a minor planet, and the sun itself—that dazzling luminary which gives light and life to the earth—is merely a star of the third magnitude. Is there no life on the other planets that form part of the solar system? Speculation has been busy about the probability of life on Mars;

photographs have been taken of what are supposed to be large canals on that planet. A brilliant romancer has narrated an imaginary account of the descent of the Martians on the earth, how a few of them moving on curiously contrived machines that looked like gigantic stilts conquered a part of the earth. The obsession of the writer of fiction is the same as that of the hewer of an empire: there is the same dream of conquest, the same lust for blood as if all created beings whether on this earth or elsewhere have no other aim or object in life. If at any time communication can be established between Mars and the earth it will undoubtedly add to the store of human knowledge, but will it in any way influence human conduct? According to one theory of an esoteric doctrine the spirit or soul of man passes from one planet to another, thus establishing the planetary chain. It is man first and man always. This ingenious theory does not mention whether there are any living creatures on the other planets. Obviously, these planets exist merely as a convenience for the soul of man to fit from one to another.

Beyond the planets and the solar system human imagination and human speculation have not travelled. But the whole solar system is only an infinitesimal fragment of the universe even as we see it. There is the vast void of interstellar space and beyond the stars, immeasurable, unscalable, unfathomable, the abode of eternal silence and impenetrable gloom, wherein there is no whisper of breeze nor breath of life. The imagination reels as it attempts to contemplate this limitless expanse of nothingness, the unbroken silence that holds the antenatal darkness of the universe. And the suns that move round and round amidst this encircling gloom, are they mere unattended beacons of light wasting their effulgence upon infinite darkness that will not be illuminated? The most powerful telescope cannot focus the lesser bodies in the starry firmament, but is it unreasonable or extravagant to assume that each of these distant suns, many of them much larger than our own sun, has other planetary bodies revolving round them in their appointed orbits? If the stars or suns can be counted by the thousand their satellites or planets other than those we know can be well assumed by the hundred thousand. Again, reasoned assumption suggests that these myriads of planets must be habited, for it is

inconceivable that they are mere arid, lifeless spheres rushing through space. And this life may be infinitely varied, amazingly simple, or incredibly complex. Neither does it necessarily follow that this multitudinous life is a mere replica of life as known upon the earth. Even on our little planet many species of animal life have become extinct. The huge saurians that moved sluggishly in the ooze and slime of the young earth, the towering mammoth and the mastodon, and some other species of animals and birds have vanished, while the milestones in the road traversed by the human race are marked by the bleaching bones of extinct types of humanity. In the many worlds beyond our ken there may be many species and races of living beings differing radically, physiologically and intellectually, from the beings within our knowledge. There is no question of mythical beings created by the imagination of man, beings beautiful or fantastic, glorious or hideous, but all conceived with the human body as the model. We are not concerned with a figment of the brain but with probabilities based upon substantial data. If it is probable that there are numerous worlds other than our own it is equally probable that those other worlds are also habited and they may contain beings equal or superior to the human race.

We may go further. What certainty is there that the entire universe is visible to us? How do we know that the telescope does not mislead us as regards the extent of the universe even as our eyes delude us about the fixity of the earth and the movement of the heavenly bodies? Are all the stars within the range of any telescope? Is the earth most favourably situated for the observation of the universe as a whole? Is it not conceivable that some far-off planet revolving round another sun may offer a better point of vantage, and an observer from such a place with an instrument to aid his vision may see stars and planets invisible from the earth? Who shall draw the line where the created universe is at an end? These unsolved problems overwhelm the mind and baffle the imagination. And still man continues complacently to regard himself as the lord of creation, whereas by far the greater part of creation is unknown to him.

The evolution of a race signifies constant and continuous advancement, steady and persistent endeavour, a perpetual reaching out for

an ideal, an unflagging upward movement along the intellectual and spiritual planes. It is a double process of acquirement and abandonment. As man goes forward along the path of progress he should shed the frailties and the evils that hamper him and tend to drag him down to a lower level. And with every onward step he should acquire fresh strength, strength of character, strength of purpose, strength to resist and overcome evil. Mark now the progress of the race. Modern civilisation has doubtless added to the material possessions of man. Many inventions of science have revolutionised the conditions of modern life. Distance is no bar to the rapidity of travel or swiftness of communication. On the other hand, the primitive savage and fierce instincts of man have developed at an alarming rate. The blood lust is fiercer than ever and the resources of science have been explored to invent instruments of wholesale slaughter. In earlier times a battle or a war was decided by the loss of a few thousand lives and the sacking of a few towns. Now when the height of civilisation has been reached a war may involve millions of life and the ruthless destruction of large cities and historical landmarks of architecture. Compared with modern warfare the ravages of a Zulu impi were child's play. It is no longer a battle between two armed hosts, but the blind dealing of wholesale death from a distance, blending in one red ruin the armed and the unarmed, peaceful civilians, defenceless women and children. Death leaps out from the bowels of the earth and rushes up from the bottom of the sea, it drops from the sky and comes crashing from long distances.

Has man any reason to be gratified by these triumphs of civilisation? Earth hunger, or the desire of founding an empire is keener than in ancient times. The dream of settling international differences by arbitration still remains a dream. The contradictions in human nature are becoming more emphasised as time goes on. Nations that have won liberty and prize freedom above everything else do not feel the slightest hesitation in depriving other peoples of their liberty. Now as in ancient times the strong domineer over the weak and every issue between two nations results in a trial of strength. In the abstract, no ambition can be finer than the yearning for nationalism. Every nation has an unquestionable right to grow to its full stature and to attain to freedom.

But is there any instance in history in which any nation has rested content with the status of a free and independent nation? A free, self-contained and strong nation may be expected to remain at peace with its neighbours and the world. But freedom once won and strength consolidated a nation proceeds forthwith to deprive other nations of their freedom and launches on a career of conquest. It may hold off its hands from a strong neighbour, but will go far afield for the acquisition of fresh territory and the conquest of weaker peoples. Man himself violates at every step the law that he lays down for his guidance. He denies to others what he himself strives most to attain and the nations which have regarded liberty as their proudest possession have never tired of seizing the liberty and lands of other nations.

What is the main defect of the human character that retards the progress and real evolution of the race? It is unquestionably man's pride, arrogance, vanity, the sense of superiority, and the egoism that never deserts him for a moment. A fine distinction has been made between what is regarded as the higher quality of pride and the lower one of vanity, but it is really a distinction without a difference, for in either case it gives man an exaggerated notion of his importance and invests him with a superiority to which he has no real claim. It has been wisely and wittily observed that conceit is to human nature as salt is to the sea; no one knows how it came there, no one knows how to eliminate it.⁽¹⁾ It is no more possible to eradicate conceit from human nature than to sweeten the saline waters of the sea. Can the analogy be pushed further and can it be asserted that as salt has existed in the sea since the creation of the world so pride has existed in human nature ever since the creation of man? Perhaps it is so, perhaps pride is of later growth and has grown with the other foibles of the human character. But the instinct of vanity is not very far removed from the primitive man as also from the highly civilised. The North American Indian braves on the war path was as vain of his war paint and aureole of feathers as Beau Brummell in all his glory was vain of his clothes and his wig. The hideous and disfiguring ornaments of savage women owe their origin to the same instinct that produces the latest Paris fashions. This vanity has been

rebutted by the highest and greatest teachers of humanity with very little effect. Let us concede, to proceed with the argument, that pride is a higher quality than vanity. The proudest race of men were probably the Romans. When a Roman said, *Romanus sum*, I am a Roman, he uttered a sentiment of the highest pride. But even in their pride all Romans were not equal, for the patricians looked down upon the plebians with undisguised disdain. What may be pride in one man may become vanity in another, and the two forms of weakness really overlap each other.

If the pride of man were confined to great deeds or remarkable achievements there might be some excuse for it although even then it would not be justifiable. A man of genius, a great writer, orator, or statesman, a successful man of business, a victorious general, the founder of an empire, may think he has just cause for pride, but the humiliating and impartial irony of inconsistency in human nature makes man proud not only of his virtues but of his vices as well. If a successful writer is proud of his fame a successful and much sought after burglar—sought by the police—is equally proud of his notoriety. The card sharper is proud of his dishonest winnings, the voluptuary gloats over his vices. The causes of pride may be different but the nature of the feeling is the same. Men who are good or great should refuse to share such a feeling with the wicked and the depraved, for it places both on the same level, but this failing is common to all humanity just as the sea all over the world is impregnated with salt.

What shall we say of the insolence that makes one human race despise another, the pride of colour or the absence of colour, the contumely of caste, the daily ignoring of the accepted fact that all men have one Maker? What race has been influenced by the teaching that all men are brothers and equals? Pride, as the imagination of man has well conceived, was the cause of the downfall of the most powerful archangel from his high estate, but with equal truth it may be said mournfully of man: How art thou fallen, Lucifer, Son of the Morning!

And yet the mind falters in closing the outlook of the human race on a note of despondency. We have in view humanity in the aggregate, for individuals may have won their

(1) R. W. Holmes—*tutorat of the Breakfast Table*.

emancipation from the frailties besetting the human race. On a dispassionate and careful consideration it is undeniable that so far as his failings and defects are concerned man has been dragging a lengthening chain through the many thousands of years that he has moved on this earth. What he has gained in one direction he has more than lost in another, and the balance now weighs heavily against him. Nevertheless, the faith that is begotten of hope is in us and we are reluctant to believe that man has achieved the best of which he is capable and he can rise no higher. Who can tell what the future, near or remote, may bring? We are, after all, creatures of little faith and less vision. It may be that at some future time unforeseen by man there may be a mighty moral upheaval shaking human nature to the roots. The chain that fetters him may snap and man may stand forth truly free—free not from the yoke of another, but from the more insidious and more demoralising bondage of self, the chain that does not fret the flesh but holds the spirit in thrall, the shackles of pride, the clanking chain of superiority. And so, light of heart and step and alert of eye man may march forward to the fulfilment of his destiny ere his race be run.

For the one immutable law of creation is that nothing shall endure for ever, and everything that has a beginning must have an end. Multiple life may last longer than individual life, but the race perishes as certainly as the individual and in the eternity of time no hour glass marks the passing of aeons. Early types of the human race are as extinct as the dodo. Where are the Egyptians with their lost secret of embalming the dead and rearing the Pyramids? The ancient Greeks with their fully equipped intellect, the flower of their superb manhood and the matchless beauty and grace of their maidens, the Romans with their victorious legions and eagles, their unequalled pride and achievement, the Aryans with their boundless wisdom and their dauntless quest for the truth have all vanished. We recall with wonder and admiration those early stalwarts of the human race, the warrior caste of the Aryans and the vikings of Scandinavia, men with magnificent brawn and brains, whose peers can no longer be seen. As they have passed so will other races pass and yet others will follow until the human race will have lived out its destined length of life.

Science has taught us of dead stars whose light detached from the source is still travelling through space. With a star die the lesser bodies revolving round it and deriving their life from it. A time may come when the sun, the centre and light and life of the solar system, may flicker out like a rushlight blown out by the wind, and, simultaneously all life will cease on the planets, which, released from the power which keeps them in their orbits will hurtle through space and dissolve into the elemental atoms that called them into being. A convulsion of even such a colossal magnitude will leave the order of the universe undisturbed, and no ripple will be caused in the immensity of space by the wreckage of the solar system. The law fulfils itself both ways by the act of cohesion and creation and the process of disintegration and dissolution.

Time is thus an element that cannot be left out of consideration in the evolution of the human race. Man has not got all time at his disposal for the attainment of his highest development. If he were less satisfied with what he has achieved and more conscious of his failings he would find himself on the right path to the attainment of his goal. He needs strength not to usurp what belongs to another, but to subdue the evil in himself. He needs humility, not studied or worn as a garment, but innate, unconscious, pure and fragrant as a flower. Development by antagonism will not bring about the salvation of the race, for it will strengthen the passions and pride of man so that his foot will slip at every step on the upward path of progress. It is by elimination, the plucking out by the roots of the baser part of his dual nature that man can emancipate himself and terminate the servitude of self. Let us cherish the hope—it may be only a dream—that in the fulness of time, out of the surge and swirl of circumstance will emerge a race clean-limbed and clean-minded, self-contained and self-restrained, with power over itself and over evil, perfect in moral discipline, purged of the baser instincts that taint human nature, full of gentleness and full of thought, reverent towards all life in creation, compassionate, tolerant, plumbing the mystery of being with unerring precision. Then will man truly become—not the lord of creation, for that is an arrogant phrase, but the perfect symbol, the bloom and fragrance of the efflorescence of creation.

A NEW DEVELOPMENT IN WESTERN MUSIC.

A SURVEY.

By MISS RAGINI DEVI.

Western art-expression seems to have exhausted its source of inspiration. Painting and sculpture, having mastered every possible means of expressing the visible sense world, have sought diversion in cubist and futuristic effects, which are generally ugly and repellent. Music too, represented by such leading exponents of theorem and sound-making as Hindemith and Schoenberg, has become highly unpleasant, torturous and laugh provoking. European artists, having brought about this impasse, are searching in all directions for a way out.

The truth is that all art is groping for a medium of Divine expression. It is the inner voice that is struggling to be heard. The mere imitation of nature, the evocation of emotionalism, the interpretation of desire, achievement and the sufferings of mankind which have been the objectives of art in painting, sculpture and music, are slowly giving way to new standards which aim to interpret the internal world of the Soul rather than the external world of mankind.

Just as almost each day brings forth some new scientific achievement in the field of industrialism so we find new experiments in the form of music, painting and drama being presented. Each experimenter is a magnet that draws many disciples and imitators, and the outcome is a deluge of art-expressions in as many different directions.

One of the most interesting of these is the new system of music which has been introduced in New York and in Europe as well. It is called the "Thirteenth Sound". This musical system is based on intervals smaller than the semitone and is creating considerable comment and discussion in music circles.

Mr. Julian Carillo, is the inventor of the new system; a Mexican by birth who received his musical education in Mexico. While he was a violin student he conceived the idea of small musical intervals and after considerable experiment worked out a system which divides the

octave into 97 sounds instead of twelve. This he did in the year 1895. At that time he stated, "One need not be a prophet to affirm that within a few years all the sounds of the chromatic scale will be used in the form of chords, that is to say, simultaneously," which statement was of course ridiculed at that time. Having foreseen the fate of the twelve tone system, he conceived the idea of saving the world from the awful monotony of such musical conceptions by introducing a new system which would do away entirely with whole tones and semi-tones. Mr. Carillo has had a very creditable career as professor of harmony, orchestral conductor and composer, and his new exposition to music deserves sound consideration.

The basis of his system, the sixteenth of tone and the notation of these sounds, required the abandonment of the old musical graphic system, that is, staff, notes, keys, flats, sharps. He has evolved a system of numbers which exactly indicate the microtone to be played. Only one written line is required for each instrument, excepting the piano, organ and harp which required two lines. Special instruments have been built for playing these fractional tones. They are harp-citara, octavina, and horn. Violin, cello and a special guitar are also used. Thousands of new scales can be played on these instruments, and each composer can have a new scale entirely for himself. One such scale is of the following tone-intervals: $\frac{1}{4}$, $\frac{1}{4}$, $\frac{1}{4}$, $\frac{1}{4}$, $\frac{1}{4}$, $\frac{1}{4}$, $\frac{1}{4}$. For harmonization such fractional tones as $\frac{3}{4}$, $\frac{3}{8}$, $\frac{3}{16}$, $\frac{5}{8}$, $\frac{5}{16}$, $\frac{7}{8}$, $\frac{7}{16}$, $\frac{9}{16}$, $\frac{9}{8}$ are used.

The thirteenth sound system has been received with great interest in America. Mr. Stokowski, eminent orchestral conductor stated: "Just as certainly as the tone was divided into the half tone, the half tone, I believe, will be again divided into quarter, eighth and sixteenth tones, bringing immeasurable new resources to music. One of the most mature experiments in this direction is the music of Carillo, the Mexican

composer. I have studied this music with Mr. Carillo and find that its inner construction is true to itself; beneath an apparent complexity lies simplicity and a fabric of well-balanced tonal-relation. Mr. Carillo claims no more for it than that it is an experiment and an attempt at a new departure, and it is in that sense that we present it to the public."

What the future of this new system will be cannot now be predicted. But that the time has come for an entirely new medium of musical expression is a self-evident fact. The Thirteenth Sound system of Mr. Carillo is winning interest everywhere, and has recently been introduced into Russia.

Mr. W. J. Henderson, prominent music critic gave an account of a recent performance in the *New York Sun* as follows:

"Before beginning Mr. Carillo's composition Mr. Stokowski caused several of the soloists to deliver slowly scales in whole half, quarter, eighth and sixteenth tones. He also had played some much more interesting scales, such as that in one and a quarter tones, which, when given out by the guitar, was captivating and suggestive of delightful melodic possibilities. A double glissando in contrary motion on the harp—not the familiar instrument but the harp zither, one laid flat like a table and resembling the common zither—was so beautiful that it evoked applause. On the other hand, the exceedingly melancholy wail of the horn emitting a scale in eighth tones won laughter."

"All of which signifies little beyond what might be expected in the way of reactions to astonishing curiosities. As a composition Mr. Carillo's concertino inevitably amounted to almost nothing. The man was experimenting with new material and could not rear a structure with it because its structural principles had not yet been clearly perceived. The composition resolved itself into a good deal of passage work, using the various intervals. The few timid attempts at thematic formation could not go far. But there were some extraordinarily beautiful and haunting chords and some instrumental combinations of promise."

While speculating on the future of Western music one cannot help observing the sad state of music in India. Will the discarded carcass of the twelve tone Western musical system be left for India to feast upon? With the popularity of the abominable harmonium increasing in India and the persistent efforts of Hindu writers on music to fit the Hindu system into the Western twelve semi-tone octave, the future looks dark for Hindu music. When the 22 srutis of Hindu music will have become understandable to the Western world, will India be plodding along satisfied with a distorted Hindu music which is certain to result from the slavish imitation of Western musical forms, about to be discarded?

Hindu music has a rich melodic heritage born of deep spiritual experience which Western music entirely lacks, and will not be able to evolve until the West has matured spiritually. Hindu musical instruments too are capable of producing microtones and beautiful meend or glissando effects, which the Thirteenth Sound system attempts by sliding through very small intervals.

In India to-day the great reverence and appreciation for the true scientific musical system which the ancient Aryans perfected, is gone. Srutis belong to the dim past. The scientific principles embodied in the exquisite Hindu musical instruments with their rich overtones especially noticeable in the vina, tambura and tabla or mridanga, are forgotten. And musicians and auditors alike are conscious only of pleasant sounds, without asking why or wherefor.

It is quite certain that the ancient Aryans knew the laws of sound and heard the harmonic series of overtones. They based the sruti system on this scientific foundation and fashioned their musical instruments to produce sruti microtones. To-day however Hindu professors are busy writing books on Hindu music containing long *impressive* passages about Western scales, semi-tones, harmonics, vibration frequencies, etc., most of which information is entirely irrelevant and has little to do with Hindu music proper.

A European composer, Mr. D. Rudhyar, recently pointed out in article which appeared in India just how simple it would be to reproduce the mysterious 22 srutis. His instructions were as follows: "Take a string stretched over a board and pluck ever-increasing lengths of

string. We get thus a series of descending tones. If we increase our vibratory lengths regularly say, 1 inch, 2 inches, 3 inches, etc., up to 44 inches, we obtain a perfect descending harmonic series. Such an instrument of tone-measurement known for milleniums is usually called from its Greek name: a monochord. If then we take our monochord with its movable fret and pluck successively the lengths of string measured by the series of *odd* numbers from 1 to 43, we get twenty-two sounds which are the original twenty-two *srutis*. However for practical purposes it is easier to start by plucking 22 inches of string, then 23, 24, 25, 26, etc., up to 44. This gives us the twenty-two *srutis* in the more recent sense of the term, which however is not really that of musical interval, but of lengths of vibrating string, or in general of units of vibrating matter or substance.

It is therefore possible to recognize the Hindu musical system and restore to the ragas their correct intonations and spiritual potencies. Perhaps then Hindu music will make a real contribution to the music of the world. Hindu musicians are astonishingly adept at producing grace, glissando and rhythmic effects far in advance of anything that Europe can hope to produce for some time to come. Yet, Indian music is being suffocated by the distorting influence of the harmonium and Western sense of pitch. It is true that Western influence crept into Hindu music long ago, perhaps even at the time of Alexander of Greece. There are great gaps in the history and exposition of music, but there is enough available data to begin with. Certainly Western music at present has nothing to teach India.

Mr. Carillo himself believes that the twelve sound cycle of Western music is unquestionably broken and that the new microtonal system is infinitely richer, and more powerful than the present Western system. He believes that it is possible to hear and appreciate sixteenths of tones, for he says that almost certainly there exists in our ears the harp of Koenig, an organ which is said to have more than ten thousand cords, each one of them corresponding to a sound. By training these cords, which are perhaps atrophied by disuse, one might hear perfectly even the most subtle of the new sounds.

Mr. Carillo was asked to found a special Institute to teach his new music and now New York City has the first Conservatory in the

world where quarter, eighth and sixteenth tones can be learned. He hopes to have a symphony orchestra group with special instruments to give performances of his works from time to time. Who can say what this new system may bring to the music of the future? Mr. Carillo has had the courage and conviction to demonstrate a new microtonal system and no one doubts his sincere desire to contribute through music to the spiritual progress of humanity.

Senor Julian Carillo, founder of the 13th Sound Musical Institute of New York City, where he instructs in his own system of sixteenth tones, as well as modern Western music, was kind enough to give me the following interview expressly for your Review:—

NEW YORK,
March 28th, 1927.

"I have a great pleasure in sending you these few words in connection with my new musical system of the 13th Sound. You will notice in them the acoustic point of view of this musical revolution which pursues a human, and consequently noble ideal; to put all the races of the world into a union of affection by means of the sound! If because of ethnic and political arguments all the peoples have separated from themselves this musical revolution of which I am the promoter will supply wonderful means in order that we may be spiritually united! At the present moment three principal musical cultivators can be observed. One which the system elaborated by the physiqués treats to realize. Other which has practised the finest tempered system for more than 200 years; and lastly, the primitive races who sing and play following their natural tendencies and where it is impossible to find any symptom deserving the title of musical civilization. The revolution of the 13th Sound which will give to humanity the infinite pleasure of an absolutely pure music will not permit the disorders to continue into the kingdom of the sound. I studied the history of the music as far as I could in order to know surely how big was the progress of humanity in that branch of knowledge. As the result of these studies, I can offer to the world the absolutely pure music in my Musical System of the 13th Sound. In the year of 1805, being a pupil of Acoustic-Harmony and violin in the National Conservatory of Music in Mexico City, I succeeded in dividing the tone in 16 parts. The teacher was speaking about the longitudinal

divisions and that half of the length of string produced the octave of the sound of the entire string. I interrupted and asked him if it was true. The teacher received paternally that unrespectful question and told me that it was absolutely scientific and an undoubtedly certain law. From that moment my spirit became turbulent with the desire of producing new sounds by means of divisions and subdivisions of the string and, when I left the class, I went immediately to make experiments. Soon my finger reached the limit of the possibilities which my violin could offer me and I resorted to a knife's cutting edge and could hear without effort the sixteenth tones between the notes G and A of the G string. That was the base for the revolution of the 13th Sound,—a name which symbolizes the moment in which the twelve tones system was broken. As soon as I had the necessary technical knowledge received in the Conservatories of Mexico, Belgium and Germany, I started the revolution. It is unnecessary to tell you of the results that I have obtained in public as well as in the press in 40 concerts given in Mexico and in the United States, because, fortunately, you have been witness of the recent ones, in Town Hall, and lastly at Carnegie Hall. My system of musical graphic of the 13th Sound received its technical sanction on March 4 in Philadelphia, the date on which the eminent Stokowski, the most conspicuous conductor at the present time, played my "Concertino" for violin, violon-chelo, french-horn, arpa-citara, octavina and guitar, based on quarters, eighths and sixteenths tones using the revolutionary score in which keys, notes, flats, sharps and naturals are not used. As you see, the revolution of the 13th Sound has been completely radical concerning the graphic, for it has nullified once for all, the confused graphic problems which had been the result of twenty centuries of effort of humanity. The following signs have been substituted advantageously: staves, keys, notes, flats, sharps, and naturals.

SCIENTIFIC BASE

"The revolution of the 13th Sound began to develop with the elements which it found in the old system the temperate; but with the sixteenth tones, the incorrections of the tempered system are reduced to its minimum. I know that the tempered system has no sympathizers in India, for which I congratulate you and I want you

to give in your first article, my hearty congratulations to the musicians of your country. The musical system of the 13th Sound is quite right in its purpose of getting rid of the tempered system. What a great fortune when that happens! Soon the tempered system and instruments will go to rest in fellowship with staves, notes, names of notes, sharps, flats, naturals, etc. This is the first time that I make public declarations in regard to the tempered system for knowing as I know the musicians' psychology. I realize what would have happened if, on beginning this musical revolution, I had made such statement. I had to conform myself on formulating my theory of the 13th Sound,—to announce the catastrophe without giving any technical details to explain how it was going to occur. I said:—"The 13th Sound will be the beginning of the end and the point of departure of a new musical generation which will succeed in changing everything for there will remain not even a single instrument of those we know to-day; all the instruments will be insufficient to produce the enormous number of sounds which we are going to use." The Theory of the 13th Sound conquered in a simple experiment, *ninety-seven sounds in one octave*, and these are the bases to go as far as nobody else, before 1805, has done not only in practice, but even in the charming legends of your country.

"I know that in India they give great importance to the scientific side of music and by some informations I have, I also know they use the physiqués' system, a system that the revolution of the 13th Sound does not approve entirely for it contains more than sixty per cent. of mistakes. That of Pythagoras is more pure and nevertheless it has forty per cent. of false sounds and for this reason the 13th Sound will not accept it. Even more, I have already a system absolutely pure to offer to the musical world. Such a system will be introduced into practice little by little in order to avoid professional and mercenary upsets for they have as basis the tempered or the physiqués' systems.

"Europe is already uneasy about the 13th Sound revolution and she will be even more, when she knows that my system has already reached the Conservatory of Leningrad as well as the Institute d'Etat of the same country—Russia.

"We will succeed by means of the 13th Sound in uniting those million and millions of

human beings so inclined to mysticism and meditation and we will succeed also in approaching others: those brothers of ours divided among the conquerors who have carried on their swords blood and sufferings, and by some philosophers who have encouraged hatred with their teachings. Sound has strength enough to unite humanity without blood, or hatred, or suffer-

ing. This wonderful element carries with it the greatest strength: *mystery*. Then let us use mystery to benefit humanity with its enchantments'.*

*Note:—Information about the The Thirteenth Sound Musical system can be secured from the Secretary of the Thirteenth Sound Musical Institute, Mr. A. Valderrama, 602 West 194th St., New York City, U. S. A.

MYSTICISM IN MODERN ENGLISH POETRY.

By G. V. SUBBA RAMAYYA, M.A.

Ruskin speaks of "masked words", which "wearing, like chameleon, the colour of the ground of any man's fancy, lie in wait and rend him with a spring from it." He warns us against them, saying "there never were creatures of prey so mischievous, never diplomats so cunning, never poisoners so deadly, as these masked words; they are the unjust stewards of all men's ideas." One such word is "mystic." Some employ the term as the best compliment they can pay to any piece of art or poetry, to any phase of religion or philosophy which in their view has attained the "giddy heights of perfection." Others use the word in an euphemistic way for describing a thing as being outside the pale of, if not opposed to, reason. Others again take it to mean 'dreamy', 'weird' or 'spectral', while others still seem to regard it as some occult charm the meaning of which ought never to be questioned. In short, its import seems infinitely variable as "the shade by the light, quivering aspen made."

To dispel this variegated enchantment, to shatter this "dome of many coloured glass that stains the white radiance" of truth, the same author prescribes a device which reminds us of Keats' story of Lamia. Fix your intense gaze upon the "masked word" like the "bald-head philosopher," Apollonius, and the mask at once drops off and reveals the word in its naked truth. Looking thus intensely at the present

word "mystic," we discover in it a family-resemblance to its original Greek ancestor "Mucin" meaning "to close" (lips or eyes), and implying silence. The latter is a near kinsman of our Sanskrit word "Mounam." Now it at once strikes us that the root meaning of "mystic" must refer to the appearance of a sage or hermit rapt in meditation, and that such description as it gives is obviously external, without any indication of the character of inner personality of the saint. His attitude of "silence" accompanied by the closing of lips or eyes may be interpreted in more than one way. It may be a method of discipline corresponding to "Mounamudra" of our Yogis; it may be due to the man being immersed in meditation; it may result from the trance of ecstasy—*Yogatanudhi*—which the Sadhak seeks and attains. Or this "silence" may be construed symbolically as "the one sole language of immortality, the only true utterance of the infinite" as in Hamlet's farewell saying "the rest is silence"; or it may betoken the crown of wisdom, as in the "Philosophy of Silence" which Carlyle is said to have preached in several volumes. It may also have some bearing upon the person that uses the word. It may indicate the state of open-mouthed wonder or the cold stillness of flat unbelief, the hauteur of superiority or the cautiousness of suspicion, on the part of the uninitiated towards the "mystic".

Such are the possible implications of its

original root-meaning. Now if we can have an inkling into what is in the minds of those, upon whose lips the word is often heard, and if we then try to relate that to its original meaning and implications, we will be in a position to gauge the mentality of those over whose minds it has assumed the "unjust stewardship." Fortunately the latter have furnished us with a more or less definite statement of what they mean by this term. "Mysticism", says Professor Seth in an admirably representative article in the *Encyclopædia Britannica*, "appears in connection with the endeavour of the human mind to grasp the divine essence or the ultimate reality of things; and to enjoy the blessedness of actual communion with the Highest." The first part he calls its philosophical, and the second its religious side. To achieve the former the mystic resorts to contemplation and intuition. The latter he seeks to accomplish "not through any external media but by a species of ecstatic transfusion or identification in which the individual becomes in very truth, partaker of the Divine Nature. God ceases to be an object to him and becomes an experience". "This is the ecstasy" the Professor reminds us, "or the mystical swoon which appears among the Hindoos, the neo-Platonists, and the medieval Saints".

How and why to this two-fold experience of man the name "mysticism" came to be applied, it is now pertinent to inquire. At the very outset, we have to note that it is a Western coinage, first come into vogue regarding the Medieval saints and neo-Platonists, and extended later to nearly all the Eastern systems of religion or philosophy there being in fact no distinction between the two, and that none of the so-called "mystics" ever recognised that title or applied it to themselves or to fellow-members of the cult. The Greek and Jewish nations had, admittedly, nothing of mysticism in them. "Neither the Greek nor the Jewish mind" says the same Professor, "lent itself readily to mysticism; the Greek because of its clear and sunny naturalism, and the Jewish because of its rigid monotheism, and its turn towards worldly realism and statutory observance". Aristotle who explored every phase of the knowledge never once approached the mystical and even Plato sought to discover the ideal state rather than any spiritual secret. Indeed the two viewpoints, namely the classical or Judaical and the mystical stand at opposite

extremes. The latter starts from God as the supreme reality and looks upon the universe and even Man as but the illusory medium wherein that sun of Truth is reflected "as through a glass darkly". The former on the other hand takes its firm root in Man and the world of sense as the immediate Reality and imagines God as a personality though higher than human who actively interests Himself in mundane affairs and responds to faith, prayer and worship. It is natural therefore that "only with the exhaustion of the Greek and Jewish civilisation mysticism became a prominent feature in Western thought". But it would not be fair to consider "mysticism" as the after-math and excrecence of a rotten defunct culture. The reason for its synchronising with the decay of the Jewish or Classic epoch lies deeper. It is to be found in the religion ushered in by Jesus, which had the closest affinity with the great faiths of the East such as Vedantism and Buddhism, and differed fundamentally in its essence from the orthodox type. One may hazard a guess that were it not for the faith and reverence aroused by His miracles, Jesus would have been almost the first to be styled a "mystic". It may seem strange, but nevertheless it is a fact, that the soul of Christianity as propounded by Jesus like that of every great Eastern religion was incomprehensible to the generality of the West, who though baptised as Christians, had inherited the Greek or the Jewish temperament and were fed upon the naturalism of the one or the realism of the other. But individuals and small sects there were among them, who entering the heart of the new religion and steeped in the spirit of Jesus, shook themselves free of the worldly shackles and claimed to see the kingdom of Heaven coming upon the earth, and to hold communion with God Himself. There also sprang up another body of pious Christians, philosophically-minded, who sought to give the doctrines of the Greek metaphysician a spiritual interpretation consonant with their religion. Naturally therefore these saints and these neo-Platonists could not be easily comprehended by the common folk each of whom regarded them in his own way. There were some that blindly adored them, confessing inability at the same time, to follow their teachings. Others there were, who admitting their sincerity, doubted the truth of their professions and considered them misguided.

There were others still who thoroughly disbelieved their veracity and condemned them as conscious cheats. All of them found in "mystic" a handy word to indicate their respective attitude and were agreed upon using it as a suitable name for the above-mentioned persons and sects. When, later, they came into contact with the great religions of the East and found them of the same feather, they extended the use of the term to the latter also. It would not therefore be far wrong to suggest that this term was born of the fundamental difference between the East and the West and that its vague, indefiniteness was deliberately utilised by the latter to euphemistically express its incapacity to comprehend, if not its want of belief in, the Eastern religious view-point.

Besides being used for the theologians and philosophers whose spiritualism the lay men could not understand, the word has been in recent times applied by the West to the poets, especially the lyric poets who manifest a highly intuitive or spiritual power. It is with these latter that this essay is chiefly concerned. So early as 16th Century, we can find an instance—though somewhat crude one—of what may be termed "poetical mysticism", in Shakespeare's insinuation against the "rival poet"—believed to be Chapman—that he is taught by spirits to write above a mortal pitch, that 'the proud full sail of his great verse' is propelled by 'his compeers by night,' and that he is nightly "gulled with intelligence by affable-familiar ghost".

The most striking instance of the poet-mystic in the 18th Century is Blake. Like the above-mentioned "rival poet" he also claimed to be inspired by super-human intelligences and spirits of dead men, and his poems full of symbol and allegory, call upon men to come out of the "prison-house of sense," to break the "mind-forged manacles of abstract moral law", and thereby to realise in the eternal world of 'imagination' the "Divine Image" formed of "Mercy, Pity, Peace and Love."

In the early 19th century a whole movement—the Romantic Revival—was honoured by the general application of this title, and within the Romantic school, the poets that achieved special distinction in this line were Wordsworth, Coleridge, Shelley and, we may add, Keats. The two former instituted a kind of Nature-worship, but it was not Pantheism; it was to

them only a Yoga for realising the Highest, which is thus described by Wordsworth:

"The breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living Soul;
While with an eye made quiet by the power
Of harmony, and the deep power of Joy,
We see into the life of things."

"And I have felt" continues the same poet,
"A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose presence is the light of the setting sun,
And the round ocean and the living air,
And the blue sky and in the mind of man
A motion and a spirit, that impells
All thinking things, all objects of all thought
And rolls through all things."

Shelley is a modern edition of the neo-Platonist. To the same sober critic steeped in classicism, he seemed like "a beautiful ineffectual angel beating in the void his luminous wings in vain".

The keynote to his poetry is the neo-Platonic "Ideality":

"The One remains, the many change and pass,
Heaven's light for ever shines, earth's shadows fly;
Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity,
Until Death tramples it to fragments."

Keats is the most ardent votary of Beauty. Since beauty is the common stock-in-trade of every poet, Keats has escaped being dubbed a "mystic". But his use of "Beauty" has been generally misunderstood. It is not physical or even symbolic beauty, though his descriptions of beauty are predominantly objective. It is the "Principle of Beauty in all things" that he adored. "Beauty is Truth, Truth Beauty" is his refrain.

The Brownings are too intellectual to be obtrusively mystical; yet such is their philosophy in essence; in their poetry, the marriage of philosophy with religion becomes complete. The perennial theme with Robert Browning is the immortality of the Soul, and its eternal God-ward march through infinitude of forms. "Man" says he "is a God though in the germ". "Time's wheel runs back or stops; potter and clay endure." The burden of Mrs. Browning's song is Love. But it is not individual objective

love. It is—to parody the phrase of Keats—the principle of Love in all things which she seeks to celebrate. "How do I love thee?" she asks and herself answers:

"I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of Being and Ideal Grace."

Emile Broute though styled an agnostic, may also be classed among the mystics. Her "Last Lines" disclosed a conception of God very much akin to that of the East. "No coward soul is mine" says she:

"Though earth and man were gone,
And suns and universes ceased to be,
And thou were left alone,
Every Existence would exist in Thee".

Rubaiyat of Omarkhayyam is undoubtedly the poetical expression of Sufi mysticism. In brushing aside systematic philosophy and all knotty riddles of the whence and the whither of Man's destiny, and drowning all doubts and distempers in the ever-brimming Cup, Omar shows the closest affinity to the cult of Bhakti. Particularly his prayer to Love to sing beside him in the wilderness and thus transform it into Paradise is very much like the yearning of the Gopis for Sree Krishna's music in the forest of Brindavan. But how Fitzgerald himself interpreted the poem we do not know for certain; and it is probable that Omar's seemingly Epicurean doctrine of "Eat, drink and be merry" attracted him more than any mystical suggestion.

Among the modern American mystics, two poets deserve special mention, namely Emerson and Whitman. In the former the approach to the Eastern systems of philosophy is more studied and conscious. Though a staunch evolutionist, he found God the "Over-Soul" to be the very heart of evolution which is simply God "objectivizing himself".

"The universe" says Emerson "is one, because He is one".

"He is the axis of the star;
He is the sparkle of the spar;
He is the heart of every creature
He is the meaning of every feature".

Walt Whitman though not a professed Orientalist like Emerson, reveals in his poetry the closest spiritual affinity with the East. One of the many mystical experiences he had is recorded in the "Song of Myself". "Whatever

it was" says his biographer "it brought him permanent conviction of the infinite significance of every object to the awakened soul, absolute intuitive certainty of God, of immortality of a purposive plan running through creation, and of his part in it." Of all the Western poets he seems to make the nearest approach to our ideal of Jivan mukta. He professes a psychic power to pass in vision to and through time and space and to feel and assimilate into his life the agonies as well as the ecstasies of the world. He "understands the large hearts of heroes;" his is "the disdain and calmness of martyrs;" he is "the hounded slave;" and then he says:

"I am an acme of things accomplished, and
I am an encloser of things to be
My feet strike an apex of the apices of the stairs,
On every step bunches of ages, and larger bunches
between the steps;
All below duly travelled, and still I mount and
mount
Cycles ferried my cradle
For room to me, stars kept aside in their own
rings"

In another poem he declares:

"From this hour I ordain myself loosed of limits
and imaginary lines,
Going while I list, my own master total and
absolute
I inhale great draughts of space,
The East and the West are mine, the North and
the South are mine".

One word may here be added about the mysticism of the contemporary Irish poets chief among whom are A.E., Yeats and Cousins. The Celtic race to which they belong excels every other in its great gifts of vision and colour sense. Their poetry therefore is aglow with bright deeply significant visions and resplendent dreams. They yearn to end "this sorry scheme of things entire, and remould it nearer to the heart's desire".

"Would that the world were a casket of gold,
The wrong of unlovely things is a wrong too
great to be told".

is the wail of Yeats. The Vision Beatific which if realised, imparts by contrast a poignant pathos to the loveliest sight in the outer world, the Inner Light ineffable the like of which never shone on sea or land, the illimitable Ocean rolling for ever round the little islet of our life

and "tinting all things with its eternal hues and reflexes", are everywhere gleaming through their verse whatever be the theme legendary, allegoric or historical.

Coming nearer home we must naturally expect a plethora of mysticism in poetry. "India" says Professor Seth in his characteristic vein, "has always been a fertile mother of practical mystics and devotees; the climate itself encourages passivity, and the very luxuriance of vegetable and animal life tends to blunt the feeling of the value of life". Whether we agree with his reasoning or not, we may in substance accept his conclusion. Indeed the words "mystic" and "mysticism" attained popular currency here, since the Nobel prize won for Tagore's poetry a world-wide recognition. On that occasion he was unanimously hailed as the greatest of mystics by the West which fell into ecstasies over the new vistas of vision and feeling opened out to them by his muse; and we, as behoves a subject people, echoed the manner of their applause. But there have been a few among us however, who could not join in the general chorus, not because they loved and adored Rabindranath's poetry any the less, but since they could not understand why it should be styled mystic. After a minute study of Tagore's works, they could not honestly find in them anything of "mysticism" so far as they understood the import of that term. The fact is that Rabindranath in spite of the unmistakable Western influence over him, is but a lineal descendant of Kabir, Chaitanya and a host of other Vaishnavite Bhaktas. In his poetry India's divine wisdom and philosophy with which she has fed her children ever since she was ushered into existence find sweet and clear utterance. His love-songs are redolent of the memories of Krishna and Gopis, and his religious meditations bring into fresh light the hoary truths of the Upanishads. Almost the same may be said of that bulbul of India, Sreemati Sarojini, in whose unpremeditated melodies India's immortal dream sings itself, and of that meteoric genius, Harindranath, whose seraphic muse is soaring in the high altitudes of India's spirit-skies. But after what has been said before, nothing would seem more natural than that the West should consider these and other Indian poets as reaching the very acme of mysticism.

After tracing in very brief outline the individual traits of the prominent poet mystics it

would now be of interest to study their chief common features and account for their existence. A conscious turning away from the world of sense, and defiant setting at naught of all tradition and convention, a half contemptuous disregard of the ordinary ethical standards, and a stout denial of the potency of reason, constitute the foremost characteristics of the mystic school of poetry in the west. That "there are more things in Heaven and Earth than are dreamt of in our philosophies" is a doctrine they always love to emphasise. "Tear asunder the mind-forged manacles" says Blake, "and enjoy the wisdom and bliss of Eternity". "Here is the test of wisdom" Whitman points out:

"Wisdom is not finally tested in schools,
Wisdom cannot be passed from one having it to
another not having it,
Wisdom is of the soul, is not susceptible of proof,
is its own proof".

He says elsewhere,

"For our soul's mystic evolution
"Not only the right justified, what we call evil
also justified."

He further declaims,

"Allons!
"Allons! from all formulas!
From your formulas, O bat-eyed and materialistic
priests!"

A frequent resort to vague language and symbolic imagery in describing the spiritual experiences, and an almost exalted proclamation of the absolute, indefinable nature of the latter may also be taken to characterise the writings of these poet-mystics. The "Little Lamp" and the "Tiger" of Blake, the "Seashell" and "Mountain-echoes" of Wordsworth, the "Æolian Harp" of Coleridge, the "Potter's Wheel" of Browning, the "Open Road" of Whitman, the "Gardener" and the "Crescent Moon" of Tagore are a few of the numberless symbols utilised by these poets to express the deep spiritual truths they have realised. The language employed to describe the latter is purposely vague, indefinite and sometimes even inconsistent. For, does not Tennyson say,

"Words like Nature half reveal
And half conceal the soul within?"

Blake "sees a world in a grain of sand". Wordsworth feels "a presence", "a sense sublime of something", "a motion and a spirit".

Whitman "swears" to us "there are divine things more beautiful than words can tell". Describing the "progress of souls", he says: "They go! they go! I know that they go; but I know not where they go; but I know they go toward the best-toward something great".

Shelley speaks of "the awful shadow of some unknown power floating unseen among us" and describes it as:

"That light whose smile kindles the universe,
That Beauty to which all things work and move
That Benediction which the eclipsing curse
Of birth can quench not, that sustaining Love
Which, through the web of Being blindly wove
By man and beast and earth and air and sea,
Burns bright or dim as each are mirrors of
The fire for which all thirst".

Coleridge compares all animated nature to organic harps diversely framed,

"That tremble into thought, as o'er them sweeps
Plastic and vast, one intellectual breeze,
At once the Soul of each, and God of all".

Even Byron in his "interviews" with Nature lays claim to mysticism and says:

"I steal
From all I may be, or have been before,
To mingle with the Universe, and feel
What I can ne'er express, yet cannot all conceive".

The reasons for the prevalence of these characteristics among the mystic poets are not far to seek; and they indeed partially account for the very use of the term "mystic" in their case. It is within the knowledge of every one who knows anything of Yoga, that the Sadhak before reaching the ultimate goal has to pass through all the above-mentioned stages. Hence the fierce antagonism to the experience of the senses and to the sway of reason, the trampling under foot of all conventional ethical standards, the description of all their experiences in weird symbol and vague, suggestive phrase, the lack of restraint, the reckless abandon to momentary impulse, that characterise these poets point to one central fact, that their realisations of Truth have been partial, unsteady, transitional, and clearly below the acme of perfection. This may be due to many causes. The absence of Gurus (spiritual teachers) such as flourished in ancient India, whose personal contact is indispensable for sound, spiritual training, the gross ignorance on

our part, as regards the efficacious means for the speedy achievement of the spiritual object, the lack of proper environment or popular encouragement for such pursuits, the irresistible sway and irrepressible consciousness, in the moderns, of passion and personal ego the complete abandonment of which is the prime condition of attaining higher knowledge,—these may chiefly account for the above-mentioned imperfectness of realisation. Added to these is also the difficulty due to inadequacy of the language to describe spiritual experiences. In the first place the very nature of the latter is such as to defy all human attempts at a full clear and exact definition of them in any language. And strange to say, the English language the most adaptable and highly developed in every other branch of human knowledge is unlike Sanskrit, far from efficient as a medium of spiritual expression. The extreme difficulty, for instance, of finding apt synonyms, or even of giving adequate explanations, for such common spiritual vocabulary in Sanskrit as Yoga, Dharma, Tatwa, Brahmasakshatara, Maya, Satchidananda, goes to prove the point. No wonder therefore if the poets living under modern conditions of life and wielding such an imperfect instrument as the English language, find all spiritual endeavour an uphill process, a continual groping in the dark with but an occasional glimpse of the far-off Light, and do not aspire for a clear, full and impressive expression in treating of such things. There is equally no wonder if the lay readers of their poems receive the impression of an airy, elusive, dreamy, indefinable something, or, may be, nothing, and regard it as the fittest attribute of all mystic poetry.

An humble appeal to the contemporary poet mystics and to their readers may not here be out of place. Our study of the ancient poet-philosophers of India convinces us of one characteristic in them, namely that they never set down anything of which they had not full and perfect personal knowledge. This is the reason why their utterances always strike home and produce lasting impression. That example, would it not behove our modern poets to copy? If only they confine themselves to things they have known perfectly and realised at first hand, their expression would be less ambiguous and more impressive than it is at present. "There is a wide difference" as Ruskin reminds us "between elementary knowledge and superficial

knowledge—between a firm beginning and a treble smattering." If "a little knowledge is a dangerous thing" it is doubly dangerous in the spiritual realm where nothing is demonstrable. We must also remember that to the beauty and power of poetry nothing is so fatally injurious as want of self-restraint, vagueness of thought and indefiniteness of expression. "Athwart the dreary, boundless element of hearsaying and canting, and twaddle and poltroonery", the poet's voice must come as Nature's own, emanating "from the inner Light-sea and Flame-sea, Nature's and Truth's own heart." Of every theme the poet handles, he must be able to assert, "this I saw and knew; in the sum of my life, this was the thing *manifest* to me—this the piece of true knowledge or sight which my shares of sunshine and earth has permitted me

to seize." Would not the present day readers of mystic poetry be also well advised not to mistake the poet's imperfect knowledge and obscure expression for his soaring "above a mortal pitch" and thus prostrate their powers of understanding, but to study it intelligently and to critically appreciate it by comparing with the ancient treasures of spiritual lore, which are mother India's proud heritage? Moreover, from all that has been said in the course of this essay it must be evident that the term "mysticism" though full of significance, is by no means a happy choice, and may yield place to another word less confusing, more direct and pointed. The present writer would suggest, for a substitute the Sanskrit word "Yoga"; but others may perhaps light upon a more suitable expression for the same.

TO A MAN IN MARS.

By MR. C. L. R. SASTRI, B.Sc.

MY DEAR FRIEND,

It is only recently that we have come to know of you, that is to say, not of you exactly, for we have not yet located you, but of the conditions of your planet, from which we naturally infer that you also exist. It would be a fine thing if you did: for then we could correspond with one another and compare notes in regard to our different worlds. As it is, we know very little of yours, and you, provided always that you are a living entity, and not merely a conjectural phantom, much less of ours: for it stands to reason that if you knew anything of your brethren down here, you would long ago have made known the fact. Taking things as they are, however, it pains me to think that you evince so little interest in our affairs, while we simply die to know as much of yours as we possibly can. Whereas you are as mute as a statue, we are literally panting to shed a ray, for your behoof, on matters of this world. Not that we have no business of our own to attend

to. But our nature is altruistic and we wouldn't keep you in utter darkness if, by any chance, we could flood the chambers of your mind with light. We have our own affairs to mind, it is true, but we have just enough time on our hands to cleanse the Augean stables of your ignorance. Of course, we have abundance of fun going on all around us; but we want *you* to share it with us. Adventure is in our blood; and though we have come unto a vast inheritance, we want to explore "fresh woods and pastures new." We have not yet sat, like the mythological gentleman, so long upon a rock that we have grown to it: our limbs are still capable of movement, and we itch to stir ourselves to some great achievement.

Our earth is a curious planet, all things considered; and I advise you strongly to cultivate an interest in it. Your time, I assure you, will not be thrown away. You will find it more instructive than your own paltry world. Excuse my irreverence, but, compared to ours, your world cannot but be paltry. And that in

more ways than one. I do not here speak of bulk. There is no virtue in mere bulk. There may be no solidity in bulk at all; it may contain only a half-penny worth of bread to an intolerable deal of sack. I mean that our world is an extremely lively place. Liveliness is its principal feature. We are so constituted that we cannot, for nuts, put up with the least dulness; like Falstaff, we forswear thin potations. We abjure dulness, as Christ abjured the devil, to get behind us. We crave for fun, even at the risk of our lives; we thrive on it, as the malarial parasite thrives on human blood. It is all very well for a certain class of men to "hold the mirror up" to a course of plain living and high thinking. Let them lead such a life that have a taste for it: we have recourse to other ways. Like Sydney Smith's "onion in the bowl of salad" excitement forms the chief ingredient in our lives. We are made of the stuff that deplores the cankers of a calm world and a long peace. "If I had been born a corsair or a pirate," thought Mr. Tappertit, "I should have been alright." Most of us think so, too.

This craving for excitement, indeed, has almost become a disease with us. We want to be in the thick of the crowd: the more we jostle and are jostled, the more we like it. We would not, if we could, miss even the least bit of fun: with us, it is "very stuff o' the conscience." The speed with which we are rushed is simply incredible; yet there are those who complain that it is very slow. The truth of the matter is that our nervous organization is in a state of utter derangement. That is why we want to drink in excitement at every pore.

Recently we had a war on. Of course, as usual, it was to have been the last war; a war, in fact, to end war. It lost much of its hideousness as those who were responsible for it vouchsafed to us that it would, ultimately, introduce peace on earth and good-will towards men. It was, in a way, a blessing; it was to make the world safe for democracy; it was to make possible another Eden on earth. In short, it was the most humane thing, under the circumstances. Anyway, that was the impression that the politicians created. And, you know, they were "all, all honourable men." It would have been rank heresy to disbelieve them. By the way, I wonder, if you have that breed among you? Is the soil of Mars congenial to their growth? You see, we are strangely ignorant of the conditions that obtain there.

You must have wars, no doubt; just by way of recreation, if for nothing else. We regard Mars as the god of war; and you would be lacking in a sense of humour if you were deficient in the chief article of your own produce. But, of course, stranger things have happened. Coming back to my question, have you the race of politicians on your circum-ambient heights? If you have not, you have missed a rare treat. Down here, they are more or less the staple food upon which we thrive. You may, in case you do not stock the commodity, require some sort of description of them. Well, tasks have to be faced; and though I am not a politician myself, and cannot speak from inside knowledge, I shall try to convey to you as accurate an impression of them as is humanly possible.

Politicians are neither fish, flesh, nor red-herrings: they don't come under any exact definition. They are neither black, white, nor chocolate. They are not distinguishable by race, colour, or creed. Several species of men (not much resembling one another) are classed under politicians,—as mongrels, curs, shoughs, water-rugs, and demi-wolves are all clept by the name of dogs. Every country possesses them, to a greater or lesser extent. Their essential characteristics are the same everywhere and at all times. "Age cannot wither, nor custom stale" their infinite variety. Without them life would become, in Hamlet's words, "weary, stale, flat, and unprofitable." They have some common traits: they are the devil's finger in the cauldron of affairs, stirring up strife between nations. Wars owe their existence mainly to them. Of course, they are full of soft words. In fact, if you are to believe them, they are the very milk and cream of human kindness; and, if they had their way, they would transform the whole world into a paradise. The pity of it is, according to them, the rest of the world is not actuated by the same generous motives. Unfortunately, however, the shores of men's minds are now-a-days washed by an unceasing tide of scepticism; and nobody's words, least of all the politician's, are taken at their face-value. Time was when they were regarded as sacred: you doubted them at your own soul's peril. But the well of people's faith has completely dried up. They had given the politicians a very extensive rope. But the politicians failed, and failed most miserably, in the hour of their trial. When they wanted the people's help, they paraded an interminable string of noble senti-

ments. The moment that help was given, there was an end to their eloquence: something, apparently, had stuck in their throats. It proved, in the end, to be only a put-up job; and the truth slowly dawned upon the people's minds. The politicians had once again played their inmemorial trick—and had succeeded. It was now the people's turn.

The much-boomed war ended—as wars have always ended. It did'nt, as promised, pave the way to eternal peace. If anything, it paved the way to even greater wars in the future. The wheel had come full circle; and things remained just where they were—much worse than they were. The wound was not healed: it was intensified.

If you want me to sum up, in one word, the exact nature of the world's mind just now, it is this: "Dis-illusionment". We have lost all illusions: the pendulum has swung to the other extreme. There is no believing in anything or in anybody. The war has knocked the bottom out of all Utopias. In the shifting sands of men's minds, no structure of the human imagination stands firmly. The centre of gravity has shifted—from intense belief to even more intense dis-belief. To the average man of to-day, things are simply *not*.

Well, it has ever been so. We always feel that we have done a mighty fine thing, and then, lo! the truth of it flashes upon us just when our exultation is at its height. Something or other pricks the bubble of our vanity—and everything is reduced to mere soap and water. Do you fancy that our world has progressed much since, first, it was sent rotating on its axis? Of progress in the real sense there has been none. We have been groping in the dark ever since the first man was created, or, as the evolutionists would have it, ever since the first man *emerged* from an anthropoid ape. Our feet don't rest on any solid bottom. For a few days, a certain "epoch-making" discovery

holds its sway, and then, like a fired rocket, falls to the ground in many-colored particles.

"Our little systems have their duty;

They have their day, and cease to be".

They make a slight sensation, and then disappear altogether. They are like the bird that flies out of the dark void into the lighted banquetting hall and out into the void once more. In fact, most of our so-called discoveries are nothing; sometimes they are even contrary to the truth. Finally, we come back to the point from which we originally started. We are like the revellers in Mr. Chesterton's poem, who "went to Birmingham by way of Beady Head", and in the end did not get to Birmingham.

You will have gathered from all this that we of this earth live in a world of make-believe. Down here, in Long-fellow's words, "All things are not what they seem". We are all like masked figures in a pantomime: our real selves are hidden from view. He succeeds most who pretends most: all that is needed is to talk loud and push your goods in front of you in a big enough barrow. Of course, there are some that loathe this pretence. But they cannot help practising it themselves; else, they would go under. "Were it not better done as others use?" And so, even the still, small band of good fellows amongst us mingle their waters in the broad stream of human vanity.

Such is our world; I can but hope that yours is much better. I also hope that you exist and that all these words have not been addressed to the void. Do not, however, be under the impression that I have exhausted all information relative to our orb.

"But there is matter for a second rhyme,
And I to this would add another tale".

Yours truly,
HONO.

THE ART OF USING GOOD ENGLISH.

Help for the Writer and Speaker.

By MR. W. G. RAFFE.

Sometimes a book can be extraordinarily helpful for the student, and sometimes it can be very confusing and puzzling. In reading some books, the error is in the choice made by the student; for when he selects a book which is not suitable for the kind of work he wants most to do, he may perhaps be delayed in arriving where he wishes to go to. While no really good work on the art of using English is a waste of time for the student of this difficult language, it is certain that some books are very much more helpful than others. And when the student is one whose mother tongue is not English, it needs all the more care to select the most immediately helpful works.

LEARNING ENGLISH AS A STUDENT.

The five volumes* which have been chosen for this notice may all be recommended in their different departments as being among the best available. Each one of them deals with a method of using the English language in a special manner. The first mentioned volume, on *The Fine Art of Writing*, is an extraordinarily able and sympathetic piece of work, evidently by one who is at the same time an accomplished scholar as well as a first-rate teacher. No book, of course, is equal to the presence of the living teacher, but we feel quite certain that few teachers or even professors of

English could study this valuable work without obtaining material help in their work. It is evidently compiled mainly with a view to assisting young teachers in their difficult task, so that it is not suitable for the young student in India who has only just matriculated, but the B.A. or other holder of a degree will certainly not fail to find it of use. Actually we believe it to have been written for use in American schools and colleges, but as the problems of teaching or learning English are much the same all the world over, such a fine piece of work as this should by no means be neglected. Professor Shipherd wisely reinforces his method with the written opinions of numerous writers of all kinds. He gives a very complete section full of the most definite instructions that he can find from some of the world's best writers. If those who use English daily to express their minds or to earn their living cannot tell the student how to do it, then, we may ask, "who can tell him?"

This most orderly and careful presentation commences with a number of "axioms" and opens the general views of the subject. It is followed by a section on "materials"; that is, the books which the student is advised to read to help him.

Next "methods" are examined and here we are given reasoned and careful opinions as to the value of the various class and lecture methods of teaching and learning. This is the fullest of the sections, and it gives, from A to Z, the whole process of teaching English in a school or college, so that any young teacher, who can write well himself, but is in some doubt about his teaching ability, can by careful study of this work become possessed of a method that has the merit of having been well tested in practice over many years. The only caution necessary is that such a young teacher in India must not fail to observe the vital difference between teaching a language to those born in it, and to those who must acquire it later.

**The Fine Art of Writing: for those who teach it.* By H. Robinson Shipherd (Ph.D., Harvard) Published by Macmillan Company, price 7s. 6d. London and New York.

Authorship and Journalism: How to earn a living by the pen. By Albert R. Bull, Published by Sir Isaac Pitman & Sons Ltd., London, price 3s. 6d.

The A. B. C. of Short Story Writing, and Free lance Journalism. By W. D. Bowman (with instructions on writing good English) Published by Austin Rogers, Aldgate London, Price 2s. 6d.

The Art of Extempore Speaking, or, How to attain fluency of Speech. By Harold Ford, M.A., LL.D., D.C.L. Published by Herbert Jenkins, London, price 3s. 6d.

The Art of Preaching. also by Harold Ford, same publisher, price 2s. 6d.

The quick and able brains of Indian students will help him to overcome this trouble very soon. Dr. Shipberd's work is aimed at putting the university student in command of a fair ability in the use of English, and there his work ends. From this brilliant scholastic volume we may proceed to another phase of the art of using English.

AUTHORSHIP AND JOURNALISM.

We can, having obtained a good command of English, turn it to account in order to earn a living or perform some other useful purpose in life. In this interesting volume by Mr. Albert Bull, who is himself a versatile and accomplished journalist of long experience, we find an excellent introduction to help those already reasonably proficient in English, and who propose to set about the further task of writing as a journalist. For many reasons, it is far better to gain some experience as a journalist rather than try to write a book to begin with. Not only will the experience of writing many comparatively short length articles and notes give him that peculiar turn of his ability which is produced by the necessity of condensing his expression within a given space, but he will have learned something useful about "the market" for literary work. Let it be said, that if a man can write at all passably, and he can obtain the essential skill to select the right subjects and the treatment of them, which the public find of real interest, then he is well on the way to becoming a successful journalist. It is not a bit of use to try and compel the public to read a lot of dry and academic material in which there is displayed no vital quality. That sort of thing may do when one has to write a thesis for a degree, but it is of little further use. In short, the writer must present some information, some news or views, in a manner which he is certain from experience will be of genuine interest to a number of readers of the publication for which he is writing.

Mr. Bull is an able and interesting guide. He has "been through the mill," himself and, as a book for the beginners in journalism, there is nothing lacking in his work. Considered from the point of view of the advanced writer, who has already recorded some success, and desires further information, there are one or two points rather scantily treated. Among

these are the important subjects of book reviews and dramatic criticism. We do not think it proper to dismiss both these in merely a few words, for often a writer who may be an amateur at writing, but expert on some particular subject, may be requested to write a review. It is one thing to be familiar with a subject, and quite another to present a competent review of a book. Consequently, we meet sometimes with a competent writer hard at work, reviewing books regularly, among which there are bound to be some subjects of which he knows very little. This can be seen in one of the important London Sunday papers, to give an actual example, where a certain writer each week occupies one or two columns, each time on a different kind of book.

Some help to the unskilled writer, on how to deal with a book, would be helpful in a work on journalism, and the same may be said for dramatic criticism. It is not easy, admittedly, to write good, interesting, and just dramatic criticism, but often the young writer may have some opportunity, and a page or two devoted to it would probably have been useful.

But this work is amazingly full of information, and ranges over such subjects as the formation of style; finding a market; writing articles and leaders; interviewing notables; getting a staff job; writing a short story and also long and serial stories. Then we get help on writing for young people; and for writing a novel; and even a little on advertisement writing, which is often a very remunerative branch of literary work. Finally the author deals with freelance work, and the author's business methods, and thus rounds off a useful little book, which, costing less than three rupees, may very well be the means of earning a hundred rupees a month in a very short time. This book makes a definite attempt to help the young writer to find his foothold in the world of literature—and to be paid for stopping there.

WRITING SHORT STORIES.

Now we come to another interesting volume on much the same sort of subject except that it lays more emphasis on the short story and a little less on newspaper journalism. Mr. William Dodgson Bowman is not so well-known by repute to us, but that means nothing, for many capable journalists hardly ever sign a line. They are quite content to work for a good

salary, and for this they willingly forego the natural pleasure of seeing their name frequently printed as the author of some articles. It is evident that he is a practical journalist, for any writer of experience can see at once if anyone who attempts to explain journalistic work knows what he is writing about.

This volume is arranged in three parts. First the author deals generally with the art of writing. Like all our volumes under survey, he insists on "clear thinking as the basis of good writing." His comments on style and description are adequate and accurate. Then he tells us something about "how to succeed as a freelance journalist" which the present writer may be permitted to say from experience is not the easiest thing in the world to do, but it brings the great reward of being one's own master, under the thumb of no man and no firm. This book is also one for the beginner. It explains very clearly what the editor wants and why he wants it—and how to supply him. Then he tells the man who possesses some special expert knowledge how to utilise it by selling work on it in written form. The third section, on "How to write short stories," brings us to the principal part of this book, and some very useful advice is given on numerous points in very clear language. The English student who follows the instructions here given; who has some normal amount of natural talent; and a good amount of will power to continue at the work until proficient, cannot fail to gain great benefit from his study of the book. It must be emphasised that none of these five books are works merely to be read once only and then put aside. They are all books which demand and merit repeated reading, until the entire contents have been firmly grasped and applied in our actual practice.

ENGLISH AND THE SPOKEN WORD.

Not less important than writing good English is the ability to speak good English. Very often the two facilities go together but not always. The present writer, through constant practice, is able to speak as well (or ill) as he can write, but this is not so with many writers, even those of the first rank. Bernard Shaw, for example, can speak as fluently and as interestingly as he can write, as the present writer has heard him many times, but H. G. Wells, though a very fine writer, is quite an indifferent speaker.

This is somewhat strange, because Wells was a teacher during his early career, after he had qualified at the Royal College of Science, and naturally had to lecture. But G. B. Shaw was never a teacher of a class. He became a speaker because he is very argumentative and would never be quiet, because he always felt it necessary to express himself in every possible way. H. G. Wells, who is a more personally sensitive man than Shaw, and has had a much more unhappy life, seems to be ill at ease when speaking in public, though in private conversation he is a fluent and convincing talker.

Sometimes a first rate opportunity is put before a young man, just because he is known to be an eloquent and convincing speaker. Now, it is not possible to become a good speaker in five minutes. Almost any man can learn to speak passably in public, with more or less success, but the real leaders of men must be more, they must be orators. A good speaker becomes one only by constant practice in speaking. It is no more possible to learn how to speak from books than it is possible to learn to swim or play cricket. Nevertheless, a good teacher, either personally or through the pages of a book, may offer a mass of excellent advice, and this may hasten the growth of such real talent as each individual may possess.

In this way we can heartily recommend these two volumes by Professor Ford, who is not merely a man who has written a book just to sell, but a teacher of experience who has put all he can in written form in order to help those who cannot obtain more from a teacher for themselves. Unlike the works previously mentioned, these two are not new publications, but they are new editions. The fact that so many have sold is a tribute to the value of them in their practical advice.

His work on *Extempore Speaking* reiterates much that has been said concerning writing. In truth, the art of writing on paper is merely a mode of addressing one's thought to a distant audience, with the great privilege of being able to correct a wrong word before the message is finally despatched. And speaking in public is much the same as writing thoughts on paper, though the tongue must be ready and the mind active, for a good speaker is always thinking one sentence at least ahead of his spoken words, which he must do in order properly to frame his sentences. Dr. Ford very properly emphasises that there is a great need for fluency of

ideas as well as that of language. This is a point to which the attention of some Hindu speakers may well be directed. They soon acquire, through their naturally retentive memories, a great command over the words of the English language, but the fluency of idea, and still more important, the orderly organic connection and proper arrangement of ideas, is not so easily mastered, and it is in this respect that they sometimes fail.

Extempore speaking, like any other art which *seems* to be done at a moment's notice, is in fact only possible after a long period of preparation in the acquisition of technical skill. There must be great skill attained as a speaker of words, which is then applied to the subject brought up. There must be some considerable

skill attained by experience, as an organiser of ideas in general, which is then applied to the arrangement of the ideas under discussion. With these two faculties well combined, a good speaker can succeed. Dr. Ford gives a large amount of pointed advice in his book, which is further reinforced by the later volume on the *Art of Preaching*, though this is intended mainly for the Christian preacher, the same arguments apply to those who desire to use their oratorical ability in any kind of propaganda.

Both of these works have met with a very good reception generally, and we can admit that they really deserve it. By equipping himself with these few volumes, for a matter of fifteen rupees, the student of English will do himself a great favour.

AN ELEGY IN ALABASTER.

By MR. A. S. WADIA, M.A.

"It is the combination of so many beauties and the perfect manner in which each is subordinated to the other, that makes up a whole which may challenge comparison with any creation of the human mind in the whole world."

Ferguson.

One of the minor tragedies of our life is that the realisation always falls short of the expectation. Which husband, for instance, has found his wife all that his fond imagination had limned her to be while he was wooing her? Again, which people or country, book or play, piece of music or work of art has quite come up to the expectations we were led to form of it from hearsay or reading about it? All, all without an exception seemed to lack something which we longed to see or possessed something else which we would have much wished they had not possessed. Yet every true rule of life has and must have an exception, and so this minor tragedy of life has an exception—and a grand and magnificent exception at that. And the exception is the Taj.

The Taj is a poem, more truly an elegy, composed by some still inglorious Gray 300 years ago in line and curve, instead of in rhyme and metre. And in these 300 years many have heard of that wonderful elegy in alabaster and many more have travelled half the world across to scan its magic verses, but none with any artistic instinct or poetic feeling has ever viewed it without remarking how much the reality has surpassed the most extravagant visions they had formed of it from seeing glowing pictures or reading enthusiastic descriptions of it.

And wherein lies the wonder of the Taj? Does it lie in the fact that it is an open book written in a language which can be read off on the instant by all, taught or untaught, whether of narrow or wide sympathies and hailing from east, west, north or south? Or is it because its perfect proportions, pure beauty of line, and simple grandeur of conception mark it out to be the *chef d'oeuvre* of human architecture? Or, is it because, as Havell thinks, it embodies in a rich symbolism "all the melodies of the religious faith of India which the people had sung for

2,000 years in that ancient land?" Or is it for the reason that it is a volume the pages of which narrate a tale, the greatest in the emotional compass of men—a tale of faithful love and sorrow without end? Or is it the case that it is more than a mere beautiful piece of architecture—an animated work of art which possesses an individuality unexampled in the sphere of human creation? Or, finally, does the wonder of the Taj lie in the fact that it stands as a magnificent monument to Eternity and Etheriality in a world where all else bespeaks mortality and mere materiality?

The first four qualities have combined to make the Taj a thing apart, but it is the last two that have made it a wonder of the world. All other buildings all over the world look what they in reality are—mere inanimate pieces of structure, some displaying sound architectonics as the Pyramids, others magnificent imagination as St. Peter's, still others wonderful beauty as the Parthenon or subtle craftsmanship as St. Paul's, but they one and all, are as dead as the stone or marble, wood or brick of which they are made. The Taj alone lives. It alone seems to be a living organism possessing a soul and a personality almost human in its pathos and passion, almost divine in its appeal and inspiration. At all times of the day and the night it seems to be laid in a deep trance, brooding over the loss of something that can never be recalled nor ever be replaced. But at no time is its unique personality more strikingly manifested or seen to greater advantage than at sun-set time when it seems to be possessed by the very spirit of Sorrow, and then in that solemn moment it appears to the eye of the imagination as if it were weeping and hot tears seem actually to stream down the flushed cheeks of its dome. However, it is at the dead of night under the

luminous haze of the full moon that it presents a truly mystical aspect. It then stands transfigured from a mere marble monument of Sorrow Inconsolable into an enchanted emblem of Love Immortal.

Again, all other structures rise solid and substantial from the earth and rest heavy and firm on it, while the Taj seems scarcely to touch the earth and we feel as we stand admiring it that we could stretch out our hand and hold it up in the hollow of our palm, so wondrously light and aerial its appearance is. In fact, as we look at it from a distance from under the dark silhouette of the entrance archway, a strange feeling creeps over us as if we were looking *not* at some earthly structure "uprear'd of human hands" but at some celestial creation "uprais'd of fairy fingers," that had by accident floated down to us from its higher and happier homeland to which, we fear, it would once again soar up and vanish like a vision. Verily, verily it is, as it has been often called, a dream in marble, too bright to last, too wonderful to be true.

No, it is—

"not an Architecture,

But the proud passion of an emperor's love,
Wrought into living stone which

gleams and soars
With body of beauty, shining soul and
thought,

As when some face
Divinely fair unveils before our eyes,
Some woman beautiful unspeakably,
And the blood quickens, and the spirit

leaps,
And will to worship bends the unyield'd
knees,

While breath forgets to breathe—
So is the Taj".

"SO YOU'RE GOING TO INDIA": A SYMPOSIUM—V.*

XVII.

Perhaps the first and most important question for consideration is that of outfit. What is one to wear in a tropical climate?

What is wanted now-a-days for the Indian cold weather is with one exception exactly what is worn in England. The exception, is of course, the head-covering. But do not be persuaded to take a head-piece with you from London. When you reach Port Said invest a couple of rupees in a cheap pith with helmet which will do for the Red Sea and to land in at Bombay. You can then discard it, and at any good shop purchase one that is of the prevailing fashion. Society in Bombay or Calcutta prides itself on being quite up to the latest London style. The only difference is that suits are made of rather thinner material than at Home. At official or other functions when the soldier or sailor or political officer appears in uniform, the civilian wears the regulation frock-coat and silk hat. When I say that suits should be made of thinner material than is worn at Home I am speaking of Bombay and other places within the tropics. Remember that Delhi and Northern India in general are well outside the tropics, and the winter is really cold. The sun has a sting in it by day; but a fire is indispensable in the evening, and a sharp frost in the early morning is quite common. A warm overcoat is very necessary.

It is as well before leaving Bombay to engage a travelling servant who can speak English. At any of the hotels a trustworthy intelligent man can be obtained without difficulty. Like a courier or a dragoman he will save the traveller much trouble in dealing with coolies, or railway porters, and the Jehu who drives the nondescript vehicle which in this curious (*sic*) country does duty for a cab. Station-masters and guards of course know English well; but again and again whether on the railways or at dawk-bungalows an interpreter will

be found most valuable. Railway travelling in India is very comfortable, though the dust will permeate the best built carriages. Everyone travels first-class. The ordinary ticket includes sleeping accommodation at night; but you must take your own pillows and rugs with you. These will be found very useful at hotels, where the pillows are frequently the reverse of soft, and bedding, beyond sheets, conspicuous by its absence. In the railway compartments there is always lavatory accommodation. On most of the mail trains there are dining cars, and there are refreshment rooms at the principal stations. The time-tables are a little confusing at first. The day commences at midnight, and is divided into twenty-four hours; so what we should call 5-10 p.m. is shown as 17-30. Luggage, except the personal effects which the traveller takes with him in his compartment, is all weighed and registered; and a receipt is given which must be produced before the luggage is handed over on arrival at one's destination. The charge for luggage is rather heavy; but the fare for a first-class ticket is only a penny a mile. An English sovereign can be changed anywhere; but outside the Presidency towns an English bank note would only be cashed with considerable difficulty. Sometimes it will be found that on reaching the station where you are to leave the train your travelling servant only comes to assist you in rolling up your rugs, and so on, after a tiresome delay. This is not his fault, poor man. Their class passengers are locked in their carriages until their tickets have been collected. (No longer the case—*Ed.*)

Hotels have immensely improved of late years. They are nearly always run on the American system, the charge being so much a day for board and lodging, whether you take all the meals that are provided or not. The tariff is generally six rupees, or eight shillings a day. (The usual charge now-a-days averages about a pound a day.—*Ed.*) It is just as well to send on a wire beforehand to engage rooms. It is easy to have one's linen washed anywhere; but the dhobi or laundry man occasionally plays strange tricks with shirts and collars. A canvas bag for soiled linen is indispensable to a traveller.

*Compiled from the writings of the late Sir Edwin Arnold, the late Sir Richard Temple, Mr. D. C. Boulger, Mr. Reynolds-Ball, the late Mr. William Caine, Mrs. Flora Steel, Mr. A. R. H. Manziell, Sir Edmund C. Cor and the special Indian numbers of the *Times* and other sources.

XVIII.

The itinerary that I am about to suggest can be completed in a couple of months without excessive hurry or fatigue. I have assumed that the traveller is going to the Durbar at Delhi, and that before leaving England he has arranged for accommodation there. If he has neglected this precaution I fear he will find no place to lay his head within some miles of the Imperial city. I need hardly point out that to see the whole of India in two months is quite impossible; and I have left all Madras and the south of the Peninsula untouched. As visitors will presumably land at Bombay, and will wish to see Calcutta, they will inevitably have to cover some of the ground twice over.

To Bombay the Beautiful may well be allowed three days. There is much to be seen; but above all things do not omit to hire a steam launch and visit the island of Elephanta in the upper reaches of the harbour, and explore its famous cave-temples. Two or three days may be spent in a trip to Poona, the old capital of the Mahratta empire. The journey only takes four hours. The railway up the Ghauts is a marvellous feat of engineering. At Poona drive through the fascinating city to the hill temple of Parbutti, whence Bajji Rao, the last of the Peshwas, saw his vast armies shattered by an English force at the battle of Kirkee in 1817. From Poona back to Bombay; and now we will proceed straight to Delhi. There are several routes to choose from; but it is as well to remember that the line through Rajputana involves a break of gauge at Ahmedabad. We are not likely to spend less than a week at Delhi. The sights to see in the splendid city of the great Mogul emperors are past computation; and I will not attempt to describe them. After the Coronation it would be as well to go further north before making our way towards Calcutta. I would suggest a couple of days at Amritser with its golden temple and interesting carpet manufactories, and the same amount of time at Lahore. Here we see the old fortress of Runjeet Singh and Kim's gun (in front of the museum), whose possession signifies dominion over India. If possible we ought to visit Peshawar and the frontier, and glance at the gloomy defiles of the Khyber Pass. This may occupy five days. Now we retrace our steps and take the mail train for Agra. To allow less than four days for the

sights of this city of cities would be unpardonable. Do not forget to drive a few miles to Sicundra, the tomb of the great emperor Akber; or to visit the superb mausoleum of Itmad-ud-Daolah, just across the river from Agra. Next to Cawnpore. One day will suffice for the mutiny relics—the terrible well, now surmounted by a graceful marble monument, the massacre Ghaut, or the memorial church. These things have to be seen, but we do not care to linger over them. A short journey takes us to Lucknow; and to this scene of glorious memories we cannot devote less than three days. Do not omit the tablet erected by Englishmen to the memory of the Sepoys who were faithful unto death in the great mutiny. From Lucknow on to Benares—the very centre and pivot of Hindoo superstition. The temples are very holy, and singularly repellent. The most important thing to do at Benares is to take a boat and proceed down the Ganges from a point above the city to the Dufferin railway bridge. If the streets of Benares are uninviting the view from the river of the mosque of Aurungzebe, over-looking in contemptuous insolence the Hindoo shrines by which it is surrounded, is a sight worth coming a long way to see. Benares need not detain us for more than two days.

XIX.

Now we go straight to Calcutta, the great city of a million inhabitants which has sprung up under British rule on the site of a little fishing village. Four days we spend here, not omitting to see the beautiful botanical gardens across the Hooghli. From Calcutta it is our bounden duty to undertake a journey of about twenty hours to the hill station of Darjeeling, and gaze upon the eternal snows of the mighty Himalayas. Be prepared to face extreme cold at Darjeeling. The ground may at this season be deep in snow. In three days we are back to Calcutta; and it may be advisable to rest here for two days more before resuming our travels. The climate of Calcutta in January is peculiarly crisp and delightful; but early in February the sun begins to resume its pitiless force.

Our next halting place on our journey to Bombay is Allahabad, unless we like to stay for a day at Gaya to see the wonderful Buddhist pillars. These are well worthy of a visit; but there is no hotel here. You must trust to the

doubtful hospitality of a dawk-bungalow, or Government rest-house. At Allahabad the chief object of interest is the fort of the Emperor Akber, now garrisoned by British troops, situated in the angle formed by the junction of the dark Jumna and the yellow Ganges. If the traveller is wearied with his journey he may now go straight to Bombay; but I would rather take him back to Delhi, not indeed to stay there, but to make his way through the romantic charms of Rajputana. Jeypur will be the first halting place; but do not fail to stay for a few hours at Alwar (no hotel) to see the famous armoury, and the wonderful architecture of the Rajah's palace. There is a nice little hotel at Jeypur; and the rose-tinted city with the palace of the winds is singularly fascinating. Seen by moon-light it is suggestive of fairyland. We may spend three days here with great advantage; and on one of these enjoy a delightful expedition to the ancient city of Amber and the palace of glass. I do not know if the ordinary traveller can find any accommodation at Ajmere; but if he has an introduction to the railway officials, and they allow him the use of a suite of rooms in their comfortable rest-house, a short stay in this interesting city is advisable.

Now we come to a place which must on no account be passed by. That is the hill-station of Mount Aboo. We alight at Aboo Road Station, where there is a good refreshment room, and then drive up the hill in a tonga or curricule. The road is an excellent one; and the drive takes rather less than three hours. The scenery is absolutely delightful; and the Dilwara temples, with their exquisitely carved marble roofs, are amongst the most remarkable of Indian buildings. There is a good hotel on the hill; and we can enjoyably spend two or three days in this picturesque mountain retreat. On our way to Bombay we must halt at Ahmedabad. There is much to see in this flourishing city. There is, or some years ago there certainly was, no hotel; and the few rooms in the dawk-bungalow may be occupied. But there is a refreshment room at the railway station, and though a couple of days would not be too long to do Ahmedabad, yet if arrangements cannot be made for passing a night here, it is possible to see the chief buildings in a few hours' drive. Except where I have specified the contrary there are hotels at all the places that I have mentioned. And now with the

short journey to Bombay we have completed our grand tour. If you add up these days and nights you find that they come to a little less than two months.

If there is any time at your disposal in Bombay before the steamer takes you to England I recommend one small expedition that is entirely off the beaten track. Take an early morning train to Borivli, about an hour and a half from Church Gate Street Station, and thence make your way for about five miles by a very rough track through picturesque jungle, and you will come to the far-famed Kenhery caves. The name is a misnomer. The so-called caves are in fact an ancient Buddhist city carved out of the solid rock. Several hours will be needed to explore the halls of audience, chapels, dormitories and refectories, most of which are ornamented with extraordinary stone carvings. The visitor must take his commissariat for the day with him. This though a short journey will, I fear, be found a fatiguing one. The Bombay hotel people will probably be able to arrange for some kind of covered bullock-coach from Borivli to the caves; but the traveller will be bumped to pieces over the rough track. Unless he is prepared to walk several miles each way it would not be advisable to undertake the expedition. Coolies to carry the luncheon basket are easily procurable. Outside Bombay harbour there is an island named Kenhery. I have known visitors to sail to this island, and in vain ask to be shown the caves!

E. C. C.

XX.

CAMPING IN INDIA.

Of all the delights offered by a visit to India perhaps there is none more enjoyable than camp life. It has a peculiar charm of its own which is difficult to convey to those who have never tried it, but it is a very real charm and unlike any other. There are many varieties of life under canvas. To begin with, there is the "Wildly Hilarious"—that of the big *melas*, when Indians collect in their thousands on some religious observance bent, and the white tents of an English encampment spring up like overgrown tropical plants under a beautiful mango *tope*, which for the rest of the year is deserted by all but a few wandering men and beasts. Then for a week or ten days the astro-

nished old trees gaze wonderingly at the transformation scene below them; their slumbering leaves are awakened at early dawn by the loud crash of a cannon, followed by curious but inspiring sounds proceeding from instruments of various shapes borne by a party of perambulating men. This is the signal for the tents to unfurl their leaves, and all day long and far into the night the trees watch the flocks of strange birds with brilliant plumage and gay voices that flutter from tent to tent, and "chirp and twitter twenty million loves." Secondly, there is the "Placidly Artistic" variety, when two or three tents are pitched in a small grove far from the haunts of men, and day after day slips away in a pleasant out-of-door existence, with nothing eventful to mark the time, and yet without one dull moment. But the best and most enjoyable of all is the third variety, the "Purely Sporting." To quote the Poet Laureate of Bengal,

"A tented shelter underneath the bough,
A well-stocked *jheel*, a trusty gun, and thou
Beside me shooting in the wilderness
Ah! Wilderness were Paradise enow."

And, if, as seems probable, the poet meant to indicate a shooting-camp in Behar, in that most perfect of climates, the Indian cold weather, the writer is most heartily in agreement with him; for, given a comfortable camp, well pitched in one of the few remaining fine old mango topes that have managed to escape the devastating axe of the Opium Department's contractor for chests, congenial companionship, sport in plenty at one's very door, it is then that one realises in perfection the *joie de vivre*.

Of course, the objection has been made that when in India it would be waste of time to devote oneself to anything but big-game shooting; but this has been satisfactorily answered by the retort that tiger shooting is both difficult and costly to get (unless, of course, one happens to be a Royal tourist, for whom are provided dozens of tigers which have been "ringed" for weeks previous to the shoot, and have as much chance as if they were shut up in cages), and also entails much hard work and discomfort. On the other hand, the best of duck shooting is easily procurable, and has many advantages. For instance, the duck does not claw nor bite, and is exceedingly good to eat; indeed, a well-known gourmet has compared a "white-eyed pochard"—cooked within

half-an-hour after being shot—to the famous canvas-back of Delmonico, greatly to the advantage of the former. Nor is the quality of picturesqueness lacking, for the early-rising sportsman sees an enchanting sight.

The *jheel*, the scene of the day's sport, is still half-veiled by the mists of night, and dimly described through the gauzy screen are the waving reeds, the glimmering water, the silent flights of spectral birds, and a phantom fleet of boats drawn up to the shore. Not a sound beyond the occasional guttural note of a belated duck breaks the silence, and that but seems to intensify the ghostly silence of the fairy scene—such an exquisite study in greys and silver as Whistler alone could immortalise. Then, as the landscape changes from grey to green with Eastern suddenness, the picture flashes into view: tall trees which fringe the shore, a broad expanse of rice stalks standing some two feet above the surface, and in the centre of the *jheel* a sheet of water which would be open but for the thousands of duck squattering along the surface. A glorious sight! But the sportsman must still possess his soul in patience for if a shot were fired before the sun is high every single bird would be off to pastures new. The time soon passes, however, in discussing the noble *chota harri* (so necessary a preliminary to a long day's sport), and the probable bag, and in overhauling the various paraphernalia, simple to a degree, and consisting of a long dug-out for each active participator; a heap of paddy straw, on which the shooter reclines at ease; a gun, a couple of hundred cartridges (No. 6 for choice), and a handful of No. 4 wire cartridges for extra long shots; and, lastly, a stalwart *mallah* armed with his ten-foot pole.

The signal for the start is given, the "guns" embark, the *mallahs* push off from shore, and each, taking his own line, poles silently and swiftly through the paddy stalks towards the open water. A few minutes of thrilling silence, and then with the first bang there is a roar of wings, and an extraordinary sight is witnessed. The blazing sun is literally hidden by the wheeling myriads of ducks of every kind and description. A few more shots and the packs begin to split up, and the business of the day has fairly commenced. It is the prettiest sport imaginable, interesting in the remarkable variety of shots which offer themselves, birds rising by twos and threes in front of the boat, cross-shots, and birds fighting down the wind

at the pace of an express train; and, moreover, it lasts all day long, with the exception of an hour's interval for lunch and to allow the birds to settle down and fresh ones to come in. Such days are, indeed, to be written in red letters in life's calendar, and the rapture of them is indescribable—it must be experienced to be fully realised; but, as a feeble testimony, the actual details are given of a bag which was obtained by four guns in two successive days, White-eyed pochards, four hundred and seventy-seven; red-crested pochards, twenty-one; teal, seventy-

five; cotton teal, three; gadwall, nine; shovellers, six; pintail, four; whistling teal, two; scaup, two; spotted bill, one; and snipe, one, total, six hundred and one. *Verbum sat sapienti.*

The above-mentioned *bon-vivant* has told us how to cook a wild duck. "Just drag your duck once slowly through the kitchen in front of a hot, clear fire." The recipe is heroic in its simplicity; but, after making allowances for the exaggeration induced by an Eastern sun, it may be admitted that the fundamental idea is correct.

THE CINDERELLA OF THE EAST.

By MR. G. COOPER, A.I.B.

The Sunday press contained paragraphs like this:—

"*British North Borneo (Chartered) Company.* The President (Sir West Ridgeway), the Vice-President, and Sir John Hewett have issued to shareholders of the British North Borneo (Chartered) Company a circular expressing dissent with the policy of their colleagues on the board, and asking for proxies in support of a motion they will bring forward that the annual meeting be adjourned and a committee formed to investigate and report on points enumerated." (1)

While the daily press elaborated the incident in a manner of which the following is an example:—

"*A Chartered Company's Affairs.* It will probably come as a great surprise to shareholders in the British North Borneo (Chartered) Company that serious dissensions have arisen among the directors, and that the President (Sir West Ridgeway), Vice-President, and Sir John Hewett are opposed to the policy of their colleagues, who number four. The difference of opinion arises from the change of policy in dealing with the accounts, as shown in the report, but the moment is also considered opportune for reviewing the financial policy of the

past, and accordingly it is proposed that a committee be constituted to carry through a special investigation. With this object in view the President and his two colleagues on the board solicit proxies in their favour, and they will move an adjournment of the general meeting.

Such a request as is made by the president cannot be ignored by the shareholders, and we recommend them to sign the proxies in favour of him and his colleagues." (2)

These activities were, no doubt, in some measure due to the necessity of passing the dividend—although that has never been a rich one(3)—but surely the suggestion that the position surprised the shareholders was tantamount to inferring that they had taken no interest in the Company's affairs and history. Now a further development has taken place. The press of July 20th contained the official report of the 87th half-yearly meeting, which read as under:—

"*British North Borneo (Chartered) Company.* The 87th half-yearly meeting of the British

(2) "*Daily Express*" 30th November, 1925.

(3) The recent figures are:—

1909-1913	5%	1917	4%	1920	3½%
1914	2½%	1918	4½%	1923	2½%
1915	3%	1919	5%	1924	nil.
1916	3½%	1920-1921	3%		

(1) "*Sunday Express*" 20th November, 1925.

North Borneo (Chartered) Company was held yesterday in London.

Major-General Sir Neill Malcolm, K.C.B., D.S.O., (President), said that combining the figures for London and Borneo they found that the total receipts for the year amounted to £440,342, which, with the exception of 1926, was the highest figure ever reached in the history of the Company. He therefore considered that he was justified in saying that when they considered the state of trade in many parts of the world, and the disorganisation of the important Chinese markets, which especially affected Sandakan Residency, they had cause for satisfaction. Expenditure over the same period amounted to £323,236, giving a surplus of £117,107, as against £107,236 in 1924.

"Such reports as they had for the first part of the current year showed a further substantial expansion in revenue, notably in customs receipts. That seemed to indicate further improvements in the prosperity and purchasing power of the people, which could not fail to be beneficial to the country and also to the Company. It meant, indeed, an improvement in the property of the shareholders.

"In 1925 North Borneo had exported five times the quantity of rubber it exported in 1915, and last year rubber represented two-thirds of the value of all exports. That showed how important it was that they should do all they could to attract and assist other forms of tropical produce.

"There were indications that others besides themselves were beginning to realise the possibilities of British North Borneo.

"The report and accounts were unanimously adopted."

And also a more illuminating report of these lines:—

"DEMAND FOR YOUNGER DIRECTORS. Shareholders vote against two elderly men.

"On the motion for the re-election of two directors at yesterday's meeting of the British North Borneo (Chartered) Company a shareholder proposed the rejection of the resolution. He said the shareholders wanted some younger, more virile, aggressive, and go-ahead directors, and with all due respect he did not think that the two members who came up for re-election were an asset to the Company.

"This view found warm support among the shareholders, and on a show of hands the re-election of Sir West Ridgeway was defeated.

The directors pressed for a poll, the result of which will be announced at the adjourned meeting of the Company in a fortnight's time.

"There was a large show of hands against the re-election of Sir John Hewett, and the Chairman said that as that was the case he had Sir John's authority to withdraw his name.

Sir West Ridgeway who served in the Afghan War in 1879-80 and has since held important appointments in the Diplomatic and Colonial Services, was born in 1844. He is a director of several rubber companies, being Chairman of four of them.

Sir John Hewett, who served in the Indian Civil Service and was Lieutenant-Governor of the United Provinces from 1907-12, was born in 1854. He gives his recreation as cricket."

(Daily Mail—20th July, 1926).

To the general public, no doubt, to whom the country itself has always been one of alluring mystery and romantic fable, these little troubles will come as something of a disillusion. As, however, the territory is one which in the not far-distant future will play an important role on the stage of Far-Eastern politics, it is perhaps as well for the attention of that public to be drawn to it, even by incidents of this nature.

The British North Borneo (Chartered) Company was formed in 1881, and the present capitalisation is as under:—

£1,852,385 in Ordinary Shares.

1,649,800 „ 5% Debentures.

128,056 „ „ Certificates of Indebtedness.

161,366 „ Treasury Notes (at 31/12/25).

34,111 „ Deposits.

making the no mean total of £3,825,718.

At its foundation,—or shortly after—under the title of "The New Ceylon" was published Joseph Hatton's more or less official description—"from official and other exclusive information" the title page states—and the rosy comparisons he makes with the neighbouring island of Java prove how high ran the hopes of the pioneers:—

"In twenty-five years the new system quadrupled the revenue, paid off the debt, changed the yearly deficit to a large yearly surplus, trebled the trade, improved the administration, diminished crime and litigation, gave peace, security and affluence to the people, combined the interests of European and Native.

and, more wonderful still, nearly doubled an Oriental population, (4) and gave contentment with the rule of their foreign conquerors to ten millions of a conquered Mussulman race. The only English aim it did not attain was, what the Dutch had no wish to secure—the religious and intellectual elevation of the native."

Further on he says:—

"Authoritative reports, surveys by experts, and scientific analyses of soils demonstrate beyond dispute that British North Borneo offers advantages to planters and colonists not surpassed by the most favoured and popular countries of the tropics."

After forty-two years the trade figures of this Eldorado were:—

Revenue	...	£357,494
Expenditure	...	344,779
Imports	...	770,987
Exports	...	1,273,485(5).

and the amount of outside capital expended cannot be accurately calculated. Much of it got little better return than the ill-fated "manganese" proposition in Marudu bay. Its tobacco plantations were, although finally moderately successful, built up on a record of repeated disasters. When rubber "boomed" last it was left more or less to "nurse the baby". The amount of development work in nearly half a century may be considered negligible—150 miles of railway running along the coast line and about 400 miles of roads of various kinds, mostly third class.

It is difficult to make just comparison in this case, because no other tropical chartered territory was ever developed under quite such favourable conditions of climate, products and communications. The nearest that can be found would be the Royal Niger Co., which received its charter a year later, and surrendered to the Crown twenty-five years ago a territory in every respect better surveyed, developed, and administered than the British North Borneo Company can claim to control to-day. That territory, too, possessed a far worse climate and covered a very much larger area. Strangely enough, the late Governor-General of Nigeria

was for a short time Governor of British North Borneo, but in his many references to the East it cannot be traced that he has ever favourably introduced the subject of that district's progress.

There must be *some* reason for the backward condition of British North Borneo and it does not appear, from the publications of the Company themselves, that any blame can attach to the climate or the natural resources of the country. Where, then, can it be looked for but in the administration? The record of this Company, in matters economic, is a strange mixture of hide-bound conservatism and wanton caprice. Each new Governor with new ideas, each new Resident anxious to make a name at the expense of his predecessor's, these are difficulties that every tropical colony has had to contend with. The others, however, have had the weight of commercial opinion—unofficial though it might be—to contend with, and a *modus vivendi* has been arrived at. Borneo seems to have been but a happy hunting ground for the faddist in red-tape, who resents the opinion of the expert, even in matters of which he is entirely ignorant. Two instances of this may be quoted:

- (1) In building the one small railway the opinion of the surveyor and engineer in charge was over-ruled by political officers, with a result that continually recurring expenditure has been involved owing to "wash-outs" in the Padas Gorge.
- (2) The State Bank, for which the services of professional men were specially engaged, was looked upon by the Treasury Department as within their sphere, and as a convenience whereby the consequences of errors in estimates might be temporarily avoided by loans (bearing no interest) out of deposits. These deposits should have been utilised for the benefit of account holders in the period of financial stringency that immediately preceded the Stevenson restriction scheme. Such a use of the funds would have been doubly advantageous to the state, in that immigration was practically suspended, and the necessity of maintaining the numbers of the agricultural population a vital one. However, the influence of the permanent official won the day.

(4) The latest figures for British North Borneo are 1957, 1958.

(5) The pre-war (1913) figures were:—

Revenue	£110,307
Expenditure	259,491
Exports	1,863,115
Imports	1,634,538

Nor has the removal of the Government head-quarters four times been conducive to continuity in the administrative policy, quite apart from the expense involved, and it is to be hoped that the publicity that will be obtained as the

result of the present controversy will produce in the end a condition of affairs under which this rich and beautiful territory can develop its resources on sound economic lines.

CHINA'S HOLY MOUNTAIN.

By MR. F. HADLAND DAVIS.

It would be a long and fascinating story to write of the holy mountains of the world: of Olympus and the Himalayas where Zeus and Indra sojourned: of Sinai where Jehovah communed with Moses: of Hira where Gabriel appeared before Mohammed, and of mountains in Java and other countries which were worshipped as gods and goddesses.

"I will lift up mine eyes unto the hills from whence cometh my help" is full of wisdom, for many religious leaders have withdrawn from the valleys and plains, from the cities and towns to ascend alone some mountain where Divine Light has been poured upon them. It is not difficult to conceive why certain mountains are holy. Their beauty, strength, serenity, their lofty approach to Heaven itself, their great heads crowned with stars, or catching the glow of dawn and sunset would be more than enough to stir the imagination and reverence of those susceptible to the beautiful.

We are told that if we have faith we can remove mountains. If we have wisdom as well as faith we shall leave them in all their glory, for the holy mountains of the world have brought joy and not sorrow. They have been wind-swept, cloud-shrouded altars where the Gods have communed with men. We realised these things hundreds of years ago more clearly than we do now. Many have lost for ever the inner meaning of a holy mountain. The old enchantment of an ancient peak, rich in divine tradition, conveys nothing, and instead of associating it with peace and happiness we sometimes talk of "a mountain of trouble."

China's far-flung Wall has not kept out the red tide of revolution. The Dragon Throne, once a power to conjure with, is now no more

than an empty, dusty seat. The Imperial palaces in the Forbidden Purple City are deserted. The imposing names of those halls, gates, doors, columns, such as Supreme Harmony Hall, Glory of Virtue Sign-posts, emphasise the tragedy that has fallen upon the capital of the Flowery Kingdom. No light shines upon the marble sundial in one of the courts. No Emperor ascends at dawn the Temple of Heaven to plea for the welfare of his people. Gone are the mandarins, the simplicity of Confucius, the profundity of Tao, the love of art and poetry. The Chinese Dragon,* whose existence depended on ancient tradition, was smitten by the Manchus, assaulted by the Republic and finally slain by the hammer and scythe of Karakhan who waits to claim China as the "Red Sister of the East."

We turn from the stormy scenes in China to-day from her conflicting generals, from students shouting for "freedom" and from spectacled Chinese girls screaming their Red battle-cry. We turn to those peaceful days when men lived by the ethical wisdom of Confucius, by the teaching of Buddha, or followed after devout Taoists who spoke of the Elixir of Life. The Chinese Dragon was then a symbol of might and glory. He gave his countenance to the Emperor, his name to the Monarch's throne. He who reigned in China in those days was not known as Emperor of the Celestial Kingdom but as the Ruler of All-Below-the-Sky, and he received this dignity not of his own strength and wisdom but because he derived his power and authority from the Supreme Deity, Vast-Heaven-Above-Ruler. The

*The Evolution of the Dragon, by G. Elliot Smith.

Emperor sought advice from his ministers, but in a much more real sense he depended upon the guiding hand of China's God. He was to be found on T'ai Shan, the Holy Mountain, and only the Emperor could commune with him.

The origin of that belief is shrouded in mystery. All we know is that from ancient times T'ai Shan was considered to be the one spot in China where the Supreme Being brought peace and prosperity to the country. There is no record of "a still, small voice," no hint of a swift vision of His face and form. Indeed, the first reference to a Chinese Emperor's ascent of T'ai Shan was sinister. There was great secrecy about the ceremony, and those who accompanied the Monarch mysteriously died after witnessing the Emperor's invocation.

A number of prayers addressed to T'ai Shan's God have been preserved and they reveal "the religious conception not of one man, but of a people; not of an epoch, but of many centuries."³ The following is the prayer of Chen Tsung announcing his accession to the throne in the tenth century:

"O god, you bring to birth all things which shall reach maturity, and you keep concentrated within yourself all supernatural energy. You are the perpetual symbol of the eastern territory; you assure to all peoples and things peace and calm; and a thousand generations have verily found in you their support. Now I, by right of heredity, have been invested with the supreme power. With respect I accomplish the sacrifice and recite the prayers. O god, will you enjoy the one and lend ear to the other; aid my dynasty?"⁴

It was during the reign of this pious Emperor that the famous Letters from Heaven, alleged communications from the Supreme Being, were found on T'ai Shan. They were inscribed on jade tablets, buried on the Sacred Mountain and the Jade Temple built in their honour. Such a manifestation of divine blessing naturally impressed the people of China. Petitions were sent to Chen Tsung imploring him to offer a special sacrifice on the Holy Mountain, and an Edict was issued decreeing that the desire of his people would be fulfilled.

Preparations for this great visit to T'ai Shan were elaborate. It was to be a joyous as well as a devout ceremony. There were bands of

singing and dancing women, bells and "sonorous stones"; and the Imperial Message was written on jade tablets and filled with gold. On the appointed day a long imposing procession left the palace at Pien Liang. While the Son of Heaven and twenty-four officials ascended the Holy Mountain women sang and danced. The Emperor wore a special robe, and strings of pearls adorned his cap; for the pearl was considered to be the mystic symbol of life. When he approached the altar the singing and dancing ceased. Thousands of eyes were fixed upon the tiny figure of the Emperor on the mountain peak. In silence they watched him seal the box containing his message and place it within a stone coffer. They saw a cup reverently raised and knew that the Son of Heaven had partaken of the sacrificial wine. He moved to a great pile of wood. Fire leapt into the night sky, and with the upward rush of flame thousands at the base of the mountain shouted and danced and sang. It must have been a wonderful spectacle, for as soon as the pyre was lighted myriads of torches glowed from peak to base. Guards stood on the Pilgrims' Road, the ancient way to the summit of T'ai Shan, and handed down a tablet inscribed in red, and birds and wild beasts, sent as offerings, were released. China's God had been pleased to accept the sacrifice offered by his divinely appointed ruler, for a violet cloud hovered over the altar and a yellow light shone from the sacred coffer. We are told that when the sun rose upon that memorable scene the disc appeared doubled and "a cloud of five colours floated above."

More than nine hundred years have passed since that sacrifice was performed, and the old costly ceremonies have been abolished. Something more than physical change has fallen upon T'ai Shan, for that mountain has now lost its monotheistic significance. To-day women ascend the Eastern Peak, prostrate themselves before Pi Hia Yun Chun, Goddess of the Coloured Clouds, and pray to her for offspring. The people, with no Emperor to intercede for them, invoke lesser spirits, and call for length of days or for restoration of eyesight. T'ai Shan, once the voice of China's God, the giver of life and prosperity, became in course of time the place of death. The mountain still abounds with monuments and shrines and temples, but its spiritual glory has passed away. Dark clouds have fallen upon China and the power of her Holy Mountain gone for ever.

³*A Chinese Mirror*, by Florence Aynsough.

⁴*T'ai Shan, Monographie d'un Culte Chinois*, by Edouard Chavannes.

JESUS THE AVATAR.

By MR. R. D. PAUL, M.A.

Under this arresting title the Christian Literature Society for India have published the second of the series of Indian Studies, planned by that Society under the scholarly editorship of Dr. A. J. Appaswamy. The author is Mr. V. Chakkarai, B.A., B.L., formerly editor of the *Christian Patriot*. Mr. Chakkarai is known throughout India as an ardent nationalist; but to the majority of non-Christians who know him only as a politician, his intense devotion to Jesus Christ will perhaps be a surprise.

The origin of the book is somewhat interesting. Early in the year 1922, there was begun, in the columns of the *Christian Patriot* of Madras, a controversy on the question of the Divinity of Jesus Christ. It began with a letter from a correspondent who sought to make a distinction between an incarnation and an *Avatar*, and who maintained that Jesus was an incarnation of God but not an *Avatar* of God. Incarnation was taken to mean God manifesting Himself in a particular man, while *Avatar* was taken to mean God Himself coming down and becoming a man. The validity of this distinction was questioned by the editor of that paper; while the correspondent's attack on the Divinity of Jesus incited others to write against it. A volume of letters from all over South India poured in, showing thereby that the whole of the Indian Christian Community was moved. For the first time in its history the Indian Christian community was provoked into thinking about the very fundamentals of its religious beliefs. These letters were however mostly destructive in their nature. The need for some constructive thinking on the subject was patent; and Mr. Chakkarai, as editor, began a series of articles under the caption, "Is Jesus the *Avatar* of God?"—a series which ran to nearly a hundred articles, though latterly under different headings. The present book is a collection of these articles carefully revised by the author.

This accident that the book is a compilation of articles written during a controversy has led to a rather curious result. In that controversy, it was argued that the Gospel according to St. John was not 'historical,' and that it should not

be used to prove any 'fact.' For example, when discussing the question whether Jesus did or did not claim to be the son of God, it was argued that any words of Jesus found in the Fourth Gospel should not be used in support of the proposition that he did so claim; because, it was argued, the words put in the mouth of Jesus in that Gospel were not those actually spoken by him, but are merely coinages by St. John put by him in the mouth of Jesus. The controversy was carried on on this basis and the Fourth Gospel was wholly left out of account. This has made the present book incomplete. If the book had been written in any other circumstances the Fourth Gospel would have been freely used. At least, just as the writer devotes a chapter to Jesus in the Synoptic Gospels, he would very naturally have devoted a chapter to Jesus as depicted in the Fourth Gospel. And on such a subject as the *Avatar* of God in Jesus, the Fourth Gospel, the "*Jnanakanda* of Christian *Sadhana*" as the author calls it, would have helped the author tremendously, not only as being one of the earliest expressions of the Christian experience of Jesus but also as one of the most valuable. But from this our author has been sadly excluded by the above mentioned circumstances.

But even so, we have here an excellent book, valuable as one of the very first attempts to interpret in terms of Indian thought the fact and the experience of the Incarnation. It is not a mere philosophical speculation. The author is one on whom the fact of Incarnation has impinged with remarkable effect; one who has found in his own conscious experience Jesus an *Avatar* of God; an everliving presence; a power able to save from sin. This experience it is that the author attempts to interpret to others in terms intelligible to the Indian mind.

This being so there is nothing in the book to which the most orthodox can take exception. It is the Church's oft-iterated position that is sought to be defended and explained.

But this very thing is likely to discredit the book in the eyes of a certain class of Hindus. One fancies easily what Maheshchandra Ghosh,

the Christianity-Specialist of Bengal will say about the book. He will not believe a word of the experience that is described in the book. He will want philosophical arguments to prove that Jesus was the Avatar of God. That Christian experience right down the centuries has found him so will hardly make any appeal to him. That, in the Christian consciousness, Jesus has been found to possess all the attributes of God and that the God of the Christians is a being very like Jesus, will be an argument unacceptable to people like him. By curious perversions he and a set of people would detract even from the human personality of Jesus and would fain make him out to be a very imperfect man. To such the book will be a veritable stumbling-block.

But to those who are willing to accept evidences about an experience as they would have evidences about a concrete occurrence; and to those who are prepared to concede that spiritual experience is a surer guide to the perception of spiritual truth than mere intellectual speculation, the book will make a sure appeal.

The book begins with a statement of the problems of the Incarnation. The question who or what Jesus is has got to be answered by taking into account the religious foundations of our experience of Him; and not by mere speculative thought. Right through the centuries, Christological speculations have arisen out of the constraining necessity to give expression to the Church's experience of the living Christ. Hence the first step in the attempt to understand the nature of this person of Jesus Christ is to analyse the experience of Him recorded by the earliest of his *Bhaktas* in the New Testament. The presentation of Jesus in the first three books of the New Testament, called together the Synoptic Gospels—the earliest record we have of the earthly life of Jesus—is first examined.

The humanity of Jesus is next taken up. Jesus is the only person in history in whose case there has been any need to emphasise the fact that He was a human being. At the same time, His humanity is as "transcendent and mysterious as His Divinity." For example, Jesus prayed; but his prayer life was not a confession of imperfection, the expression of a consciousness of falling short, as it is in all human beings. The purpose of our Lord's prayer is "wrapped up in impenetrable light." But one thing is

clear, namely, that it was intense, unique and intimate communion with God and a self-consciousness of an intimate relationship with Him.

Similarly the death of Jesus was not like the death of other human beings. It possessed, not only for Jesus' disciples, but to Jesus Himself, a peculiar significance. Jesus felt all through his life that (1) his death was a necessary sequel to His life; (2) it was not the inevitable end of life (as it is in the case of other human beings) but a voluntary laying down of it; (3) it was not imposed on Him by His enemies; and yet, (4) in spite of the inner compulsion which drove Him to His death, the intensity of the horror and grief that overwhelmed him as it drew near is something mysterious. The consciousness that His death was intimately connected with the real accomplishment of the purpose of His life, the establishment of the Kingdom, and His claim that He is giving His life a ransom for many; and that it was to be the opening of a channel in the heart of man whereby Divine *Bhakti* flowed into the history of Humanity, this consciousness makes His death absolutely different from the death of every other human being.

Thirdly, the sinlessness of Jesus is another mysterious element in His humanity. The sinlessness of Jesus is not a proof of or the result of His Divinity; but is clearly an item of His humanity. Humanity as we know it is, of course, not sinless, but Jesus by His sinlessness has shown us that the norm of humanity is sinlessness.

Fourthly, the miracles of Jesus form another mysterious item of His human life. They are intimately connected with his life and form an integral part of it. They were performed by Jesus purely out of love. In their performance, He required the co-operation by faith of the persons on whom they were performed; and their performance cost Him much effort. And Jesus pointed out that the miracles were manifestations of the operations of the Kingdom of God, and were to be prerogative of all those who are members of it.

So much for the mysterious humanity of Jesus, as depicted in the Gospels. Now follows an examination of the experience of the early *Bhaktas*, as related in the New Testament. The first great experience to be reckoned with is the effect of the Pentecost. After this occur-

rence, the coming of the Holy Spirit as it is called, we find that great transformations of the moral character were effected. It is clear in every page of the New Testament that the disciples felt that their Lord, whom they had seen ascend to heaven, had not left them, but by some mysterious process had come back to live in their hearts. The question therefore arises, what is the connection between the Holy Spirit and Jesus? This is answered with the startling proposition: The Holy Spirit is Jesus Christ Himself taking His abode within us. This is clearly against the accepted notions of Western theology. Yet, in the New Testament, the name of the Holy Spirit which was energising in the Christians, fluctuated between Spirit of God and Spirit of Jesus. St. Paul expressly identifies the Lord with the Spirit. This was in accordance with the spiritual experience of the early Christians. They felt that this dynamic, this consolator was Jesus Christ come back into the world of men. And yet the fact remains that the Spirit and Jesus are not identical. The Spirit has definite functions to perform. It is evidently, in its nature, both personal and impersonal. In the Fourth Gospel, the Spirit is represented as the Consoler, the great Gurn, and Revealer, *i.e.*, the Spirit is endowed with the attributes of a personal consciousness. In the Acts it would seem to be regarded as a kind of influence or force. In the early Church no man was a *Bhakta* who had not received the Spirit. The Spirit is the organic principle of Christian life and thought. The Spirit has yet another function. He is the witness, the *Saksin*. The Spirit that we know of in Christian experience talks of the things of the Lord and reveals them. As the witness of the Spirit takes us beyond itself, it would follow that it is not the object of worship. Nowhere in the New Testament is there any injunction that the Christian should pray to or worship the Spirit; and in the early Church no worship or prayer is offered to the Spirit. He is, as it were, the ambassador of the exalted Lord, and only displays His will and activity.

The second great experience to be reckoned with is this most outstanding feature of Christian experience, that we can no more think of God without Jesus Christ than we can think of Jesus Christ without God. In Christian experience, Jesus is the very image of God, and God Himself. Jesus exercised the prerogatives of Divinity even during His earthly life; and exercised them by an inherent right; not by a derivative right or commission. Here is the refutation of the argument based on a distinction between an *Avatar* and an incarnation. Jesus was not a person to whom God gave certain powers; but He was God Himself. As proof of this, the right which Jesus exercised in bestowing on man the love of God and to display this love as the deepest nature of God, and as the regulative principle of God in relation to men—this right was found by the earliest *Bhaktas* to be not an external thing bestowed on Jesus, but as it were the very life blood of His being.

In the expression of these experiences of Jesus in their lives, the early *Bhaktas* were no doubt influenced by Jewish thought and Greek philosophy. After an examination how far these influenced them, the author deals with the two ideas of Immanence and Transcendence, and points out how these are reconciled in the Incarnation of Jesus; and closes the book with a summary of the conclusions arrived at in the discussion.

The book is a valuable one. It is one of the first attempts to think out the fundamentals of Christian belief in the light of Indian thought, with the background of Hindu religious experience, and with an eye to what ideas Hinduism can give towards the elucidation of the Christian mysteries. But the greatest value of the book lies in the emphasis it places on Christian experience as a sure, if not the sole, basis of Christian philosophy. No one who has not experienced Jesus in his own life, no one who has not felt His constraining love and His overwhelming power in his own spiritual experience can speak with any authority on the Incarnation and its kindred problems.

NEW ERA IN HYDERABAD.

PROF. G. R. ABHYANKAR, B.A., LL.B.

The ultimatum which was sent to His Exalted Highness seems to have a very good effect. The Nizam climbed down. The firman issued about limiting the exaction of the obnoxious levy of Nazarana shows that the screw is pinching. The second firman issued about hearing all complaints through departmental heads and not directly as before also points that de-centralisation is attempted to be introduced in the State. Lord Irwin is dealing with the situation with a firm hand though covered with velvet gloves. No fuss is unnecessarily created and apparent formalities are, scrupulously respected. The creation of Sir Kishanprasad as the figure-head of the administration indicates the same policy. We are however glad that strong men from outside are imported into the State service to correct the abuses of the administration. Lieut.-Col. Chenevix Trench as the head of the Revenue and Police Department, Mr. Taskar of Coorg as Revenue Secretary, Mr. Rustomji as the head of the Customs and Mr. Armstrong as the head of the Police are no doubt very capable officers and we fervently hope that they will bring order out of chaos. We have however to point out that a mere substitution of a foreign agency for the demoralised local service would not bring about complete satisfaction. His Exalted Highness the Nizam has shown himself thoroughly inconsiderate as a ruler capable of holding the scales even in his State. By his bigotry, by his moslem enthusiasm, by his Anti-Hindu inclination and rapacious policy he has made himself thoroughly odious to his subjects. Ninety per cent. of the population of Hyderabad are Hindus and they all feel as though they were aliens in their mother land. The Government of Lord Irwin has been showing to this exalted despot more attention and more politeness than his deeds deserve. Be that as it may the central fact which is to be noted is that the administration must be national in character. It is not so at present in Hyderabad. The tenor of the present changes does not indicate that the attention of

the Government of India has been drawn to the real grievances which are harassing people at large in the dominions of the Nizam. They are about the judiciary, the Star Chamber Character of the Court of Wards, the police administration and education. Government no doubt have invited Mr. Justice Riley to preside over the Piaga Commission but the High Court of judicature at Hyderabad is manned by judges chosen more or less on communal grounds. Out of seven judges only one is a Hindu. The personal law of the Hindu subjects, nearly 90 per cent. of the population, is being administered by this High Court every day and it is extremely strange to find that only one judge has been appointed who is conversant with the customs, rights and ideas of the Hindu population. Drastic changes are necessary. In the first place the judges must be all qualified and secondly there must be a due proportion of judges who may be called experts and who may be able to adjudicate in cases relating to various aspects of law. No body would advocate that there should be a complete elimination of the moslem element on the Bench. But regard being had to the nature of litigation the present proportion deserves to be completely reversed. This criticism applies equally to the whole of the subordinate judiciary which is manned purely on communal basis. The every day life of the population in the Hyderabad State is materially affected by the judiciary as is the case in every country. The judiciary must inspire respect and confidence in the litigants of the State. But there is a lamentable lack of these qualities in the whole judicial Department of the Hyderabad State. If the Government of India can indent capable men from such distant quarters as Quetta, Calcutta, Madras, Coorg and Nagpur what difficulty there is to find capable men both from the Bench and Bar in British India? Where there is will there is the way. We therefore earnestly appeal on behalf of the Hyderabad State subjects to His Excellency Lord Irwin to take the reform of the judiciary

in hand immediately. With a capable Chief Justice, with a proper proportion of distinguished Hindu lawyers, with a due supplement of Moslem jurists the High Court in Hyderabad would function properly and would impart justice which is now practically denied to the helpless people. If the Court of Wards is kept under the direction and control of such a High Court the Star Chamber methods of usurpation and exploitation would immediately disappear and vested interests of innocent citizens would remain secure. A thorough investigation of the usurpations of the Court of Wards department is absolutely indispensable and is one of the most crying needs of the situation. Hundreds of respectable families have been driven to utter destitution and poverty by the rapacious policy of the Nizam. The Piaga brothers are not the only victims of the despotic rule of the Nizam. It is the duty of the sovereign power to redress the grievances of this most oppressed class in the State. If the Commission like the Piaga Commission is permanently constituted to examine all cases of Estates brought under the management of this department it would confer lasting benefit on various old and respected families. Similarly the subordinate judiciary requires to be overhauled and manned by competent men belonging to the State irrespective of their religion. The attention of the Government of India does not seem to have been adequately drawn to this chief complaint of the Hyderabad subjects. Lord Irwin's Government has a special responsibility. The substitution of the foreign element in the service should not be open to any insinuation that the Government of India want to hold the administration under their control and provide appointments purely for Englishmen. In the time of the father of the present Nizam almost all Heads of the Departments were Europeans. The present Nizam imbued with Aligarh influence turned them all down. A mere restoration of the *status quo anti* should not be the only aim of the Government of India at the present juncture. It would be purely selfish and devoid of all statesmanship if European element is substituted for Moslem one. The present misrule in Hyderabad should not be used for official patronage by the Government of India. The Government must use this occasion to ensure satisfaction of the subjects who are harassed in innumerable ways during the last ten years. Unless the present

policy of reforms is actuated by this high motive it would be considered as merely the revival of the grabbing policy of political exploitation by taking advantage of the discord between the rulers and the ruled.

In view of the chronic misrule in Hyderabad and the utter moral deterioration which it has brought about, and the high communal tension and estrangement prevailing there we do not object to strong European element being introduced in the service of the State. But it is equally necessary to bear in mind that along with the European element, a strong Hindu element in the service, though belonging to outside is indispensable. Unless this is resorted to the aim of reform of ensuring good administration and putting an end to maladministration would not be accomplished. The Police Department also has the same unhappy tale to unfold. Incompetency, rank corruption and anti-Hindu feeling pervades the service. The police are the custodians of life and property in the State. Numerous instances of serious offences undetected are freely mentioned. The file in the residency would supply abundant material for the reform of the Police Department. We hope Mr. Armstrong will purge this department of its impurities and inspire it with that purity which may lead the unhappy subjects to consider the police as their saviours. The educational department does not seem to have attracted any attention of the Government of India. Primary education is even denied to the unfortunate Hindu subjects. Money is lavishly spent on Urdu education but even private schools imparting education to the Hindu population are ruthlessly smothered. If the real figures spent on Urdu schools and primary schools for the Hindu population are published they will disclose a lamentable tale of how rudiments of knowledge are denied to the Hindu population. It is considered to be a solemn duty of every civilised Government to afford facilities for the education of its subjects. It is also considered equally obligatory that primary education should be imparted through the medium of vernaculars of the schoolgoing children. But the exulted despot is not pleased to confer this simple blessing upon the children of his Hindu subjects. What could be more grotesque than this? Next to protection through the judiciary and the police, education is also the most indispensable necessity of life for the subjects of every State. Is it too

much therefore to implore the Paramount Power to come to the rescue of the people in their forlorn condition? We are quite sure that the other officers imported into the State service will do their level best to secure maximum efficiency of the departments entrusted to their care and remove all the degeneration which has corrupted them. The whole question at present in Hyderabad is one of good Government which means in other words a Government which would ensure the preservation of the Hindu population. The Hindu population has in the first place as a condition precedent for any achievement in life, to live and preserve itself. And after

these securities are guaranteed it can aspire for higher things as *swaraj* and responsible government, which ideal looms distant in the horizon. "*Dekh dur hai*," applies more fittingly to the Hyderabad people in their aspirations for *swaraj* than is really the case in British India. Mr. Caine once humourously remarked "I shall not die for the country. I shall first live and then die in the service of the country". The Hyderabad subjects and more especially the Hindu population have in the first place to solve the problem of self preservation and decent living. And having solved this God willing they can aspire for the noble ideal of *swaraj* in their motherland.

THE POET'S CORNER.

Tailini: The Nautch Girl.

Rings on her fingers, little glittering rings,
Bells on her toes, little tinkling things,
Diamonds and rubies on her nose;
Beads of the amber and strings of the pearls
Cover those seductive breasts
That sway like the lotus
With the rhythm of the dance.

Frail veils of the yellow and gold and green
Cling to those slim legs that
Tremble with the quiver of the strings,
Sitars and the *vin*, flutes and the cymbals.

Her body hath the fragrance of intoxicating
keoras,
The scent of the *champak* and the sandal hovers
in her hair,
Powdered with the dust of gold. Her eyes are
like the black onyx.

Lips full blooded with the juice of the betel,
Finger tips dipped in henna.
She floats like a fairy with the dance of the
song.

She twists like a snake, turns and twirls.
Oh, Tailini! thou lovely of all the loveliest
nautch girls.

A. K. S.

ARABY.*

Oh Araby! sweet Araby!
Delicious land of mine!
I'll pour thy praise from out my mouth,
As flows the ungrudged wine.
Oh Araby! sweet Araby!
Where long my fathers dwelt.
All their love for thee is small
By that which I have felt.

Oh Araby! sweet Araby!
Thou land of myrrh and spice!
Thy deserts swell and boundless sands
My roving thoughts entice.
Oh Araby! sweet Araby!
Home of the glad sunrise!
I'd gladly trace thy golden face,
And gaze on thy sunset skies.

Oh Araby! sweet Araby!
Land of the bulbul bird,
Of singing sweet and dancing feet,
And the softest music heard!
Oh Araby! sweet Araby!
Mystic land of charms,
Of genii and sorcerers,
And "knights with golden arms."

*From the "Thousand and One Nights."

Oh Araby! sweet Araby!

Choice realm of those who sigh,
With love-lorn lines, a heart that pines,
And a soul for love to die!

Oh Araby! choice Araby!

Home of my own true maid,
Whose eyes are bright, like a desert night,
With a gleam that can never fade!

A. H. C.-P.

Sing to me your little song,

When the days are warm and long,
When the evening shadows creep,
And Nature seems but half-asleep.

A. H. C.-P.

SONG OF THE ROSES.

We grow on the hill-sides, we bloom on the
plains,
Unfolding our hearts to the night's siren strains,
—Our hearts fraught with fragrant devotion and
bliss,—

To lure the sweet sun-beams: they bring us
His kiss.

Reds, Whites and Yellows, Black-princes all
thrive

Among us; no mundane false pride doth us
drive

To quarrel and wrangle for honour and place;
For worship's our duty, in serving our grace.
When hands stretch to pluck us we silently
pray,

'Our thorns may not prick.' Lo! when carried
away,

Tho' bleeding, we smile with the rapture of
pain;—

Love plucked us; to die for Love's sake is our
gain.

C. J. M.

THE BOOKS OF THE QUARTER.

A DISTINGUISHED ADMINISTRATOR.*

By SIR P. S. SIVASWAMY AIVER, K.C.S.I., C.I.E.

The subject of this biography belonged to the class of civilians whose connection with the administration of India is hereditary. His father Sir Henry Durand was a distinguished soldier who held many important appointments in India including that of Foreign Secretary to the Government of India and ending with the Lt.-Governorship of the Punjab. Sir Mortimer Durand was by instinct inclined to the profession of arms; but his father, who had suffered from the predominance of the civil service, decided that Sir Mortimer should join the civil service which, in his opinion, offered better prospects. The Foreign Secretaryship of the Government of India was one of the plums of the civil

service, as it still continues to be and it was the dream of his life to fill that office—a dream which came to be realized when he had only been 12 years in the service. The promotion was rapid, but Sir Mortimer Durand was one of the most talented members of a gifted family and had no difficulty in making his mark in the service and rising to distinction. He had a large knowledge of the frontier problems of India acquired by his employment in the Second Afghan War as Political Secretary to Sir Frederick Roberts and by his early service in the Indian Foreign Office. The Foreign Department was then in charge not merely of external affairs but also of the Political Department which deals with the relations between the Government of India and the Indian States. How important the appointment of Foreign Secretaryship was and is to this day may be gathered from the humorous remark of Lord Dufferin. Speaking to a high official about Mortimer

*Sir Mortimer Durand. By Sir Percy Sykes (Cassell and Co., Ltd., London).

Durand, Lord Dufferin said:—"Durand is a splendid fellow and I think he likes me, for he is beginning to let me into the secrets of the Foreign Office." Durand was a splendidly built typical Englishman who believed in working hard and playing hard, who always kept himself in excellent condition and who believed in the high destiny of England to conquer, civilise and rule over all parts of the world. The era of expansion of the Indian Empire had not closed before he severed his connection with India. He strongly favoured the annexation of Upper Burma and when the question of the disposal of Afghanistan was considered during the Second Afghan war, he favoured a policy of annexation. Sir Frederick Roberts recommended the division of Afghanistan into provinces ruled by Governors subservient to the Government of India. Sir Alfred Lyall was in favour of the disintegration of the country, but Durand condemned disintegration and advocated annexation. It is curious to reflect that in matters of foreign policy the high officials of the Government of India, who claim a monopoly of wisdom by virtue of their long service and personal experience, are not infrequently more liable to error of judgment than the British Cabinet. The Imperial Government decided in favour of leaving the country in the hands of a strong indigenous ruler and handed over the Government to Amir Abdur Rahman. The adoption of any of the policies advocated by the authorities on the spot would have entailed untold sacrifices on India in men and money and would have hung a mill-stone round India's neck. One of the most important achievements of Sir Mortimer Durand was the delimitation of the boundary between Afghanistan and the unsettled turbulent country lying to the west of our North-Western Frontier, a country which might be called "no man's land," the inhabitants of which are to this day eking out a precarious subsistence from their inhospitable country by raids upon the rich fertile provinces of the North-Western Frontier and the Punjab. The Durand line marks the limit of Afghan sovereignty on the east, but does not connote the exercise of internal control over the tribes on the eastern side of the country. Sir Mortimer Durand's term of office as Foreign Secretary was full of momentous decisions and he was probably more responsible for them than anybody else in the Government of India. His achievements were briefly summed up by Lord

Elgin when Durand left the Foreign Office to accept the post of British Minister in Persia. Lord Elgin wrote:—"Besides the protracted and critical negotiations which have resulted in the settlement of the boundary and improved relations with Afghanistan, we have had to deal with many matters of the highest importance among which may be mentioned the settlement of the boundary between Afghan, Turkistan and the Russian Dominions, coupled with the negotiations conducted with the Amir on the occasion of His Highness's visit to India in 1885; the conquest, annexation and consolidation of the administration of Upper Burma; the altered relations of the Government of India with Kashmir, the reconstitution of the Gilgit Agency and the extension of political influence in Chitral, Hanza and Nagar, the negotiations with China relative to the Sikkim border, the institution of a British Protectorate on the Somali Coast and improvement of British relations with the tribes round Aden, the negotiations relating to the boundary of Burma with Siam and China and the association of Native States in India with the British Government in furnishing troops for the defence of the Empire." Altogether it is a record of fine service open but to few services in the world.

Durand belonged to the imperialistic type of Englishmen who with pride in their port and defiance in their eye consider themselves the lords of the humankind. It is open to serious doubt whether in spite of their long experience they could really understand the feelings and thoughts of men of other races than their own. We wonder whether Durand would have felt happy in these changed times when the Indian has begun to formulate and assert claims to equality. In connection with the Ilbert Bill, which gave rise to a most violent Anglo-Indian agitation throughout India that furnished a valuable lesson to Indians in the art of public agitation, he wrote that it was a useless and mischievous piece of claptrap on behalf of the Bengalee Babus, that Lord Ripon knew nothing of India and was filled with a desire to raise the natives in any way he could and that his line was to go with the native in everything and despise European opinion. He was horrified to find that Lord Ripon's Private Secretary was in constant communication, written and personal, with the editor of the *Amrita Bazar Patrika*, a low seditious scoundrel who wrote treason and the foulest billingsgate issue after

left out all mention of India from their surveys of this subject.

In the introduction Mr. Enthoven informs us how his interest in this almost unknown field of Indian life was first awakened; and how after many years at the request of the Bombay Branch of the Royal Asiatic Society, he issued two volumes "Folklore notes of Gujarat" (1914), and "Folklore notes of the Konkan" (1915), compiled from the material collected by the late Mr. A. M. T. Jackson. "The two volumes hurriedly compiled..... contained much that needed revision. It was the desire of the Society that they should be completed by adding the results of similar enquiries in the remaining portions of the Presidency..... Returning in 1920..... I was able with the valuable assistance of the educational authorities, to complete these notes by collecting fresh material..... The present work is a compilation of the whole of the materials thus collected."

The volume consists of an introduction and twelve chapters, dealing with the following aspects:—(i) Nature and Ancestor worship, (ii) Spirit-possession and scaring, and the rites connected with them, (iii) Totemism (an extremely important chapter), (iv) Evil Eye, Witchcraft, and Dreams, (v) Disease Deities, (vi) Women's rites and (vii) Village, Field, and other rites. It also has a very important appendix of over ninety questions on Folklore, for collecting material in various parts of India, given by Mr. W. Crooke.

It is not easy to do justice to this volume in the course of a brief review. It is itself a compression of an immense amount of materials, and hence the number of questions dealt with is very large. An adequate notion of the book can therefore be formed only by perusing it. A few points only may be mentioned here. Mr. Enthoven supports the late Sir James Campbell's theory that "the elaborate rites practised by the Hindus at the time of pregnancy, birth, adolescence, marriage, and death," are based on the notion of "Spirit-scaring." Regarding Totemism, Mr. Enthoven desires to prove by comparing the results ascertained by Folklorists in Bengal and in the Central Provinces with his own that there must have been a common totemistic religion in India before the Aryan invasion, since the results obtained are similar in each of these provinces. These are but a few points of interest in this volume. The book is very well printed and the get-up is excellent.

ART AND ITS CRITICS.*

The amazing and sorrowful fact about this book is that it was deemed advisable to insist on the necessity of art. What a commentary lies in that alone, on the accepted place of art in our modern life! And yet I am compelled to admit that the fault of the isolation of art from life, in the mind of so many people, is due as much to the artists and their isolation as to the other people. We are given seven essays, by six writers, who were apparently in the habit of conference on their topics, and so thrashed them out somewhat before they got to paper. The result is a delightful book, for in it is said much that needs saying, even if as much more is omitted, perchance by the same kind of tenderness which caused Clutton Brock to write more directly for a Fabian pamphlet (one of his best) than in the more turgid pages of the *Times Literary Supplement*, where none but a conservative soul may write what he sincerely feels. The first essay, on *Art and the Escape from Reality*, is a thoughtful emphasis on the individualism that is necessary in art, but which is best when devoted to service rather than selfish aims. Consequently he must needs break a lance with the Freudians, for he cannot find so much "suppression" as is necessary to support their chief theory. He finds the value of art in the shaping of the artist as well as the making of a work of art. There is not enough distinction in writing on art, I think, between artists in essential action, and the work of art that is its result. Compare science with the work of science; religion with its result, myth, epic, or theology or philosophy with its children, customs and manners of a nation; and we may arrive at some better understanding as to what art most essentially is. Dr. Dearmer is a shade too fearful, that many artists do not realise the relation between religion and art. I feel sure that many more do feel it than he realises, not perhaps among the famous but among the younger men, in which I see infinitely more hope. It is imitation art and theology that have got most confused, and he who escapes from either is free of both. I am glad to note that the scope of art considered is wider than the prevalent trio. Brock has envisaged,

**The Necessity of Art*, By A. Clutton Brock. Percy Dearmer, A. S. Duncan-Jones, F. Middleton Murray, A. W. Pollard, and Malcolm Spence. Cr. 2vo. 128 pp. Students Christian Movement, 7/6.

whether consciously or not, I cannot tell, the philosophy of Heraclitus, or the same thing as Bergsonism, of all things in flux, into his vision of art as the actual process of creation—he paraphrases—again I do not know if consciously—words I remember from some old Egyptian manuscript—I think the "Book of the Going forth by Day" in the same paragraph. Realising the necessary core of existence as experience, he sees that in art, both practice and experience contribute to the common end. In that lies the apprehension of the mysticism of art: in creation and contemplation; in action and quiescence.

Dr. Dearmer writes well, as we expect of him, on *Christianity and Art*, again battling against a belief that I, for one, never possessed: that Christianity was inimical to art. It is theology which is the letter, that destroys by confining, to-day more than ever.

It was not until it became a State religion, four hundred years after its condensation and restatement of Religion, that it then became one of the world religions, and that the iconography of this religion of love and joy became diverted to one sorrow, and re-absorbed into its inner circle some of its early teachings. It was then that the image of the suffering Christ replaced the former image of the reigning king and the good shepherd, and the essential positive focus of the authentic teaching regarding this life, reflected by the transcript to suffering in this life for dubious joys to come. No religion has ever been opposed to art, and even the Mosaic tradition, blindly copied by the Moslems resulted in observance of a misunderstood conception of art.

There is much more for reflection in Dr. Dearmer's scholarly pages. I hope he will print more of such work—it is needed. "*The Art of Movement*" has also much of value. The response which Mr. Duncan-Jones says is yielded to art is in three forms, which according to him are: Imitation, Imagination, and Applause. But he follows the false lure of beauty, and loses the thread. Perhaps the trinity is in imitation, creation, contemplation; of body, of mind, of soul. There is falsity in using some words: that dangerous word,—dangerous because ill-defined: "instinct," creeps in. Man, says he, instinctively responds to God by ritual. By nature he makes his address. But he does the one by tuition, and the other by art. There

must, at first, be meaning and reason, not mere blind reponse, which signifies nothing of value to mind.

Mr. Malcolm Spencer, writing on the "*Puritan objection to art*" makes, I think, an error on saying language is representation: it is like other arts, symbolic; but this contextual argument is very sound. "We misinterpret...if we suppose that language can convey any more infallibly—precise meaning." And again, "when art is banished from religion as a seriously, it returns as a mischievous sprite—with meaningless prettiness—banal emotion....." Mr. A. W. Pollard's most absorbing contribution on the *Artist and the Paint*, finds me in entire agreement, and I feel that he has a real understanding of true art, perhaps the better for not being in it as a worker himself. I hope he will write a complete book, and that soon. Mr. J. M. Murry's essay is tinged with literary mysticism, with some of the faults of modern literary talk, of words about words, instead of things, even as the priests argue about theology, instead of discussing religion. Perhaps Mr. Orage would have got closer—perhaps not—to art as the thing in itself. Then we turn finally to Dr. Dearmer's concluding essay, on *The doctrine of Values*, a notable piece of work. Shades of William Morris and Ruskin! Gather round, ye people, for here is a goodly fight! He takes up, heftily and well, the *Encyclopædia Britannica*, and, so far as "Aesthetics" is concerned, heaves it into the Thames! We are to get back a real understanding of art—of real art—of art for the ordinary folk like you and me. And he makes hay of the ostentatious patronizer of religion who "litters up our churches with tablets of what he has done to the glory of his God, and in memory of Sir Georgius Midas, K.B.E." Well, let us start, and clear out some of the rubbish, mostly Victorian, that infests Westminster Abbey, dragging back the only memory of by-gone nonentities.

To say I was delighted with this book would be insufficient; it is a profound joy to find that there is at least one group of active people, speakers and writers, with a quite thorough grasp of the spirit of real art, intent on getting back its real place in the heart and mind of the nation, for this is no small thing even to imagine, and a yet greater to do. Here, it seems, is the authentic mantle of Ruskin, of Morris, and Crane descended, and I trust that

every artist who is concerned for art, rather than merely making money, will lend his aid. The book is one to be read by all who care anything of any art, new or old, and even more

by those who care nothing for art, lacking understanding, for there they will find considerable aid.

W. G. R.

REVIEWS AND NOTICES.

RECENT LITERATURE OF TRAVEL.

In Unknown Arabia. By Major R. E. Cheesman. (Macmillan & Co., Ltd., St. Martin's Lane, London, E.C.) 1926.

In his *In Unknown Arabia* Major Cheesman has produced a work which is a notable contribution to the literature of Arabian exploration and travel. As Major-General Sir Percy Cox points out in the foreword he has written to the book, Major Cheesman's expedition—the incidents and results of which are recorded in the book under notice—was planned to survey an unexplored tract of Eastern Arabia, and the scientific value of the work done by him in the domain of ornithology is testified to by so eminent a naturalist as Lord Rothschild. But the book is not confined to scientific results only, its geographical and archaeological interests are very great by reason of the author having prepared himself carefully for the journey by preliminary training and study. The result is "a valuable contribution to our store of knowledge" (to quote Sir Percy Cox in the domains of Arabian geography and archeology. These, however, are things of but especial interest to the scientist, the geographer and the archeologist. The general reader is more concerned with the narrative than these. Here again, one has no reason to complain of. The three famous books of Arabian travel in English are Palgrave's *A year's journey through Central and Eastern Arabia* (1863), Doaghty's *Travels in Arabia Deserta* (1898) and Philby's *The Heart of Arabia* (1921). To these must now be added Major Cheesman's *In Unknown Arabia* as an interesting and fascinating record of desert travel undertaken under most trying conditions, and carried out in the face of most difficult circumstances, with a patience and perseverance which compel admiration. The story is rendered more attractive by reason of the author's displaying a keen sense of humour. We

commend to those interested in Arabian travel a careful study of Major Cheesman's book, *In Unknown Arabia*.

Chinese Central Asia. By C. P. Skrine, I.C.S. (Methuen & Co., Ltd., 36, Essex Street, London, W.C.) 1926.

Mr. C. P. Skrine is a son of Mr. F. H. Skrine of the Indian Civil Service, who retired in the sixties of the last century as Commissioner of a Division in Bengal and is still enjoying green old age. His son—the author of *Chinese Central Asia*—has followed in his father's footsteps both in joining the Indian Civil Service and also as a traveller and has produced, in the work under survey, a notable book of travel, which is an account of life and work at Kashgar and of travel among the mountains and deserts of Chinese Central Asia. The author and his wife trekked from Kashmir across the "Roof of the World" to Kashgar in 1922, and returned, partly by a different route, in 1924. Besides visiting Yarkand, Khotan, Keriya, Aksu and many other interesting old towns, they explored a beautiful and previously unknown mountainous region from 17,000 to 25,000 feet high. Mr. Skrine touches lightly upon archeology and history, and describes, mostly from personal observation, the manners, customs, superstitions, folklore, poetry and popular sayings of its inhabitants, whose language, Eastern Turki, he studied. Sir Francis Younghusband contributes a short but interesting introduction in which he brings out the many merits of Mr. Skrine's book. Apart from the excellent letter press, the book is embellished with a frontispiece in colour depicting a Kirghiz bride from Chinese Pamirs, and is enriched with five panoramas, two maps and fifty-one illustrations. Mr. Skrine's work is a meritorious addition to the

literature of Central Asian travel and deserves wide appreciation.

On the Trail of the Unknown. By G. M. Dyott (Thornton Butterworth, Ltd., 15, Bedford Street, London, W.C. 2) 1926.

On the Trail of the Unknown is an excellent work on South American travel. Its talented author, Mr. Dyott, has done much exploration work in South America, upon which country he is regarded as an authority. In this book he presents a graphic record of his recent expedition through Ecuador and Brazil, where he spent a year exploring volcanoes that heretofore had never been trodden by the foot of man, and traversing jungles known only to the savage tribes who roam them. Mr. Dyott's style carries the reader through every detail of his adventurous journey with unerring precision, from the craters of volcanoes in the high Andes down to the sweltering jungle in the plains below. We climb the snow-clad slopes of Sangai against inconceivable odds. We are thrown amongst the Jivare Indians, notorious for their propensity for shrinking human heads; then again we are whirled down rapids on rickety rafts which savage hands have built in return for beads and fish-hooks. The whole makes a valuable contribution to our knowledge of parts of the world of which no other written record exists. The illustrations from photographs taken by the author are quite original, affording intimate glimpses into the lives of Indian tribes. Altogether Mr. Dyott's *On the Trail of the Unknown* is a splendid contribution to the literature of South American exploration and is withal a vivid and graphic descriptive account of the author's remarkable journeys.

Europe in the Looking Glass. By Robert Byron. (George Routledge & Sons, Ltd. Broadway House, 68-72, Carter Lane, London, E.C.) 1926.

One had come, latterly, to regard each successive travel book recording "motor drives" with increasing distaste. Then Mr. Robert Byron went abroad on a casual holiday, and returned to show the world what the driver's reflector had shown him. Here is no romance reheated for the hundredth time—rather a humorous enjoyment of continental night-clubs. The author puts the accepted beauties through their paces, and, if they pass his test, stamps them on the retina with the impress of a white-hot wire. Finally, underneath, the reader may distinguish the growing hope

of the modern generation toward the formation of a European entity—that shall consolidate European civilization, and shall hold it, not against, but above, all others. Such are some of the impressions which the reader is apt to carry from a perusal of Mr. Byron's well-written book. It is stated in a short but humorous prefatory note that "this book makes no pretensions to literary merit" and "it is offered to the public in the sole hope that the public will buy it". In spite of the declaration to the contrary, the book possesses literary merit and the public should buy this book as a work full of sound "reflections of a motor drive from Grimby to Athens." The descriptive sketches of Athens are full of interest.

Beyond Khyber Pass. By Lowell Thomas. (Hutchinson & Co., Ltd., Paternoster Row, London) 1926.

Mr. Lowell Thomas is a well-known American traveller who in his book called *Beyond Khyber Pass* describes his adventures and observations in Afghanistan, the wild, mountain-guarded country in Central Asia. No stranger can get through the mighty Khyber Pass, which extends for miles, without the permission of the British, who guard it closely at the Indian border, and of the authorities of Afghanistan at the other end, who do not yet welcome outsiders, but Mr. Thomas had, after two years' struggle, succeeded in arming himself with all manner of official permissions and credentials, and he got through Khyber, and then through the gates of the warlike Afghans, and spent weeks going about the country. His book under notice is a vivid account of his journeys in that land. He was accompanied by Mr. Harry Chase, the photographer, who has gone with Mr. Thomas into so many strange places carrying his camera and his motion picture outfit. And the book is accordingly illustrated with photographs of the very first order. The result is an excellent combination of text and illustrations. Mr. Thomas has travelled pretty well all over the world. He knows how to get about in any country whatever the difficulties, and he has a remarkable background of experiences that helps him to see the significant things as well as the striking things. And he writes in a quick, colourful narrative in graphic style that makes his books easy to read and hard to forget. We commend this up-to-date description of modern Afghanistan, which since the collapse of the old Turkish Empire, is the most powerful Mohammedan monarchical State in the world and the progress and development of which is bound to be of interest to educated Indians.

The Orient I Found. By Thomas J. McMahon. (Duckworth & Co., 3, Henrietta Street, London, W.C.) 1926.

Mr. Thomas J. McMahon—the author of *The Orient I found* is a well-known Australian publicist who has tackled in the book under notice the more serious aspects of the Eastern problem, along with presenting excellent descriptive sketches of China and Japan. He insists that the gigantic power of the Orient has to be reckoned with as a matter of first importance to civilisation. Have America, Australia and Europe, he asks, seriously considered their policy in this regard? The powers of the Orient have been dreaming and hoping; to-day they are contemplating freedom from the dominant power of the white races; it might be by means of diplomacy, it might be by passive resistance, armed insurrection or the strengthening of Eastern religions. It is to make this aspect clear that the author has written this book, as he feels that a better knowledge of Eastern peoples and conditions will result in increasing sympathy and must be the first step towards solving the present problem, a problem that may be one of very existence. The long series of illustrations helps to give a true view of the Orient which Mr. McMahon found. His work should serve to arouse public interest in a realisation of the great movement agitating the East and the Far East.

Palestine and Pamela. By Edith Buckmaster. (W. Heffer & Sons, Ltd., Cambridge) 1926.

Lady Buckmaster says in her preface to *Palestine and Pamela* "This contains the information I should like to have had in my head whilst in Palestine". And her book is a pleasant, gossip and entertaining supplement to the ordinary hand-book to Palestine and contains much information for the traveller and a host of impressions of that wonderful country, sympathetically noted by a keen observer of life. The book purports to be "a chat with the unlearned on the Holy Land." It is clear that the author enjoyed herself and has tried to pass the pleasure on; with no small success. Most of the book is about things not truly Palestinian: the journey, foreigners resident in the Holy Land and such like. There is a useful sketch of the history from which nearly every one can learn something. Pamela herself is quite amusing to read about but the best thing in the book is the American's explanation of the miracle of walking on the water. On the whole, it is a bright book of travel.

From the Groves of Pain. By Hella Sidney Woolf (Mrs. W. T. Southorn), (W. Heffer & Sons, Ltd., Cambridge) 1926.

Mrs. Southorn's *From Groves of Pain* comprises fascinating sketches which reveal an inner knowledge and understanding of life in Ceylon and India. From grave to gay the author touches on every phase of life spent amidst the mystery and glamour of the Tropics. The book offers a glowing impression of the great Temple at Madura—the Hall of a Thousand Columns. It describes in vivid language a trip down the Kelaniya River to Negombo. Then it sets out the mysteries, Eastern housekeeping, its joys and terrors. Next we are presented with a disquisition on favourite Eastern flowers. Then follows a graphic portrayal of rainy days in Colombo. Last but not least, there is a dissertation on the unchanging East. The ground traversed is thus interesting. These are some of the topics the author chooses to write about. Her easy style, happy quotations, and fond of amusing anecdotes make everything she writes delightful to read. It is a book to read and re-read.

With the Prince Round the Empire. By Charles Turley. (Methuen & Co., Ltd., 36, Essex Street, London, W.C.) 1926.

Czechoslovakia. By Helena C. Schott. (A & C. Black, Ltd., 4-5-6, Soho Square, London, W.) 1926.

These two books have no connection except that they are both meant for popular reading. Mr. Turley's *With the Prince Round the Empire* is frankly a compilation based on Mr. Douglas Newton's *Westward with the Prince of Wales*, Mr. Everard Cotes's *Down under with the Prince*, Sir Herbert Russell's *With the Prince in the East* and Mr. Ralph Duakin's *Southward Ho*. The author does not seem to have utilized *With the Prince in West Africa* by Mr. G. Ward Price, but his book is well put together and gives in a short compass an account of the Prince's tours in Canada, Australasia, India, Africa and South America. Miss Helena Schott's *Czechoslovakia* is a well-illustrated, excellent popular sketch of the new republic of Central Europe composed of Bohemia, Moravia, Slovakia and Silesia. It is both interesting and instructive and should appeal to a large circle of readers.

RECENT HISTORICAL LITERATURE.

The Ordeal of Civilization, by James Harvey Robinson and **The Conquest of Civilization**, by James

Henry Breasted. (Harper and Bros., Publishers, New York, U.S.A. and London) 1926.

These two recent publications of the great American firm of Harpers are notable contributions to historical literature in general and to that of the development and world-wide diffusion of our present-day institutions and ideas in particular. No modern scholar has done more to make history a living, a vital and a fascinating subject than Prof. Robinson, the distinguished author of *The Mind in the Making*. This new volume is Professor Robinson's most important work. The result of more than a quarter of a century's research, it allows scope for the play of his brilliance and originality on that great period of history extending from the fall of the Roman Empire to the era that has succeeded the World war—thus covering a period of fifteen hundred years. Eliminating vast deserts of irrelevant detail, Professor Robinson focuses our attention on man's dramatic struggle with forces and events which have really shaped his destiny—man, the master or the victim of great economic forces; the daring creator of world-wide commerce; the liberal who fought for culture, enlightenment and science, or the reactionary who feared light. Finally we see the amazing results of one of the most important events in the whole history of the world—the invention of the steam engine rapidly followed by the feverish civilization of to-day. It would thus be observed that treated in this way the story of man's past takes on a new significance. Striking new aspects of the Dark Ages, the glamorous Renaissance, the epochs of religious warfare, the French Revolution and the subsequent agonies and epics that have brought about the civilization we know to-day are revealed. It is a graphic and illuminating narrative and a contribution to history of extraordinary value. Professor Robinson's thoroughly up-to-date and brilliant sketch is found to supersede the old manuals of and text-books on the history of civilization, as it is by far and away the best compendium of the subject available in English.

Professor Breasted's present treatise—called *The Conquest of Civilization*—first saw the light as a text-book in 1916, under the title of *Ancient Times* and it was welcomed throughout the English-speaking world as the best compendious sketch of Ancient Europe and the Near East. The work has been now thoroughly recast, fully overhauled, substantially enlarged and re-christened as *The Conquest of Civilization*, which is certainly a more appropriate title for it. A gifted writer, an eminent historian and an archaeologist who has spent years excavating relics of ancient civiliza-

tion, Professor Breasted is perhaps better equipped than any living scholar to write the first great chapter in human history. Beginning as far back in man's dark past as archaeological research can penetrate, Professor Breasted has reconstructed a vivid picture of primitive life and of man's terrible and dramatic struggle for the rudimentary knowledge that eventually made civilization possible, from the earliest times to the fall of the Roman Empire. When the first written records of man appear, the tempo of the human drama becomes more rapid. We see how the alphabet was devised and writing developed. We watch the migration of races, the rise and the fall of the civilizations of Egypt, Crete, Greece, Rome and the East, the Roman domination, and the birth and spread of Christianity, the development of the Eastern Empire—all of man's activity, how he worked, played, worshipped, fought, travelled, and made his living from primitive times to the fall of Rome. This brilliant survey of the first social, intellectual and artistic achievements of men must rank with the finest historical writing of our day, and should continue to receive that great appreciation at the hands of students and scholars which it so richly merits.

History of Western Europe. By James Harvey Robinson. Two Vols. (Ginn and Company, Publishers, Boston, U.S.A., and London) 1926.

Professor Robinson—whose *Ordeal of Civilization* we have noticed above in terms of high appreciation—is responsible for another no less excellent text-book called *History of Western Europe*. It originally appeared some twenty years back on a smaller scale, and has been, for the purpose of the present edition, thoroughly revised, judiciously enlarged and fully brought up-to-date and issued (in a handsome format) by the well-known American firm of Ginn and Company. Written by a scholar of eminence and distinction it possesses all the merits which we have learnt to associate with contributions of American scholarship to historical literature—accuracy, compendiousness, clarity and impartiality. The first chapter which deals with "The Historical Point of View" is highly instructive. It is followed by a sketch of the decline and fall of the Roman Empire and the subsequent history is traced till the present day. The last three chapters sketch out in bold relief the problems concerned with the "New Conceptions of the World we Live In," "New views of Man's Nature and Traditions" and "Plans for Bettering Human Relations," followed by a thought-provoking Epilogue and useful suggestions for further

reading on the subject. Altogether Professor Robinson's *History of Western Europe* is the best sketch of European history from the fall of the Western Roman Empire till our own times.

A History of Siam. By W. A. R. Wood, C.I.B. (T. Fisher Unwin Ltd., Adelphi Terrace, London) 1926.

We offer a cordial welcome to Mr. W. A. R. Wood's *History of Siam*—from the earliest times to the year 1782, with a summary of subsequent events.

There are few countries in the world more interesting than Siam—the only surviving independent Kingdom of South-Eastern Asia, and Mr. Wood's is the first history of Siam ever published in a European language. It traces the progress of the Siamese race from the earliest ages until a comparatively modern period, and brings together much useful information. The author, who has been a member of the British Consular Service in Siam for thirty years, possesses an intimate knowledge of the Siamese people and language, and has thus been able to study the old chronicles of Siam and various neighbouring countries in the original. He has succeeded in collecting in a small compass all the most interesting facts connected with the history of the Kingdom of Siam and rendered a distinct service to that country. There are plenty of descriptive books giving glimpses of the life and customs of the Siamese people of to-day, but no student of Far Eastern peoples and politics can afford to be without this record of the Siam of the past, such as is now made available in Mr. Wood's book. The book contains a good map, as well as several illustrations taken from paintings by modern Siamese artists. It is a matter for regret that the author did not care to carry on his history to our own times. We hoped that (although he considers himself unfitted for the task) a second volume will in due course appear from his pen. The book should become the standard work on Siamese history, and it richly merits appreciation.

Four Centuries of Modern Iraq. By Stephen Hemmley Longrigg. (Oxford University Press, Bombay and London) 1926.

Of the territorial changes and political developments in Asia due to the treaties which followed the Great War, perhaps the most important was the constitution of the Turkish Provinces in Mesopotamia, under the old but recently little used name of Iraq.

In the circumstances an up-to-date sketch of the history of Iraq was badly needed by English-knowing readers and the want is now completely removed by the publication of Mr. Longrigg's *Four Centuries of Modern Iraq*. The book deals (and is the first in any language to deal) with the whole tract from Maridin to Basrah under Persian and Turkish rule—that is, from the sixteenth to the nineteenth centuries inclusive. Its sources range from the quaint narratives of early European travellers to the Court histories of Stambul, from the East India Company records to unpublished (and hitherto unutilized) manuscripts of Turkish and Arab chroniclers. Every student of present-day Iraq may find here his basis of history; in particular, the Mosul question can be judged for the first time in its full bearings, and so also many of the political problems relating to Iraq which are almost daily coming up for consideration. By writing and issuing his book, the author has rendered a notable contribution to the history of an important country of Western Asia during the last four centuries.

Atlantis in America. By Lewis Spence. (Earnest Benn, Ltd., 8, Bonvic Street, London, E.C. 4) 1926.

Mr. Lewis Spence's *Atlantis in America* is a valuable contribution to American archaeology. In this volume, the author, who has given many years of consideration to the subject of American archaeology, brings together an overwhelming amount of evidence to establish his contention that the cultures of ancient Mexico and Central America were offshoots from the civilisation of the submerged continent of Atlantis. The proof is set forth in a clear and popular manner and in the course of his argument the author draws upon traditional, archaeological, biological and symbolical material of the most varied and attractive nature, supplied in many cases from evidence hitherto untouched. However one may differ from Mr. Spence's conclusions, his book is one which no student of the subject can afford to neglect, for it is truly indispensable by reason of its very great utility and the remarkable scholarship which the author has brought to bear upon it.

The Liberation of Mankind. By Hendrick Willem Van Loon. (George Harrap & Company Ltd., Parker Street, Kingsway, London, W.C. 2) 1926.

The Customs of Mankind. By Lilian Richter. (William Heinemann, Ltd., London) 1925.

Mr. Hendrick Van Loon—author of *The Story of Mankind*—has now composed a historical sketch of man's struggle for the right to think, entitled *The Liberation of Mankind*. Apart from it, the book is in effect a strong plea for liberty and tolerance in all spheres of human activities. Taking as his text the dictum of Quintus Aurelius that "the riddle of existence is too great that there should be only one road leading to an answer" and that of Spinoza that "the true end of the State is Liberty," Mr. Van Loon traces the history of human freedom in various spheres from the time of the Ancient Greeks to the present day. The book is not however so much a history of institutions as of ideas. At the end of his survey the author indulges in some interesting reflections of which the following is a fair sample:—"The human race is possessed of almost incredible vitality. It has survived theology. In due time it will survive industrialism." Altogether the book is highly suggestive.

Lilian Richler's book called *The Customs of Mankind* usefully supplements the average history of the origin and development of human civilization. It details the story of mankind from the very dawn of life, through barbarism, civilisation, mediævalism, and modernism, and brings into relief the vicissitudes through which the human race has passed. A brief geographical survey of the whole world, familiarising the reader with the names of all peoples and their locality on the globe is also supplied which will be found exceedingly useful by the reader. Lastly, the origin and development of manners and customs—wedding and funeral rites, etiquette of the dance, holidays, formality of calling, dress, table manners, etc. are vividly described. The book is thus an excellent repertory of very useful information.

A Short Story of Western Civilization. By A. F. Hattersley. (Francis Hodgson, 80 Farrington Street, London, E.C. 4) 1926.

The Adventure of Man. By F. C. Happold. (Christophers, 22 Berners Street, London, W. 1) 1926.

How the War Began. (George Allen & Unwin Ltd., 40 Museum Street, London, W.C. 1) 1926.

Spain 1479-1788. By Martin Hume. (University Press of Cambridge, Amen Corner, London, E.C.) 1926.

Within the compass of less than 250 pages, Mr. Hattersley has successfully attempted the task of surveying the origin and growth of Western civilization. The book is professedly a digest of information accessible in larger treatises, and judged as such it should be acknowledged as a commendable effort to

popularize accurate knowledge. As a student's text-book, Mr. Hattersley's *Short History of Western Civilization* will be found highly useful and informative.

Mr. Happold's *Adventure of Man* is a graphic portrayal of human civilization, and is well illustrated. It purports to be the shortest history of the world and is a meritorious sketch, which is primarily intended for boys and girls. It is lucid, simple and orderly and presents an interesting narrative of the events and incidents of history. By concentrating upon essential facts, avoiding unnecessary details and paying strict regard to accuracy, the author has produced an excellent little text-book for beginners of the study of history.

How the War Began contains extracts from the diary of events between the 3rd and 20th of July (old style) 1914, kept by Baron Schilling at the former Imperial Russian Foreign Office. It was published by the "Red Archives" Department of the Russian Soviet Government and clearly indicates how the mutual suspicions and fears of the Great Powers brought about hostilities. The literature of the Great War is already very large, but for reasons which are obvious, the book under survey will be justly regarded as a notable addition to the bibliography of the subject, for it is one of the few books that lift the veil and show us the scenes enacted before the formal declarations of the War.

The late Mr. Martin Hume's contribution to the Cambridge Historical Series, called *Spain 1479-1788* was originally issued so far back as 1898 and has been frequently reprinted, since it is justly regarded as not only a text-book but a standard work on the subject it deals with. We welcome now a reprint of the third edition, revised by that competent scholar, Mr. Edward Armstrong. It is admittedly the best short sketch of the period of Spanish history it covers.

RECENT WORKS ON PHILOSOPHY.

The Story of Philosophy. By Will Durant, Ph.D. (Ernest Benn Ltd., Bouverie House, Fleet Street, London, E.C.) 1926.

Contemporary British Philosophy. 2 Vols. Edited by J. H. Muirhead, LL.D. (George Allen & Unwin Ltd., 40 Museum Street, W.C. 1) 1925-6.

Dr. Will Durant's *Story of Philosophy* is an interesting popular sketch dealing with the lives and opinions of the greater philosophers—amongst others

Socrates, Plato, Aristotle, Bacon, Spinoza, Voltaire, Kant, Hegel, Schopenhauer, Spencer, Nietzsche, and Bergson. The author has presented the quintessence of the striking thoughts of these and other great philosophical writers and work them into an exposition which is at once accurate and lucid. The book does not purport to be a complete history of philosophy but so far as it goes it exceedingly well humanizes philosophic knowledge by centering the story of speculative thought around its dominant personalities.

The two volumes that Dr. Muirhead has edited as *Contemporary British Philosophy* are highly useful and instructive. This book aims at giving a picture of the various movements of philosophical thought in Great Britain at the present time in the words of the writers who are their leading representatives. The contributors state, each in his own way, what they regard as fundamental in philosophy. Thus it is an important contribution to modern philosophy. Many of the writers have added a statement of the chief influences that have led them to take an interest in particular problems and to adopt particular lines in the solution of them—which renders the work all the more interesting. The book thus forms a unique record of the results achieved by contemporary British Philosophers, and offers a compendious sketch of modern British Philosophy.

English and American Philosophy since 1800. By Arthur K. Rogers (The Macmillan Company, New York) 1926.

The Fiftieth Anniversary of the Ethical Movement 1876-1926. (D. Appleton & Co., New York) 1926.

Mr. Rogers's *English and American Philosophy since 1800* deals not with the technical problems of philosophy but only with those central and illuminating points of view which constitute a man's "philosophy" in the distinctive sense. The author discusses each school of philosophic thought that has flourished since 1800 in Britain or America, and states clearly and ably the views of the leaders of each school. He frankly confesses that the book is designed to recommend one particular attitude, namely, that the business of philosophy is to clarify and to bring into harmony the fundamental beliefs that are implicated in our normal human interests, and that this reference to the needs of living furnishes the touchstone by which alone the sanity of philosophical reasonings and conclusions can be tested. Making allowance for the author's point of view, the work is a useful and instructive sketch of the subject it deals with.

In his *Fiftieth Anniversary of the Ethical Movement* Felix Adler, the founder of the movement,

reveals the impulse that gave the movement its birth, and expounds its principles and aims. Seventeen other ethical leaders are represented with autobiographical sketches, with portraits, and characteristic passages selected from their writings, or, in some cases, with articles specially written for this book. In May, 1876, that pioneer thinker and religious teacher, Felix Adler, founded the Ethical Movement. Since that time its influence on religious thought and inspiration has been profound. It has broken new and significant paths in the fields of education and social reform. It organized the first International Congress on Moral Education held at London in 1908, at which eighteen countries were represented. Its lead in tenement house reform, in introduction of district nursing for the poor, and establishment of the first free kindergarten, are indicative of its achievement and ideals. This volume furnishes a chronicle of the fifty years of the Ethical Movement and of its significant place in religious development to-day. Here is a book that will prove of high interest as furnishing a resume of a most important and highly effective moral development of modern times.

A Course in Philosophy. By G. P. Conger, Ph.D. (G. Bell & Sons, Ltd., London) 1926.

Introduction to Philosophy. By G. T. W. Patrick, Ph.D. (George Allen & Unwin, Ltd., 40 Museum Street, London, W.C.) 1926.

Dr. Conger's *A Course in Philosophy* is one of the best and most useful introductory text-books to philosophical studies. It is divided into three parts. Part one headed "The Distinctive Marks of Philosophical Problems" is particularly intended for beginners. It raises questions and suggests problems rather than answers. Part two is called "A Brief Survey of Philosophy" and is a compact and clear summary of the subject. Part three entitled "An Analysis of Philosophical Theories" discusses with a remarkable felicity the four chief divisions of philosophical studies—epistemology, metaphysics, normative disciplines and philosophy of religion. There are appended useful appendices of which the third presents a select bibliography of about one hundred volumes, not unjustly called "a working library of philosophy." The volume thus covers a large ground and will be found highly useful by the student of philosophy.

Dr. Patrick's *Introduction to Philosophy* is, comparatively speaking, a more elementary work than Dr. Conger's book reviewed above. It is intended as an introductory text-book in philosophy for college

and university students and as a guide book for the general reader who would like to find his way into this interesting field of inquiry. It is easy and simple and sets forth no system of philosophy; nevertheless the book is not wholly impersonal, for the author has not hesitated to indicate his own views and to point out the direction from which light seems to him to come. Though the purpose of the book is to impel to think and not to satisfy enquiry with a system, still it teaches enough of philosophy to start the beginner on right lines. Select bibliographies are appended to each chapter to enable the student to follow up further studies with advantage. Altogether it is a capital introductory manual to philosophical study.

Adventures in Philosophy. By J. C. Wordsworth. (George Allen & Unwin, Ltd., 40, Museum Street, London, W.C. 1) 1926.

Modern Thinkers and Present Problems. By E. A. Singer, Ph.D. (George G. Harrap & Co., Ltd., 37-41, Parker Street, Kingsway, London, W.C. 2) 1926.

Mr. J. C. Wordsworth's book called *Adventures in Philosophy* is a series of essays dealing with some of the chief problems of metaphysics, and beginning with a defence of that somewhat unpopular pursuit. The first part of the book is mainly constructive in character, and not only attempts to put as clearly as possible the metaphysical views of the author, but indicates their consequences from an ethical standpoint. The later chapters discuss two of the most important developments in recent philosophy, those associated with the names of Einstein and Bergson. Finally, the author considers how far religion, especially the Christian religion, is affected by the conclusions reached earlier in the book. It would thus be seen that Mr. Wordsworth's book is a useful discussion of past and current philosophical problems.

Dr. Singer's *Modern Thinkers and Present Problems* is an approach to the problems of modern philosophy through its history. The studies of the seven modern thinkers treated range from Giordano Bruno (XVIth century) to Nietzsche. "The great names," writes the Author, "might, if moments had names, be those of moments in each man's history." If there be disillusionment in the lessons drawn from a study of these great thinkers—freedom and childhood faith to be surrendered, cherished hopes to be abandoned—the author in his closing chapters offers suggestions of a goal. These chapters are historical in their spirit, and, like the others, meant to illustrate,

not to demonstrate or affirm. "They too would stand for moments of any thoughtful life, and will have done all they were intended to do if they inform such a life with and give it a sense of attachment to the world that has gone before and is going on around us." The book throws considerable light on current philosophical problems reflected from the historical backgrounds, and is thus doubly instructive.

Individualism and Individuality in the Philosophy of John Stuart Mill. By C. L. Street, Ph.D. (Morehouse Publishing Company, Milwaukee, U.S.A.) 1926.

Dr. Street's *Individualism and Individuality in the Philosophy of John Stuart Mill* is an excellent short study of a great subject and brings into striking relief the salient features of Mill's contribution to the individualistic theory. Apart from it, the book forms an exceedingly useful introduction to the study of Mill's philosophy in general and merits attention at the hands of students of the subject.

TWO NOTABLE HISTORICAL SERIES.

The Cambridge Ancient History. Edited by J. B. Bury, M.A., F.R.S.; S. A. Cook, Litt.D.; and F. R. Adcock, M.A. (University Press, Cambridge, England).

The Modern World Series: A Survey of Historical Forces. Edited by the Rt. Hon'ble H. A. L. Fisher, M.P. (Rupert Benn, Ltd., 8 Bouverie Street, E.C.)

The Cambridge University Press has lately embarked upon one more monumental enterprise in publishing a comprehensive work which, from its encyclopaedic character, is necessarily the product of co-operative effort. It is the *Cambridge Ancient History* of which the first six volumes have reached us by now. We have reviewed the earlier three volumes in terms of high appreciation and the three later volumes fully sustain the deservedly high reputation of this magnificent work for scholarship and spirit of scientific research. The fourth volume (which has 11 maps and 6 tables and plans) deals with the history of the ancient Persian Empire and its relations with "the West" of that period; while the fifth and the sixth deal with Greece alone—particularly Athens and Macedon. The fourth takes us into the very middle of the current of Greek history. From the beginning of the sixth century B.C. onwards we have a more or less

continuous story of the principal states in Greece, and a more or less accurate knowledge of the maritime conditions and political relations which existed both in the eastern and in the western portions of the Mediterranean world, when the hour came for the supreme struggle between the Persian Empire and the West, which is the main theme of the present volume. The Persian Empire is introduced by the late Dr. G. Buchanan Gray, who describes its origin and character and its organisation under Darius, while Dr. M. Cary writes of the Scythian Expedition and the Ionian Revolt. The growth of Athens from the time of Solon, through the period of the Tyrants and the reforms of Cleisthenes, is dealt with by Professor Adcock and Mr. E. M. Walker. A survey, by Professor P. N. Ure, of the leading cities of Hellas, excepting those of Greece proper and Sicily, shows us how the stage was set for the imminent struggle. The story of the Persian Wars themselves is told by Mr. J. A. R. Munro and Mr. Walker. One chapter, by Mr. R. Hackforth, is devoted to Carthage and Sicily; two, by Professor R. S. Conway, to Italy in the Etruscan Age; while Mr. S. Casson describes the extant remains of Etruscan art with its ill-paid debt to the inspiration of Greek artistic ideas. There is, also, a chapter on coinage from its origin to the Persian Wars, by Dr. G. F. Hill; and in the last three chapters is reviewed what the Greeks had achieved in thought and in artistic creation by the beginning of the fifth century B.C., when they were about to enter on their most brilliant age. Accordingly, their literature, their mystery religions and pre-Socratic philosophy and their early art are surveyed by Professor Bury, Mr. F. M. Cornford, Mr. J. D. Beasley and Mr. D. E. Robertson. The book is thus a highly meritorious and comprehensive account of the period it deals with and is a veritable monument of learning. The last two volumes dealing with the history of ancient Greece, we shall review later.

Messrs. Benn's "The Modern World Series"—edited by that well-known scholar, the Rt. Hon'ble H. A. L. Fisher—is one of the most notable enterprises in modern publishing. The aim of this commendable venture is to provide a balanced survey—with such historical illustrations as may be necessary—of those political, economic and intellectual forces and tendencies, which are moulding the lives and destinies of contemporary states. Ireland, Germany, Norway, Russia, Turkey, England and France have been so far dealt with by specialists in their subjects. Of these the one of most interest to us is the volume dealing with India by Sir Valentine Chirol which was reviewed at length and in terms of appreciation by Sir Sivagowami Aiyar in the *Hindustan Review*

But all the volumes in the series are equally excellent. If a choice may be made, particular reference may be made to the volume dealing with Turkey and Russia. The volume on Turkey is one of the most important in the *Modern World Series*, which has been justly described by an eminent authority as "indispensable to all serious students of international affairs." Turkey has been in the past, and will be no less in the future a vital factor in determining British foreign policy. Apart from her international significance, a study of the new Turkey, this bewildering Republican phoenix arisen from the ashes of the most reactionary of Empires, must be of peculiar fascination as one of the most remarkable developments arising out of the world war. The authors of the book are so well qualified—Mr. Arnold Toynbee is well-known for his writings on Turkish life and history, and Mr. Kirkwood has had an intimate personal acquaintance with the country in the throes of its reconstruction—that their book must have a unique authority. Similarly authoritative is the volume on Russia. "The authors of this volume" says Mr. Fisher in his introduction, "have made a contribution to our knowledge of Russia which is, so far as I know, more substantial than anything accomplished in English since Sir Donald Mackenzie Wallace first published his famous book in 1883." And Mr. Fisher is right. Both authors were eye-witnesses of the Russian revolution, and M. Makeev played an active part in Russian politics from 1905 to 1917, when he succeeded Prince Lvoff as President of the All-Russian Union of Zemstvos. Later he was a member of the Constituent Assembly. "The attempt of the two authors to tell the truth about Russia," continues Mr. Fisher, "is obvious upon every page. And since the reader is invited neither to condemn nor to extenuate, but simply to understand, this volume should be read when thousands of polemical treatises on Russia have passed into oblivion." No student of Russian or Turkish affairs can do without these volumes, and the series (as a whole) is indispensable to those desirous of grasping thoroughly current international affairs.

SOME GLIMPSSES OF INDIA AND CEYLON.

Yes, Lady Sahib. By Grace Thompson Seton. (Hodder and Stoughton, Ltd., London) 1926.

Leaves from a Viceroy's Note-Book. By (the late) Marquess Carson of Kedleston. (Macmillan & Co., Ltd., St. Martin's Street, London) 1926.

Indian Dream Lands. By Margaret Mordecai. (G. P. Putnam's Sons, Ltd, London and New York, U. S. A.) 1926.

Ceylon: The Land of Eternal Charm. By Ali Foud Toulha. (Hutchinson and Co., Ltd., Paternoster Row, London, E.C.) 1926.

Mrs. Seton, well known already as the author of *A Woman Tenderfoot in Egypt* and *Chinese Lanterns* has written a book on India called *Yes Lady Sahib*; packed full of more daring adventures than fall to the lot of the average man, let alone the average woman. She went on foot into the heart of the Indian jungles in search of a "killer" elephant, with already eighteen human lives to its credit. Her path lay through a jungle swarming with reptiles, and her experiences soon included a narrow escape from a snake. At another time she was lost in the jungle during a terrific storm, and the shelter at which she finally arrived, soon had its roof removed by a cyclone. The author's interests, however, are not restricted to the thrills of the outdoor life. Mrs. Seton is a sociologist of world repute, and her book makes a valuable contribution to the social problem of the women of India. Her views as those of an American are the more interesting as being an outside and impartial observation of the relations of the Indian with the Englishman. She records an illuminating conversation with Mahatma Gandhi, and hears in her turn the great Nationalist's views on America. And not least among her impressions are those which she gained of the Hindu character, as she read it day by day in the servant who accompanied her on her travels, and whose typically impassive and unemotional reply to many of her questions, forms most aptly the title to her book. Thus in her pages India is a land of teeming cities and silent jungles, of brilliant society, of white men and brown, Buddhists, Mohammedans, Christians—what more interesting corner, she naturally asks, of the world than India? In this personal narrative of a woman's wanderings it is described with rare subtlety and charm. From tiger hunts in the jungle to intimate communings with the awakening women of the East and talks with leaders of the new governmental order, Mrs. Seton has gone far beyond a mere description of what she saw. She has revealed the full charm and thrill of the country; the inner meaning and probable outcome of various movements and the stirrings of the people alike in political and other spheres of activities. The perusal of Mrs. Seton's book will undoubtedly conduce to a better appreciation of the state of affairs in the India of to-day.

Leaves from a Viceroy's Note-Book is a posthumous work, which thus did not have the advantage of a

careful revision at the hands of its author, the late Marquess Curzon. But we are none the less glad that these sketches—scrappy as they are—have seen the light of day; for they are all interesting and well-written. These are their merits, their defect is their innate Curzonianism, a frequent manifestation of which is the use of that very objectionable word "native" in place of "Indian". But the stories are, indeed, clever and such as will arrest attention. The dinner at Goa, at which no Portuguese knew English nor any Britisher knew the language of Camors, is well hit off. Even more interesting is the story of how Brendish—the sole survivor of the Delhi Mutiny episode—enthusiastically cheered the speech delivered by Lord Curzon when investing him with an insignia. The author of these miscellaneous papers, describing his travels and adventures in many lands, is a much more attractive personality than the high and mighty statesman who ruled India with an iron hand for seven years. Most of the incidents recorded in this collection of essays took place before he ascended the Indian gulf. They give us the self-revealing portrait of a young man whose natural outlook on life has not been distorted by high office and almost unlimited power. We have here not the autocratic ruler of subject millions but rather a man of wide sympathies, genial humour and very keen perceptions. And the paper on "Inscriptions and Petitions" is such a perfect mine of delicious absurdities that we are almost inclined to overlook the questionable taste that prompted its insertion in the volume. Here is a description of the Indian widow, which Lord Curzon avers he took from a newspaper report of forensic eloquence in the mofussil:—"Your Honour will be pleased enough to observe that my client is a widow, a poor chap with one postmortem son. . . . A widow of this country is not able to eat more than one meal a day, or to wear clean clothes or to look after a man. So, my poor client has not such physique or mind as to be able to assuage the lusty complainant. Yet she has (been) deprived of some of her more valuable leather, the leather of her nose. My learned friend has thrown only an argument *ad hominem* upon my teeth that my client's witnesses are only her own relations. But they are not near relations. Their relationship is only homoeopathic". . . . After perusing this entertaining volume one has no difficulty in agreeing with Lord Curzon's literary executors that his travel sketches are remarkable alike for their charm, their gaiety, their information and their style. Altogether *Leaves from a Viceroy's Note-Book* is a work of valuable information and great interest.

Mrs. Mordecai is evidently an American lady who

recently paid a visit to India and the impressions of which she has recorded in her book called *Indian Dream Lands*. As its title indicates the authoress sees (from her perspective) India as a land of romance and she does not therefore deal with the political and economic conditions of the country—the India pulsating with the throbbings of a new life, striving after her self-expression in intellectual, moral, political and economic sphere of thought and activities, and vibrating from end to end with a spirit of renaissance, with lofty aspirations for responsible government. Of the India we have thus sketched out in a few words, Mrs. Mordecai has to say nothing, as perhaps she herself saw nothing of it during the course of her visit. But she seems to have gone round the beaten tracks in India, Burma and Ceylon and graphically describes the scenes and sights she witnessed with a sympathetic insight which is, indeed, gratifying. Her book is thus a series of word pictures offering vivid portrayals of the lights and shadows of Indian life and conditions as chiefly manifested in her splendid and magnificent architectural remains and monuments. The picturesque surroundings and scenic effects of such cities as Colombo, Bombay, Jaipur, Delhi, Agra, Benares, Calcutta, Rangoon and Mandalay are brought by her, in her charming portraiture, into striking relief and the book will make interesting reading alike to those who know India by means of personal visits and those others (unlucky ones!) who have not had the good fortune of making her acquaintance except through the medium of books of travel. Among the latter, as a means of education to the stay-at-home westerners, Mrs. Mordecai's *Indian Dream Lands* will justly occupy a prominent place as a work which is not only exceedingly graphic in its sketches and vivid in its word-paintings, but is withal marked by a keen appreciation of Indian outlook and mentality. Taken as a whole, it is a notable contribution to the literature of modern Indian travel.

Mr. Ali Foad Toulha is an Egyptian who is the English redactor to the Cabinet of the King of Egypt. Born in Ceylon, he left that country, in 1897, as a boy, returned to it in the summer of 1921, after an interval of twentyfour years. On his return home in 1922 he wrote a book but which was not published till last year. In 1924 he paid yet another visit to the land of his birth and on his return to Egypt improved his original text of 1922, which (now so revised) has appeared under the picturesque title of *Ceylon: The Land of Eternal Charm*. The book is exceedingly well embellished with a very large number of excellent photographic reproductions of the scenes and sights of Ceylon, which materially

add to the interest of the letter-press. The text is written in commendably good English, the intricacies of which the author has evidently mastered with success. Mr. Ali Foad Toulha as one who was born and spent his childhood in Ceylon is thoroughly familiar with that country and is, in fact, a lover of his "native" land. He is a patriotic Egyptian but is also in his mentality an enthusiastic Ceylonese. Hence the statement of Mr. L. B. Blaze—in the foreword contributed by him to the volume—that "one can help nothing in these pages, not only the love of Ceylon, but also the passionate love of Egypt". The same authority states that "the descriptions of Ceylon life and scenery are faithful". They are not only faithful—as the present writer can testify from personal experience of the Golden Lanka—but they are also charming and in the pages of this book will be found all the interest which in popular imagination justly attaches to Ceylon.

RECENT BOOKS OF REFERENCE

The Japan Year Book. 1926. Edited by Professor Takenoba. (Japan Year Book Office, Tokyo), 1926.

The Japan Year-Book—which was first issued in 1905 and is now in its twentieth annual edition—is justly acknowledged as a standard work of reference and it is all the more creditable that it is so, since it is a non-official publication. Put shortly, it is an up-to-date and comprehensive cyclopaedia of general information and gazetteer of Japan and gives the fullest particulars—statistical, economic, political and educational—about that country and the Japanese territories. Thus it is an indispensable work of reference for all interested in the study of current Japanese problems. After 626 pages of solid information about a hundred different subjects comes a long "Who's Who in Japan," a business directory, an appendix on learned and social institutions, and a further directory which includes a shopping and even a gastronomic section. There are maps, tables, statistics, all that a man can want; an outline of Japanese history, and a chapter on earthquakes and volcanoes. There is a map of earthquakes and volcanoes, one of the railway lines constructed and projected, and another of the rivers in middle Japan which have hydro-electric possibilities. The text of the Year-Book covers a mass of important statistics about Japan and Japanese territories. It has been prepared by Professor Takenoba, who has been in charge of the work from its first issue, twenty-one years ago, and who deserves our hearty felicitations on turning out year after year so admirable and use-

ful a reference annual, the like of which is not to be found in any other Asiatic country.

The Anglo-American Year-Book 1927: (American Chamber of Commerce in London, 8, Waterloo Place, London, S. W., 1.) 1925.

Though not likely to be of much use to residents in India, the *Anglo-American Year-Book* is none the less a reference work which would be indispensable to Americans resident in Great Britain. Besides containing useful directories, it includes a residential, professional and commercial lists of Americans and American business houses and their agents in Great Britain and British houses and their agents in America; also an Anglo-American "who's who". It contains much useful information on British and American trade relations. We welcome the revised annual edition, for the current year, of the *Anglo-American Year-book*—the previous issues of which have been noticed in terms of appreciation in the *Hindustan Review*. The editors have done their work of selection, omission and alteration judiciously, with the result that this annual publication is now a most useful reference book and deserves wide appreciation, alike for its excellent arrangement and up-to-date information on matters of interest both to the British and the Americans. The information about British trade and commerce—though primarily designed for Americans—will be found no less useful by merchants and tradesmen in India, interested in the subject. Altogether, a capital work of reference which deserves appreciation and also a large circulation in the English-speaking world.

International Year Book of Agricultural Statistics for 1925-26. (The International Institute of Agriculture, Rome), 1926.

The *Year-Book* issued by the International Institute of Agriculture, Rome, is an authoritative publication, in that it is compiled in collaboration with the agricultural and statistical departments of the various countries, in which detailed data on the subject are made available. The comprehensiveness of the volume can well be realised when it is stated that it is arrayed with figures for various countries covering the apportionment of areas and production, trade and prices of the chief agricultural products, live stock, fertilisers and other chemical products useful in agriculture. The current *Year-Book* is an improvement on its predecessors and the Institute deserves

praise for the publication of an Annual which is not only authoritative but also of immense value to the agriculturist, the journalist and the statesman. Now that considerable attention is being paid in India to the development of the agricultural resources of the country and a Royal Commission is actually examining the problem in all its bearings, the *International Year Book of Agricultural Statistics* ought to find a wide circulation amongst those interested in the expansion, development and improvement of Indian agriculture.

The Constitutional Year-Book 1927. (National Unionist Association, Palace Chambers, Bridge Street, London, S. W. 1) 1927.

The *Constitutional Year-Book* is to the British Conservatives and also to all seekers after information about the Party an excellent guide. For the object it desires to serve, the *Constitutional*—which is now in the forty-first year of publication—is a work of great utility. Its scope is chiefly political and it offers a cheap and handy reference-book of facts and statistics bearing on topics of current interest. It is carefully revised and its pages may be trusted to supply useful and accurate information. A publicist who desires to be in touch with the movements and developments of the three leading political parties in Great Britain should keep on his book-shelf the annual editions of the *Labour Year-Book*, the *Liberal Year-Book* and the *Constitutional Year-Book*, each of which is highly useful. The current edition of the *Constitutional* is replete with up-to-date information regarding data about British political conditions from the Conservative standpoint. The statistical section has been remodelled and facts are now given which cannot but facilitate the task of the readers in the study of current economic problems. It is comprehensive in scope and range.

The Labour Year-Book 1927. (Labour publications Department, 33, Eccleston Square, London, S. W.) 1926.

In the course of reviews of the previous editions of the *Labour Year-Book* we have spoken of it in terms of appreciation as a very useful reference work. The current edition for 1927 is deserving of recognition as a highly meritorious work of reference. Judiciously compiled and well-printed, the volume will be highly useful to politicians, publicists and public men. The topics dealt with range over the

whole field of British politics and include not only the principal political, social and economic problems but also the trend of international and inter-dominion affairs during the year. The directory of the principal Labour and Socialist organisations, native and foreign, is another useful feature of the work. Although the Labour Party is not in the ascendant at present, there can be no doubt of its coming into power again, and the *Labour Year-Book* which records, from year to year, not only the progress of that Party, but takes a critical survey of the whole field of its political activities, deserves careful study at the hands of Indian publicists and public men.

The Manchester Guardian Year-Book 1927 (Manchester Guardian Office, Manchester), 1927.

Though, in a sense, designed to serve local needs and requirements, the *Manchester Guardian Year-Book* is compiled on so ambitious a scale and contains so much useful information that it deserves special commendation at the hands of the discriminating reviewer. It contains full data about the industries of Manchester combined with a large range of general information of a practical character. The cotton directories, the chapters on Art, Science and Society, Who's Who of the prominent citizens of Manchester and district and the textile glossary, all supply useful information. There is also included in it a deal of general information which materially enhances its utility. Altogether, it is a very useful addition to annual reference literature.

Thacker's Indian Directory 1927. (Thacker, Spink and Co., Esplanade, Calcutta) 1927.

The Times of India Directory 1927. (Times of India Press, Bombay) 1927.

The Asylum Press Almanac and Directory 1927. (Chakravarti and Co., Madras) 1927.

Government of India Directory 1927. Delhi and Simla editions. (Government of India Press, Delhi and Simla) 1926-27.

Of the many directories annually issued in India, the three—the current year's editions of which are noted above—are the best-known as standard works of reference amongst their class. *Thacker's Indian Directory*—which is now in its sixty-sixth annual edition—originally and for many years afterwards appeared as the "Bengal Directory". But it slowly covered the other provinces as well, and for years past the *Lal Kitab* ("the red book"), as it is familiarly

known in offices, has been justly regarded as the one indispensable work of reference amongst Indian directories. *The Times of India Directory* is even an older publication than *Thacker's*, as its current edition is the seventy-fifth annual issue. The Hon'ble Chief Justice Sir Basil Scott of the Bombay High Court described it in one of his judgments as "a standard work of reference in Bombay." While *Thacker's* is more comprehensive in its scope in covering the whole Indian Empire, both it and the Bombay publication have touch in common. *The Asylum Press Almanac and Directory* is a still older publication, the current edition being 125th. It does for the Madras Presidency or rather for Southern India, what *The Times of India Directory* does for Western India. It gives the fullest information about almost all matters of public interest. The new edition has several features which will make it more useful. These three works are carefully revised from year to year, and although no work of reference—least of all, a directory—can ever be thoroughly up-to-date, nevertheless these three hardy annuals are as much abreast of the latest changes as it is possible for books of their class to be. They usefully supplement one other and a sensible business man should keep all of them on his book-shelf.

The Government of India Directory stands in a class by itself. For some years past the Central Government used to issue from Delhi in December and from Simla in May what was called the *Government of India List*, containing the names and addresses of their officers, including also of those of heads of local Governments and administrations and also of members of the Council of State and the Legislative Assembly. The last of the lists was issued from Simla in May, 1924. The issue from Delhi in December, 1924, appeared in better form under the more convenient name of *Government of India Directory*. The first Simla edition appeared in May, 1925. We welcome this useful publication to the list of reference works dealing with India, and it ought to have a wide circulation in circles connected with the Central Government at Delhi and Simla. The personnel of the Central and the Provincial Governments changes with kaleidoscopic rapidity, and, in the circumstances, the Delhi and Simla editions of the *Government of India Directory* are useful additions to the reference literature concerning officialdom of this country.

A Dictionary of English Pronunciation with American Variants. By H. B. Palmer, J. V. Martin

and F. G. Blandford. (W. Haffer and Sons, Ltd. Cambridge) 1926.

A Dictionary of pronunciation with American variants was badly needed and the want of it is now completely removed by the publication of the work under notice. Messrs. Palmer, Martin and Blandford's book is confined to the most widely useful vocabulary of "Plain English." It is not, in any sense, an exhaustive work, but gives a "safe" pronunciation for the guidance of foreign students, of about 10,000 words, with their inflections, in common use. Some permissible variant pronunciations are also added, and a separate column shows those pronunciations commonly heard from a very large number of educated American and Canadian speakers that are not usually current among English speakers of the language. On the whole, it is a highly useful work of reference and deserves wide appreciation.

Cook's Traveller's Handbook to Northern and Central Italy. By Roy Hilton. (Thos. Cook and son, Ltd., Berkeley Street, Piccadilly, London, W. 1) 1927.

Once again we have got an occasion to congratulate Messrs. Thomas Cook & Son, Ltd., on the success of their excellent series of guide-books. Mr. Roy Hilton is evidently a born caterer for tourists' requirements in the way of guidebooks. We have noticed in terms of high appreciation—in previous issues of the *Hindustan Review*—his previous works in Messrs. Cook's series—those dealing with Constantinople, Gallipoli and Asia Minor and Holland. His present attempt has been to combine and consolidate in one compact volume the four handbooks to Florence, Milan and the Italian lakes, Venice and Rome. Thus the new *Hand book to Northern and Central Italy* which supersedes its four predecessors and brings their information up-to-date, is handy and abreast of the latest events and changes, and it will be found highly useful by travellers.

RECENT LEGAL LITERATURE.

The Law of Income Tax in India. By V. S. Sundaram. (Butterworth and Co. India, Ltd., 6 Hastings Street, Calcutta) 1927.

Mr. V. S. Sundaram, of the Indian Audit and Accounts Service and Secretary to the Central Board of Revenue of the Government of India, has written a work which will occupy the position of a standard

treatise on the law of income-tax in this country. The official connection of the author with the Chief Income-tax authority in India has led him to adopt as his model, as far as Indian conditions permit, the classic book of Dowell (who belonged to the Inland Revenue in England) which has gone through eight editions, and occupies the position of that of a classic on the subject it deals with. Unlike Dowell, however, the author has expressed his own views on matters over which there is a conflict of authority or, where there is no conflict, the authority is of doubtful weight. He has also stated the problems which have not yet been the subject of judicial pronouncement, or not yet arisen; and suggested solutions of such problems together with the pros and cons of the solutions offered. The official position of the author makes it necessary to emphasise that these views are personal only. But his book is a comprehensive commentary on the Indian Income-tax Act, and the treatment of every aspect of the law is fuller and in greater detail than in any of the other books on the subject. Special attention may be drawn to the close examination made under each section of the corresponding provisions in the English law and the extent to which English rulings can be followed in India in regard to each particular matter. The most serious danger at present in India lies in the absence of accumulated local case law on Income-tax and the consequent temptation to decide questions with reference to English precedents; and this book draws attention, at each stage, to the points of danger, and thus subverts a great object. After the Introduction the bare text of the Act and the rules have been set out separately in the beginning and again section by section, along with notes and comments. It is undoubtedly a convenience to the seeker after information to have the text of the Act and the rules together handy at one place for easy reference. Mention may also be made here of the exhaustive appendices and Index extending to over 100 pages and the references in which are so well arranged that any subject can be looked up in a few seconds. The index is a unique feature of this highly useful work.

Under each section are set out the rules; the instructions issued by the Government in the Income-tax Manual; the history of the law in India; the decided cases in India with comments where called for; a summary of the corresponding provisions in English law and the extent to which English rulings can be followed; and notes of such English cases as can be of use, with comments on them; the points that arise or can arise under each section which have not yet been before the Courts and solutions of such problems.

with the pros and cons of each problem. English cases of no possible applicability in India have been omitted, but cases which would seem applicable at first sight but are really not so have been cited with notes as to why they should not be followed. It would thus be seen that the treatment is comprehensive and thorough. Having regard to the difficulty of obtaining English reports except in the bigger towns in India, relevant extracts have been given from English judgments wherever necessary. The idea has been to make the book as self-contained and complete as possible, and this laudable object has certainly been attained by the talented author of this book. No part of the law has been skipped through or skated over and no pains have been spared to make every part thorough. After the commentaries follow the appendices which consist of a summary of changes in the law before 1886, the rates of tax under the earlier laws, a table of cross-references between the present Act and the Acts since 1886, the text of the Acts of 1886 to 1920 and connected documents, the All-India Committee's Report of 1921 which is largely the basis of the amendment of the law in 1922, a summary of the Taxation Enquiry Committee's recommendations regarding Income-tax, and relevant extracts from the Civil Procedure Code. Thus Mr. V. S. Sundaram's *Law of Income-tax in India* is a notable and valuable acquisition to Anglo-Indian legal literature and it should find a place on the shelf of every one connected with the administration of income-tax in this country—whether as an official, a lawyer, an accountant or an assessee. To all who have to deal with the administration of income-tax in India, Mr. Sundaram's book will be invaluable and indispensable.

Fictions in the Development of the Hindu Law Texts. By C. Sankararama Sastri, M.A., B.L. (High Court Vakil, Myslapore, Madras) 1926.

The substance of Mr. C. Sankararama Sastri's *Fictions in the Development of the Hindu Law Texts* was delivered as a course of lectures before the University, by the first nominee of V. Krishnaswami Iyer lectureship, endowed by Mr. K. Balasubrahmanya Iyer of Madras. The book admittedly breaks new ground in the study of Hindu Law and its appearance will, therefore, be welcomed by students of that ancient branch of law. The choice of a lecturer for 1925 fell upon Mr. C. Sankararama Sastri, M.A., B.L., a young and very scholarly member of the Madras Bar; and he chose as his subject the topic of "Fictions in the development of the Hindu Law Texts." Mr. Sastri delivered to crowded houses five lectures on the

subject displaying great research and considerable erudition. The lectures have now been published in book form chiefly by the help and munificence of Mr. T. R. Venkatarama Sastriar, the Advocate General of Madras, and they have hence become easily available to all students of the subject, who, we are sure, will highly appreciate the work as a valuable contribution to the study of the evolution of the history of Hindu Law. Our object in this brief note is to draw attention to a work which is strikingly original, though all its suggestions and conclusions may not be accepted by scholars or lawyers. But there can be two opinions that as a pioneer work, Mr. Sastri's work is unique in Anglo-Hindu legal literature. One cannot but conclude a review of this original treatise by expressing one's conviction that the author fully deserves the eulogium on him by Sir P. S. Sivaswami Aiyar in his foreword:—"The University authorities have been wise in their choice of Mr. Sankara Rama Sastri for the lectureship. A sound Sanskrit scholar and a learned lawyer well grounded in the principles of English, Hindu and Roman jurisprudence, he has also the advantage of a close acquaintance with Purva Mimamsa, a knowledge of which is most valuable, nay indispensable in the interpretation and understanding of the text of Hindu Law." This high praise is well merited. An attempt at constructing the history of Hindu Law in some of its branches was made by Dr. Jolly in his Tagore Law lectures, delivered before the Calcutta University in 1883, and though it is now nearly half a century since his lectures were published no one has followed him. The learned author of this treatise is well qualified to carry on the arduous task of constructing an exhaustive history of Hindu Law in all its aspects, and it is with much pleasure that we commend his *Fictions in the Development of the Hindu Law Texts* to the attention of Jurists, lawyers, and scholars.

The Law and Principles of Co-operation. By H. Calvert, C.I.E., I.C.S. (Thacker, Spink & Co., Esplanade, Calcutta) 1926.

We welcome the third edition (revised and brought up-to-date) of Mr. Calvert's *Law and Principles of Co-operation*. The book is justly recognized as the standard work on the subject. The Introduction is illuminating, the notes elucidative, the appendix useful and the index conducive to easy reference. In the edition under notice, Mr. Calvert has carefully revised the book and thoroughly overhauled its contents. The result is that *The Law and Principles of Co-operation*

is a highly useful work—comprehensive in its scope and systematic in its arrangements.

The Lawyer's Diary, 1927: A Companion. (Messrs. Chakravarthi Co., 72, High Road, Royapettah, Madras). The publishers of the *Madras Lawence Arjuna Almanack and Directory*, have issued *The Lawyer's Diary for 1927*, which contains a lot of information useful to the general public, and particularly to the members of the legal profession. The general public holidays in India, the principal Hindu and Mahomedan festivals, information relating to posts and telegraphs, important provisions of Civil Procedure Code, etc., are digested and systematically arranged. Two days are given to a page in the diary which is sufficiently large and bulky, and will be found very useful by members of the legal profession.

ON THE EDITOR'S TABLE: MISCELLANEOUS LITERATURE.

✓ Dr. N. J. Krom, Professor at the Leyden University, has published through the well-known publishing firm of Martinus Nijhoff of the Hague (Holland) a beautifully illustrated book called **The Life of Buddha on the Steps of Barabudur**. Dr. Krom is an acknowledged authority on the subject as he published so far back as 1920, in Dutch, a splendid and sumptuous work called *Barabudur: Archaeological Description*, an English translation of which is expected before long. The book under notice is one chapter of the larger work printed separately. It is likely to interest a large circle of readers as it contains the life-story of the historic Buddha, who preached the creed of salvation to mankind. There appears to be good reason for a separate publication of the important series of reliefs on the first gallery, representing this text, the *Lalitavistara*. Not only it is in itself a most holy and authoritative work of Mahāyāna doctrine and one of the most important sources for the life of Buddha, but moreover the circumstance that the Sanskrit text is still extant in the same (or almost the same) redaction as used on Barabudur, makes it possible to quote the actual passages that had to be depicted by the sculptors. There is also an additional reason. When new photographs had been made of the monument during the work of restoration (1907-1913), the Dutch Government published the detailed

description of Barabudur, an English translation of which is expected in the near future. It is the chapter of this work containing the above mentioned *Lalitavistara*-reliefs that is now brought out separately. For all other particulars of the monument and of Javanese Buddhism, the reader is referred to the complete edition, but those who cannot have access to it (or want of leisure or any other cause, would do well to possess themselves of a copy of the smaller work, the text of which is embellished with no less than 120 excellent photographic reproductions. The work of an expert, it is a valuable contribution alike to the study of Buddhism and its archaeology.

Mr. Anthony M. Ludovici has already made his mark as a valued expounder of modern sociological problems. His *Woman: A Vindication* has been declared by competent critics to have done for the Eternal Feminine what Newton's *Principia* did for the solar system. He has now followed it up with **Man: An Indictment** (Constable & Co., Ltd. London). In this provocative book Mr. Ludovici addresses himself primarily to the Englishman, as the male who has most strongly imposed himself, his ideas and his manner of life on the civilised world of to-day. The modern Englishman, says Mr. Ludovici (and in his train the men of America, Germany, France and elsewhere), has only himself to thank for the dominance of women in every department of life to-day. If there is a feminist movement, it has not arisen (as the Millites maintain) from the greater aptitude for power possessed by modern woman as against their grandmothers. Rather has an inferior race of women been left supreme by masculine degeneracy. Man has surrendered the citadel of his own despotism; he has shown himself weak towards life, sycophantic towards women. Unless, in Mr. Ludovici's opinion, a halt is called to this progressive deterioration of the male and to the consequential increase in female presumption and perversity, the era of achievement—political, artistic, philosophical, not only of Britain but of the whole civilised world—will come to an end. "How are we to account?" asks Mr. Ludovici "for the fact that among the most highly civilised peoples of the modern world, man—with all his physical and other advantages—has contrived both in the home and in public life, to descend to his present position of apparent equality with a subordination to women?" And he answers the question as stated above. It would thus be seen that although one may not agree with all that the author writes, yet no one can rise from a perusal of his book without having his thoughts broadened and his ideas clarified. We commend a careful study of this book to all students of the pro-

blems relating to the adjustment of the relations between the sexes in the West.

Of late, there has been a large crop of books on the preservation of health, checking the effects of the advance of old age, rejuvenation and other allied subjects, many of which have been noticed, from time to time, in the pages of the *Hindustan Review*. The latest addition to this branch of literature is an American work called *Outwitting Old Age* by Mr. Carl Rasmus—Surgeon, United States Public Health Service—though the book bears the imprint of the well-known publishing firm of George Allen & Unwin, Ltd. (40, Museum Street, London, W. C. 1). It is a thoroughly scientific book which makes available to all laymen the vast advances of medical understanding of the causes and the prevention of "old age"—that wearing out of the human body which science has only recently come to recognise is largely unnecessary and avoidable. It deserves careful study at the hands of all students of the subject as an accurate and lucid exposition of it.

Mr. Laurence Irving has deserved well of boys and girls by the publication of his *Selection of the Principal Voyages, Traffiques and Discoveries of the English Nation* by Richard Hakluyt (1555-1600), set out with many embellishments and a preface (William Heinemann, Ltd., London). Hakluyt was the self-appointed librarian of the literature of travel in the days when, as Francis Thompson says: "A man got up in the morning and said: 'I have an idea. If you have nothing better to do let us go continent-hunting.'" And he that had not discovered an island or two was accounted a fellow of no spirit." The record of such a spirit of enterprise is highly stimulating. But it is not every boy who has access to the twelve fat volumes of *Navigations, Voyages, Traffiques and Discoveries*. So Mr. Laurence Irving, the artist, has taken the tales of the seven voyages on which a boy or girl would most like to have gone, and has set them out "with many embellishments," to the great advantage of youthful readers.

When Professor K. T. Shah's *Sixty Years of Indian Finance* saw the light in 1921, the *Hindustan Review* had a critical notice of it, befitting the importance of the book. It has just appeared in a second edition (D. B. Taraporevala & Sons, Hornby Road, Bombay) and we accord it a cordial welcome. The book has been carefully revised and judiciously overhauled and it is a great improvement on its predecessor. For one thing it is thoroughly up-to-date, which in itself is a

great advantage. For the rest the figures have almost all been reduced to rupees. The Fisher Report on the Army in India, the Acworth Report on Indian Railways, the Incheape Report, the Fiscal and Taxation Committee's report as well as the Currency Commission's report have been all laid under requisition. The author is a supporter of 15. 4d. ratio as according to him India gets Rs. 50 crores less on her exports than she would if the exchange were fixed at 15. 4d. As the ratio controversy is settled, the question is now one of academic interest. But the author's views deserve careful consideration at the hands of the students of Indian Economics. This second edition of the standard work on the subject should continue to command that wide appreciation to which its many merits fully entitle it.

Indian Economics in a Nutshell, edited by Messrs. Tarapada Das Gupta, M.A. and Hemanta Kumar Sen, M.A., is a capital text-book of the subject it deals with, for students who are just beginning to learn it. Its distinctive feature is that instead of being written by one or two persons, it is a composite work in which the various chapters are contributed by specialists. Thus the book is planned on commendable lines. The treatment of the subject is accurate and lucid and the publishers (R. Cambay & Co., Hastings Street, Calcutta) deserve congratulation on their enterprise.

Mr. R. B. Van Wart's *Life of Sir Pratap Singh* (Oxford University Press, Bombay and Calcutta) will be welcomed both in British and Indian circles as the biography of a distinguished administrator, warrior and sportsman. Not long after the death of Lieutenant-General His Highness Sir Pratap Singh Bahadur, G.C.B., G.C.S.I., G.C.V.O., LL.D., a committee was formed at Delhi, with His Excellency the Commander-in-Chief in India as President, to collect funds to "perpetuate the memory of one of the most picturesque and striking figures in the modern history of India." At the request of the committee, His Highness the Maharaja of Jodhpur generously undertook to defray the cost of a biography of Sir Pratap. In June, 1925, at Simla, the author was asked on behalf of the committee to prepare this, subject to the consent of His Highness, who was in England. This was not only ungrudgingly given, but everything in His Highness's power has been done to simplify Mr. Wart's task. The Foreign and Political Member of the Jodhpur State Council, placed at his disposal Sir Pratap's autobiography, which he had dictated in the vernacular at various times. Where possible the author has used Sir Pratap's own words. It has formed an invaluable basis for the story of his life, and in

many places presents a vivid picture of the man himself as he was. The book should be read as a whole to be appreciated, for it is an admirable chronicle of the events of the life of a splendid and magnificent figure in the history of modern India.

Professor Balkrishna's **Demands of Democracy** (D. B. Taraporevala Sons & Co., 290, Hornby Road, Bombay) is an excellent little Introduction to the Science of Politics. The object of this book is to describe the working and appraise the utility of democratic institutions, with especial reference to their suitability to Indian conditions. The nature and working of these are but little known to the educated classes of India, in the author's opinion. Even the very words of the referendum, initiative, recall, plebiscite, and others are not familiar to many. Now that a beginning of democracy has been made in our country, it is desirable that the means to purify and perfect this form of Government should not remain hidden from the general public. And so Professor Balkrishna has turned his attention to writing this work on the Elements of Politics, which will be found highly useful by students of the subject. We have much pleasure in drawing the attention of readers to this valuable text-book.

Messrs Methuen & Co., Ltd. (35 Essex Street, London, E. C.) have, for some time past, published an excellent series of small books on various subjects called "**Do's and Don't's**". Auction Bridge, bee-keeping, billiards, commerce, dancing, dining, elocution, fruit-growing, furnishing, golf, lawn tennis, Mah Jong, motoring, nursing, poultry-keeping, public speaking, and travelling are amongst the subjects dealt with by experts. The treatment of each of the topics is eminently practical and the advice given is pre-eminently sound. These books ought to enjoy a large circulation amongst those desirous of obtaining useful information on the subjects they may be interested in, since they are written by specialists.

Mr. Harold Herd's **The Making of Modern Journalism** is an interesting sketch of the makers of the fourth estate in Britain. The romantic story of the making or re-making of modern British Journalism is readably told in this volume. The chapter headings proclaim the fascinating range of the book: The Birth of Popular Journalism; The Barbarism of the North; The Advent of Alfred Harmsworth;

The Surprise of the *Daily Mail*; The Rise of C. A. Pearson; Pictorial Journalism; The Renaissance of *The Times*; The Re-making of our Newspapers; Newspaper Makers of To-day and Yesterday—these are the topics dealt with. The scope of the book is thus comprehensive, its statements of fact are accurate and the treatment is fair and moderate. Altogether, it is a capital little book of great interest.

Mr. B. A. Heydrick's **How to study Literature** (Hinds, Hayden & Eldredge, New York, U. S. A.) is an excellent guide to the intensive study and appreciation of literary masterpieces. The author has been pre-eminently successful in his attempt to provide the student with a manual which may facilitate the systematic and appreciative study of literature as such. There are specimen studies appended, as also list for recommended reading. The book should prove of great utility to students.

Mrs. Massey Lyon's book, called **Etiquette** (Cassell & Co., Ltd., London) is a comprehensive guide to the social life in Great Britain and amongst the British. As fascinating as a fairy tale is the account of present-day British etiquette which Mrs. Lyon gives in the handsomely produced volume, under notice. Life, she points out, is governed by etiquette, conventions, rules and laws. She has emphasized the "thou shalt's" and the "thou shalt not's"—answered every "What is the right thing to do?" and "What is the thing to be avoided?" Her book deals with every occasion in life. There is no phase of etiquette which is not clearly and simply dealt within this interesting as well as highly useful work. The volume is a complete work of reference for those who are in any way doubtful as to the correct method of procedure at any event in the official or social world, and should enjoy a large circulation.

Ram Sharma's Poems, edited by Mr. Debendra Chandra Mullick (Gay and Hancock, Ltd., London) is a complete edition of the work of one of the poets represented in Mr. Dunn's collection, *Nobokissen Ghose*. It is a curious medley, of very varied accomplishment, the chief interest of which is the way it carries on the older tradition of almost purely literary inspiration. The author's long life—he was born in 1837 and died in 1919—was spent first in Government service, then in a leisure of literary retirement. Municipal, provincial, and imperial politics bulk large,

and are treated with a vigour and point that frequently leave expression lagging far behind. In his elegies on great men of Bengal, sincere feeling finds an adequate vehicle. The most considerable poem, both in conception and execution, is the ambitious "Last Day," a vision of judgment in which the poet sees a procession of his contemporaries, who are described with an insight into character and a satiric power which at its best is almost worthy of Pope. It is curious to observe how the restrictions imposed by the sonnet form, in the work of this poet, as in that of others represented in Mr. Dunn's volume, result in a very distinct curbing of that somewhat riotous play of figurative language which characteristically mars the greater part of this early verse. It was rather enterprising of the publishers to have undertaken the responsibility of ushering to the reading public the complete works in English of an Indian poet.

Since Max Müller gave impetus to its study, the literature of Comparative Religion has grown apace and a large number of books, in many of the European languages, appear on the subject, from year to year. In this contribution America bears its fair share of burden and during the last few years a number of valuable books on Comparative Religion have issued from the publishing houses of that country. Of these one of the most instructive is

Mr. Alfred Martin's *Comparative Religion and the Religion of the Future* (D. Appleton & Co. New York). This interesting volume is in the nature of a symposium of religion and ethics, presided over by one of the best-known ethical teachers and writers. In it Dr. Martin takes the religions of all peoples and shows what each can offer toward the solution of the world's ethical problems. He compares the teachings of Christianity, Hinduism, Buddhism, Confucianism, Zoroastrianism, Mohammedanism and Judaism, and demonstrates how much of value can be learned from open-minded comparison of these various great religions. The keynote of the book is struck in his quotation of the words: "Whatever be thy religion, associate with those who think differently from thee. If thou canst mix with them freely and art not angered at hearing their discourse, thou hast attained peace and art a master of creation." It is but rarely that there comes opportunity of mixing with men of all religions, and in reading Dr. Martin's book the reader becomes a silent auditor of a conference in which each religion has its say. The author has vast knowledge of the field of religion, and the present book is an experience to whoever reads its pages and thinks of the way it points towards the religion of the future. Written by one who is a scholar by reason of his great intellectual and moral attainments and a philosopher by temperament, his book is a highly thought-provoking study of the subject it deals with.

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THE WAR DANGER.

By F. SEYMOUR COCKS.

BETRAYING THE DEAD.

The Peace of Europe is threatened by two great dangers.

The first is the active hostility existing between the British and the Soviet Governments, which is being intensified by the efforts to build up an anti-Russian bloc which the British Foreign Office is generally believed to be making.

The second is the aggressive character of Italian Foreign Policy, the growing antagonism between Italy and France, and the intimate and peculiar relations which have been formed between the British Government and Signor Mussolini.

In considering this second point, it should be remembered that it has been the historic policy of Great Britain to oppose, to isolate and finally to defeat any Power which has seemed likely to secure military predominance on the Continent. Many observers believe that it is this policy which the British Foreign Office is again pursuing. In any case a new Balance of Power is in process of formation, and this fact constitutes a grave menace to the peace of the world.

When the present British Government took office in November, 1924, the International situation was more hopeful than it had been for many years. Despite the many evil after-effects of the war, reason was gradually taking the place of passion, and confidence that of fear.

Mr. Ramsay MacDonald, during his brief tenure at the Foreign Office, had aroused throughout the Continent the spirit of International goodwill. He had inaugurated a regime of open diplomacy, and it had proved successful. For the first time since the war France and Germany had been brought together and an agreement on Reparations had been negotiated. With the conclusion of a treaty with the Soviet Government, it was hoped that a new chapter in the history of Anglo-Russian relations was about to open. And at Geneva the action of the Fifth Assembly of the League of Nations in unanimously adopting the famous Protocol, with its three principles of "Arbitration—Security—Disarmament," had constituted the greatest advance towards international peace the world had seen.

These gains were almost immediately dissipated by the new Government. A new era of secret diplomacy began. The pledge, given by the previous Government, to submit all treaties to the House of Commons before ratification was withdrawn. The Treaty with Russia was torn up. The Government refused to sign an "all-in" Arbitration Treaty with Switzerland, and even declined to accept the jurisdiction of the Hague Court for all classes of justiciable disputes. Finally the Geneva Protocol was incontinently rejected, the new Foreign Secretary stating that he preferred to proceed by the method of "regional understandings." The first of these separate pacts was the Treaty of

Locarno, which was initiated on October 16th, 1925, and signed two months later.

THE RUSSO-TURKISH TREATY.

Locarno was regarded in the East—and by many people, including Mr. Ormsby-Gore, in the West—as a move to isolate Russia, and it was immediately countered by the conclusion of a treaty between the Soviet Government and Turkey. By this treaty which was signed on December 17th, 1925, it was agreed that if either Turkey or Russia were attacked by an outside Power, the other contracting party would remain neutral. Each party bound itself not to take part in an alliance or agreement directed against the other. "There is a widespread conviction," said the Constantinople correspondent of *The Times*, "that the published terms of the agreement do not tell the whole story, and that . . . there are secret clauses of a less anæmic character."

This was the second of a long series of separate pacts which have since been concluded. Instead of relying upon the machinery of Geneva and the principles of the Covenant, nations, members of the League (Russia and Turkey, of course, are not), have made separate arrangements between themselves. The effect of this has been to weaken, and to weaken dangerously, the authority and prestige of the League of Nations. The atmosphere of suspicion has returned—"the newspapers," writes Mr. Sisley Huddleston, "are filled with hints of occult clauses in every treaty that is now concluded"—and the old diplomatic game, with its shifting alliances, its rival combinations, and its unstable balances has begun anew.

THE MEETING AT RAPALLO.

On December 20th, 1925, Sir Austen Chamberlain and Signor Mussolini met at Rapallo. After the meeting the following announcement was made in an official *communiqué*:

"The long conversation . . . was marked by the greatest cordiality, and the examination of the most important events of recent international politics has shown the opportuneness of continuing that efficacious collaboration now established between the two countries, with the object of harmonising the various interests, and with the aim of consolidating European peace."

Britain at that time was anxious to secure the support of Italy in the event of trouble with

Turkey over the question of Mosul, and it is understood that at this meeting a promise of such support was secured—at a price. The *Impero* stated that the Mosul difficulty made Italian friendship particularly important to Britain, and after an almost unveiled threat against France, went on to remark that "Italy is destined to leap into a position . . . the most important of all upon the Continent."

A fortnight later the question of the Italian debt to Britain was settled on terms which were exceedingly favourable to Italy, and Sir Austen, in a telegram to Signor Volpi, the Italian Finance Minister, stated that this settlement would "facilitate an *intimate co-operation* in the field of politics between the two countries." The Rapallo conversations caused much uneasiness in Paris, and the following month (February) a treaty of "Mutual Neutrality in case of War" was concluded between France and Turkey. Just as the Russo-Turkish treaty was considered to be a reply to Locarno, so this Franco-Turkish treaty was considered to be a direct reply to Rapallo, and caused great annoyance in Downing Street.

THE ECONOMIC PARTITION OF ABYSSINIA.

In the early part of March the Greek Foreign Minister paid a visit to Rome, and the belief sprang up throughout the Near East that Britain in her dispute with Turkey was now assured of the military support not only of Italy, but of Greece as well. "If war between Britain and Turkey broke out over the Mosul question," wrote Mr. Garvin in the *Observer*, "the Duce will be more than willing to conquer the Smyrna and Adalia regions of Asia Minor, while, in alliance with him, the Greek Dictator, General Pangalos, might be expected to occupy Eastern Thrace."

Faced by this formidable combination, the Turkish Government submitted to the inevitable and signed the Mosul Convention. British policy had triumphed, but Italy naturally expected some reward for the support she had given. A few days later the terms were published of an agreement, made in the previous December, between Italy and Britain—an agreement which virtually amounted to a plan for the economic partition of Abyssinia. The latter country, naturally, had not been consulted in the matter, and, being a member of the League of Nations, promptly forwarded a

protest to Geneva. The French Government, on venturing to ask for some explanation of this agreement, was angrily abused in the Fascist Press.

THE BREAKDOWN AT GENEVA.

Between March 8th and 17th a special Assembly of the League of Nations was held for the purpose of admitting Germany to membership. After much negotiation and discussion, secret and otherwise, the Assembly adjourned without having achieved any result. The proceedings were anything but edifying. "Geneva," said *The Times*, "the home of an institution designed to prevent war, was suddenly transformed into the scene of the crudest manifestations of those very intrigues that drive desperate nations into the blind arbitrament of war. The depths of national rivalries, suspicions and jealousies were revealed in full measures. The spectacle, revolting as it is, has at least been instructive."

This breakdown was greeted by the Fascists with jubilation. The *Tribuna* referred to "the so-called spirit of Locarno" as "an expression of Social Democratic imbecility"; the *Impero* remarked that "Wars will break out exactly on the day pre-ordained; Geneva cannot hasten or retard the day by petty squabbles." Whilst the *Tevere* said:

"Italy . . . thanks to Fascism, has long ago abandoned all Utopian ideas of Peace. . . . Peace can only result from a balance of warring forces. . . . Thanks to Fascism, Europe has now laid aside the puritanical mask . . . and becomes again a camp of the rivalries and ambitions of warring civilisations."

Weight was given to this defiant but despairing contention by the conclusion, a few days later, of a treaty between France and Jugoslavia and a defensive alliance between Poland and Roumania. In April, Russia replied to the latter by signing a treaty of "mutual neutrality" with Germany, and later in the summer Italy strengthened her position on the Mediterranean by signing a similar treaty with Spain, a treaty which, it is alleged by many, was accompanied by "a secret military convention."

NORTH AFRICAN QUESTIONS AND TANGIER.

Throughout the spring and summer of 1926 considerable uneasiness was displayed in the French Press regarding the aims of the Italian expansionists, and the apparent desire of Italy

to participate in the affairs of Tunis, Morocco and Tangier, an uneasiness which was not allayed by the tone of Signor Mussolini's speeches and his use of such phrases as "the foreigner shall be faced by us," and "we will, if necessary, break through the political ring." On August 20th (following the conclusion of the Treaty of "amity and mutual neutrality" between Italy and Spain) the Spanish Government put forward the demand that Tangier should be incorporated in Spanish territory, and asked for an International Conference on the subject. The latter request was supported by Signor Mussolini. France resisted the proposal, and was again violently assailed by the Italian Press.

In the beginning of September there was lively exchanges in the French and Italian press regarding the allegation that Spain and Italy had come to a secret understanding on the question of North Africa, the *Giornale d'Italia* remarking that the French were assuming an unfriendly attitude which might eventually lead to "the complete separation of French and Italian policy."

On January 16th, 1927, it was announced at Madrid that the Tangier question was again coming to the front, and a few days later there were rumours from the same city that the Directorate was tying Spain to Italy and against France. The Tangier conversations opened in Paris in February—when it was stated that Spain seemed to be counting on receiving British support—and continued on and off until May 18th, 1927, when they were suspended owing to the divergence of views between Spain and France. "By a well-understood agreement," remarked the *Observer*, "the Italian Dictator supports the Spanish Dictator."

FRENCH-ITALIAN CRISIS.

On September 10th Germany became a member of the League of Nations, and on the following day Spain gave notice of her resignation from that body.

On the same day an Italian, Gino Lucetti by name, attempted to assassinate Mussolini. It appeared that the would-be assassin had visited France a short time previously, and the Fascist Press alleged that the attempt was the result of anti-Fascist propaganda conducted in France by political refugees. After the attempt

Mussolini made a sensational speech, in which he said:

"An end must be put to certain culpable tolerance on the other side of the frontier if it is really desired to maintain friendship with the Italian people. We are ready for all the battles and all the victories."

Anti-French demonstrations at Leghorn and Trieste occurred, and there followed a violent anti-French outburst in the Fascist Press, the *Giornale d'Italia* going so far as to hold France responsible for the attempt, whilst the *Corriere d'Italia* remarked that, "Our Latin sister is no longer a sister and not even a friend."

The French Press indignantly repelled these charges, and pointed out that for two or three years the Italian newspapers had been carrying on a campaign against France and had been calling for the annexation of Tunis, Corsica, Nice and other French territories, with the result that French patience was now exhausted. Eventually the Italian Government was forced to apologise for certain incidents that had occurred, but this the Fascist Press regarded as a humiliation, and the *Tevere* remarked: "We shall never forget it—we shall see at the next 1914."

ITALY SIGNS TREATY WITH ROUMANIA.

On September 16th Italy signed a treaty of friendship and arbitration with Roumania. This treaty engaged the two countries to support each other for the maintenance of international order. If their interests were threatened they would consult one another as to the measures to be taken to safeguard them. If the territory of one was threatened, the other would give political and diplomatic support to its fellow-signatory. It was also stated that Italy had agreed to provide Roumania with a loan and to supply her with arms.

In the following November the Duke of Spoleto (a member of the Italian Royal House) and Marshal Bandooglio went to Roumania, and during the visit the Marshal delivered an oration in which he said that when war came he would be at Roumania's side.

According to *The Times*, Italy was also making advances in Bulgaria. The Bulgarian Foreign Minister had an interview with Mussolini on October 6th, and according to the *Giornale d'Italia*, the subject discussed on this occasion was the preservation of equilibrium in the Balkans.

THE MEETING AT LEGHORN.

On September 30th, 1936, Sir Austen Chamberlain and Signor Mussolini met at Leghorn. After this meeting an official *communiqué* was issued, which said that the two statesmen had

"examined the most important questions of the day, and had confirmed the intimacy of Anglo-Italian relations as well as the identity of the policy to be followed for the solution of the most important European problems"

and the *Giornale d'Italia* specifically stated that Albania was one of the subjects discussed.

Regarding this Leghorn meeting, the most extraordinary statements have since been made in the Continental Press. It has been widely rumoured that some kind of secret agreement was entered into, amounting, some suggest, to an alliance. One very specific rumour has been that a naval agreement was reached. This rumour persists. Eight months later, Mr. Sisley Huddleston, whilst not personally endorsing it, thought it necessary to mention that the belief still existed. It is impossible to get any proof of the truth of such an allegation, but when one remembers the naval agreement that was made between Britain and France before the war, by which Britain virtually undertook to protect the northern coast of France, and to prevent a hostile fleet attacking the Channel ports, the suggestion is not so incredible as at first sight it might seem.

FRANCE AND ITALY ON VERGE OF WAR.

On October 31st at Bologna, a boy of fifteen, named Zamboni, fired a shot at the Fascist Dictator. According to Signor Nitti, he was lynched on the spot on the order of Mussolini himself. Following upon this, very serious incidents occurred at the frontier station of Ventimiglia. So serious were these incidents that for three months the facts were kept out of the newspapers, and it was not until the end of January that they were reported in the *Journal des Débats*, and afterwards in the *Manchester Guardian*.

The facts appear to be as follow:

French railwaymen were molested by Fascists and the latter then entered the French Consulate, one of them delivering an anti-French speech from the balcony. A little later armed bands of Fascist militia assembled on the frontier. It was stated that they were going to

invade France. Amongst other pleasing designs, all the French inhabitants of Ventimiglia were to be massacred. Had this plan been carried out nothing could have prevented a war between France and Italy. It was stopped just in time. The Fascist bands assembled at 4 p.m. At 9 p.m. a special emissary arrived from Rome, and by his orders the Fascist forces were disbanded and the danger averted. Only then did the French Government realise the extent of the peril. They realised also that Italian regular troops were concentrated on the frontier, and that to face two Italian Army corps there were only two French divisions. Immediately French troops were rushed to the point of danger. War was averted by a few hours.

A few days later there was trouble on the Spanish frontier, in connection with which General Ricciotti Garibaldi—who was believed to be a Fascist agent engaged in an attempt to inflame Spanish feeling against France—was arrested.

In response to French remonstrances, the Italian Government apologised for these various incidents, but a note was issued by an Italian agency in Paris attempting to minimise the *affaire Garibaldi*. This led the Quai d'Orsay to issue a decidedly stiff *communiqué* to the effect that in the course of conversations which had taken place between M. Briand and the Italian Ambassador:

"The French Minister indicated that he hoped that in future Italian opinion would be able to refrain, in so far as France was concerned, from unjustifiable movements, the effect of which cannot be favourable to friendly co-operation between the Governments."

ALARMING MILITARY PREPARATIONS

On November 12nd M. Charles Maurras, in the *Action Française*, charged Italy with making warlike preparations on a vast scale on the Riviera frontier. "The great garrisons of Italy," he said, "are within eighty miles of the frontier, and the distance which separates them becomes more and more packed with men, works and ways of access." There was an Italian squadron at Port Maurice, and everything had been assembled for the seizure of Nice.

From other quarters it was reported that the Italians were constructing military roads in the Alpine districts, that they had established an aeroplane base at Albenga, and that a newly-

formed eleventh army had been based at Alessandria. On December 7th M. Reynaud, Deputy for the Loire Department, called the attention of the Minister of War to the movements of troops in the Riviera region, whilst the *Echo de Paris* stated that the Fascists had been carrying out embarking and landing operations at a point near the French coast. The French naval forces in the Mediterranean had been regrouped and torpedo boat patrols and submarines were out. An Infantry Battalion had been sent to Corsica, and in the Alpine districts the effectives had been increased. An exceedingly circumstantial account of the French preparations for a possible attack by Italy subsequently appeared in the *Daily Herald*. According to this report, a powerful army corps, comprising picked troops, including the famous Chasseurs Alpins or "Blue Devils," strengthened by mountain batteries, tanks, motor machine gun sections and gas and flame-throwing sections had been concentrated in the Riviera, whilst the fleet at Toulon, which was kept constantly ready to put to sea, had been strengthened by a new division, under Admiral Chauvin, which had been brought round from the Channel.

SIGNIFICANT EVENTS IN EASTERN EUROPE

It will be convenient to turn for a moment to the course of events in Eastern Europe. In April a Treaty of neutrality was concluded between Russia and Germany, but in the following month a tendency towards improved relations between the Soviet Government and Poland was checked by the success of Marshal Pilsudski's *coup d'état* at Warsaw. It is interesting to note that *The Times* correspondent at Warsaw mentioned, whilst denying that there was any truth in the belief, that it was "seriously believed by large classes of the educated Poles . . . that the British Government was behind the Pilsudski rebellion (and) . . . that the object . . . was to strengthen Poland against Russian influence and to forge a further link in the so-called united front against the Bolsheviks."

Russia scored two diplomatic successes in September by concluding, first, a Treaty of Neutrality with Afghanistan, and, secondly, a Treaty with Lithuania. But on December 17th there was a counter-revolution in the latter country, and it was alleged in the Soviet Press that this was due to British influence. Reports from Germany stated that this counter-revolution was

followed by fearful atrocities and a White Terror.

In November there was some comment at the simultaneous presence at Angora of representatives of China, Persia, Afghanistan and Soviet Russia. This was followed by a meeting between Tewfik Bey and M. Tchicherin at Odessa, at which anti-Imperialist speeches were made, and the common interests of Russia and Turkey in the Black Sea were emphasised.

During the summer and autumn, anti-Russian feeling in British Government circles was intensified by the help given to British miners by the Russian workers, and on December 14th, Mr. Baldwin, in reply to a deputation of Tory diehards (the meeting was private), was reported to have said that "the Government were playing a waiting game" against Russia. According to one widely circulated journal, he also said that the struggle against Communism would reach its climax in 1928.

THE TREATY OF TIRANA.

On November 14th, in an interview in the *Deutsche Allgemeine Zeitung*, Signor Mussolini said:

"Italy demands that her indisputable need of sun and land shall be recognised by all other nations. Should they fail to do so, Italy will be forced to take matters into her own hands,"

an utterance which bears a striking resemblance to a certain famous declaration made in pre-war years by the ex-Kaiser.

On December 1st it was announced at Rome that four days previously a Treaty of Friendship and Arbitration with Albania had been signed at Tirana. By Clause 1 of this Treaty, Italy and Albania recognised:

"that any movement directed against the political, judicial and territorial status quo of Albania" was contrary to their mutual interests. . . . To protect these interests, the two countries "bind themselves to give each other mutual support and cordial collaboration."

In this connection it should be remembered that in 1925 the Italian Bank, Il Credito Italiano, secured an important concession from Albania. This concession provided for the creation of a National Albanian Bank, with the sole right of issuing notes. Although the Bank is an Albanian State Bank, the headquarters are at Rome, the control of its policy is in Italian hands, and the gold cover for its notes is also

in Italy. Further, the bank controls in its turn the "Company for the Economic Development of Albania." This Company, which has an Italian Board of Directors, holds the monopoly for the construction of all roads, railways and public works in Albania. In this way Italy secured what practically amounted to an economic stranglehold over Albania.

The news of the signing of the Treaty of Tirana caused great excitement at Belgrade, where it was looked upon as tantamount to the establishment of an Italian Protectorate over Albania. The Jugo-Slavian Foreign Minister resigned in order "to draw Europe's attention to the Pact between Italy and Albania." It was pointed out that in the previous spring an agreement between France and Jugo-Slavia had been initialled, but, in order to avoid exciting Italy, had never actually been signed. It was also understood that France was giving full diplomatic support to Jugo-Slavia in this affair.

According to the *Manchester Guardian* correspondent at Belgrade, writers of all parties were pointing out that Italy had "come between Jugo-Slavia and Roumania, won the friendship of Bulgaria, made a recent pact with Greece, carried on an intense propaganda in Hungary, and, having ringed Jugo-Slavia with her satellites, was now making "a final move." She was also organising the Albanian ports and constructing strategic roads to the Jugo-Slav frontier. A frontier incident might bring Italian and Jugo-Slavian troops "face to face on the Drin." Italy had become "mistress of both shores of the Adriatic and her advance posts had been carried into the very heart of the Balkan peninsula." The opposition press was advocating a *rapprochement* with Russia.

On December 8th the *Giornale d'Italia* stated that "precise military agreements have been concluded between Jugo-Slavia and France," whilst from Bucharest came a suggestion that a new orientation was taking place which might place Roumania and Jugo-Slavia in different camps and dismember the Little Entente.

On December 18th there was a report from Constantinople that a Jugo-Slav *rapprochement* with Turkey was being considered. On the 30th a Treaty of Arbitration and Friendship was signed between Italy and Germany, and on the 30th the contract for a new British naval mission to Greece was signed at Athens.

A GLOOMY NEW YEAR.

The year 1927 opened in an atmosphere of gloom. The growing tension between Britain and Russia and the dispute between Italy and Jugo-Slavia were two out of many dangers which filled good Europeans with apprehension. As the well-known Fascist Journal, *Il Tevere* (7th January) said at the time: "Europe is in a state of profound uneasiness. The word peace is worn out . . . the authentic peace is resolving into thin air." The Italian Press also attacked the League of Nations, the *Lavoro d'Italia* stating that any appeal to the League over the Treaty of Tirana must be absolutely excluded. And as month has followed month, and crisis has succeeded crisis, the gloom has deepened and the uneasiness has become more and more pronounced.

BRITAIN AND GREECE.

There has recently been published in the *Politika* of Belgrade the text of a telegram which the Greek Minister in London is alleged to have sent to his government on January 4th, 1927. According to this document the British Government recommended Greece, amongst other matters:

- (1) to come to an entente with Bulgaria, Britain being prepared to influence Bulgaria in that direction,
- (2) to settle any outstanding questions with Turkey,
- (3) to refuse to make any Treaty with Jugo-Slavia, but to refer any dispute with that country to the League of Nations, when Britain would support the interests of Greece,
- (4) to avoid any interference with the Italian-Albanian Treaty.

The publication of this document greatly strengthened the belief in the Near East that Britain was supporting Italy in her dangerous anti-Jugo-Slav, anti-French policy in the Balkans.

CHURCHILL'S MEDITERRANEAN VISIT.

The next significant event was the appearance of Mr. Winston Churchill in the Mediterranean. He visited Malta and inspected the great Air station, which, it is said, is to be made one of the most important air bases in the Empire. Then, escorted by the fleet, he went

to Athens and saw the Greek President. Finally he spent a week in Rome, where he had several interviews with Signor Mussolini. His private conversation with the Duce has not been reported, but in public Mr. Churchill loudly praised Fascism and its works. "If I had been an Italian I should have been whole-heartedly with you," he said. "We shall succeed in grappling with Communism and shaking the life out of it." The Fascist Press was delighted with him. The *Corriere d'Italia* said that he had a better understanding of Fascism than many Fascists. "He was shown," said the *Manchester Guardian* correspondent, "departing for London with an enormous Fascist party emblem—Lictors, Axe and Rods—among his baggage, evidently for use at home."

MILITARY PREPARATIONS IN HUNGARY.

On January 20th there was a war scare in Austria, as the result of a remarkable article in the *Arbeiter Zeitung* describing irredentist dangers threatening from Hungary. It alleged that Hungary had a secret army of 600,000 men, and hoped to obtain heavy war material and air planes from a possible ally. It also stated that there was a subterranean arms factory at a place called Fusio, ventilated by shafts many hundreds of feet deep. Grotesque as this story may seem, it received some confirmation in the following month, when it was officially announced that the Military Control Commission and the Council of Ambassadors had given the Hungarian Government permission to manufacture explosives at Fusio, guns, rifles, trench mortars and other war materials at three other places, and to provide the Hungarian Army with 52,000 gas masks.

THUNDER WEATHER IN EUROPE.

During February the lightning quivered incessantly both on the Eastern horizon of Europe and over the Italian frontier. An invitation (February 10th) from the United States to attend a Conference on Naval Limitation was rejected by both France (February 15th) and Italy (February 21st), the Italian Government stating their Navy was already insufficient, whilst a semi-official note issued at Rome (24/2/27) referred to the "hurried programme of naval armaments carried out by some great and small Powers which adjoin or may enter the Mediterranean." Anti-French demonstra-

tions were reported from Milan, where the participants, according to the *Daily Herald*, shouted "We want Nice, Corsica and Savoy," whilst military movements on a considerable scale occurred on the French side of the Alps. In presenting the Treaty of Tirana to the Italian Chamber of Deputies, Signor Mussolini stated that their approval would signify "the firm determination of the Italian people to safeguard their own interests in the Adriatic," whilst in Belgrade a *rapprochement* between Jugo-Slavia and Soviet Russia was stated by the *Politika* to be "one of the chief objectives of Jugo-Slavian Foreign Policy." At a meeting of the Labour and Socialist International held in Paris delegate after delegate expressed his conviction not only that Britain and Italy were acting together, but that a naval understanding had been reached between them, and that there was traffic in arms from Italy to Hungary and Roumania. In Russia a series of speeches were made by Voroshiloff, Rykoff, Bukharin and other Soviet leaders to the effect that an attack upon Russia was being organised, and that war in the future was almost inevitable whilst in Great Britain a campaign of virulent abuse of the Soviet Government, conducted by Cabinet Ministers, culminated on February 23rd in Sir Austen Chamberlain's menacing note to Russia, a note so worded that, as Mr. Lloyd George remarked, had it been sent to France, Italy, Germany or the United States, it would have meant that the Government was contemplating war.

EUROPE FURIOUSLY ARMING.

The dispatch of this note liberated a perfect spate of rumours. M. Barde, in the *Oeuvre*, "Pertinax," M. Coty in the *Figaro* (who quoted the words of "a high political person" he had met in London), the well-informed Warsaw correspondent of the *Berliner Tagblatt* and the Berlin Press generally, all stated that Britain was reviving the policy of the *cordon sanitaire*, and was influencing Poland against coming to any understanding with Russia.

The *Observer* stated that both M. Briand and Herr Stresemann were known to have been to some extent attracted by the rumour regarding a secret British-Polish Entente, and remarked that it was curious that the British Press had completely ignored the European Press gossip on this matter. Sir Austen Chamberlain's denial at Geneva that he had any such intention

of working against Russia was received with complete scepticism on the Continent. At Geneva the British Foreign Secretary saw the Hungarian and Polish Foreign Ministers and the latter made a statement to the *Nene Freie Press*, in which, whilst stating that there was no question of joining in a front against Russia, he referred to "the new and satisfactory friendly relations between Britain and Poland." So something evidently had occurred between the two Governments.

The continental scepticism regarding Sir Austen Chamberlain's denial was considerably strengthened by Italy's sudden announcement that she had decided to ratify the annexation by Roumania of the former Russian Province of Bessarabia, which she had previously refused to do. "This" said the *Temps*, an organ closely in touch with the French Foreign Office, "registers the determination of Italy to put herself on the side of England in the struggle that has begun between London and Moscow." The *Pester Lloyd*, a leading Hungarian newspaper, said, "The English note has started an avalanche - the great reckoning for which the civilised world was longing has begun." It further remarked that England could now count on Italy and Roumania against Russia, whilst Italy could count on Britain in south-eastern Europe. The Roumanian press took the same line. "British policy," said the *Argos* of Bucharest, "with regard to Russia is now directed towards strengthening the position of the border states, particularly Poland and Roumania, with the co-operation of Italy, which presupposes that Britain is prepared to support Italian aspirations in the Mediterranean and Near East."

Simultaneously, some curious things were happening in Western Europe. The British Naval manoeuvres were held this year in the Mediterranean, and the tactical plan followed was somewhat significant. Equally significant was the following passage in the Fascist Party orders:

"The spirit of Locarno is evaporating with impressive rapidity. Soon nothing will remain but the faded label. . . the whole of Europe is furiously arming."

Most significant of all was the action of the French Chamber of Deputies in adopting, in four short days, a measure for the conscription, in the event of war, of every man, woman and

child in the country, and in the French African Dominions as well. No such measure had ever been adopted before by any assembly. Its purpose was to enable the Government to mobilise for war purposes not only individuals but organisations of every kind, including Trades Unions. In the words of the Paris correspondent of the *Manchester Guardian*:

"This scheme will enable the Government to silence the whole nation. No opposition to any war will be possible except by revolution, and when war has once begun, any peace movement will be equally impossible."

This amazing measure was rushed through the Chamber at a moment's notice and almost without discussion. Yet there are still people who say that the danger of another European War is exaggerated!

THE ALBANIAN CRISIS AGAIN.

Towards the middle of March peace was again threatened in Europe. Between March 10th and 18th four cargo loads of war material arrived in Albania from Italy, and a hundred Italian officers in mufti were landed. The Albanian President ordered a general mobilisation, and on March 18th the Italian Government suddenly accused the Government of Jugo-Slavia of making military preparations with a view to overthrowing the Albanian Government. A note to this effect was sent to Britain, Germany and other Powers, but not to the League of Nations. A note sent to the League would have automatically brought about an impartial enquiry into the charges. And such an enquiry Signor Mussolini was determined to avoid.

THE LEAGUE OF NATIONS IGNORED.

What followed is worth examination. The Belgrade Government indignantly denied the Italian charges, and asked for an investigation. Feverish consultations took place between London, Paris, Berlin, Rome and Belgrade. The obvious course would have been to have called in the League of Nations, but this Italy had refused in advance, so that the suggestion was set aside. It was generally understood that France was counselling prudence at Belgrade, whilst Britain was using its good offices at Rome. "The English allowed the Treaty of Tirana to be made," wrote M. Seydoux, in the

Petit Journal, "and they alone can intervene at Rome in a way sufficiently direct to stop Italy and prevent any initiative that would imperil the peace of Europe." In the meantime, the Fascist Press continued to attack Jugo-Slavia, and to warn France against any interference in the dispute, lest worse should befall.

WAR PROPHECIES CONTINUE.

The next suggestion was that an investigation should be made by the military attachés of France, Britain and Italy, and by a civil representative of Germany, but this found no favour at Rome and was quietly dropped. It was then suggested that direct negotiations should be opened between Jugo-Slavia and Italy. It is understood that, at the request of France, the British Foreign Office suggested to Signor Mussolini that the Treaty of Tirana might be supplemented by a declaration to the effect that Italy had no intention of using force to maintain any particular administration in Albania, but this suggestion, if made, produced no apparent result. Whilst these things were happening, M. Stalin was saying in Russia that although he did not think the Soviet Republic would be at war in 1927, he couldn't say what might happen in 1928, whilst in Germany Herr von Freytag-Loringhoven, a Nationalist Deputy, was declaring that another war was certainly coming. "England will wage war against Russia," he wrote, "France will fight Italy or Poland will fight Lithuania, and . . . the conflagration will spread. Germany must join in on one side or the other."

DANGERS MULTIPLY ON ALL SIDES.

The position at the beginning of April was as follows: The Jugo-Slavian Government had intimated that, in accordance with the suggestions emanating from Paris and London, it was quite ready to enter into direct negotiations with Italy. Sir Austen Chamberlain was understood to be attempting the delicate task of getting some satisfactory statement on the subject of Tirana from Italy but, apparently, was not meeting with any success. In Rome the Fascist newspapers were indulging in violent attacks on both France and Jugo-Slavia, and expressing their extreme friendliness to Roumania, Bulgaria and Greece. Bulgaria, according to an article in the official Turkish

newspaper, *Hakimut-i-Millî*, was adopting an unsatisfactory attitude towards Turkey, with the result that "a dangerous game has begun in the Balkans." And at Geneva, representatives of the Powers were engaging in long and largely futile discussions on the question of disarmament, which were perhaps accurately, if pessimistically, summed up by the Belgian delegate, M. de Brouckère, in his despairing exclamation that "all hope of disarmament has completely vanished."

HUNGARY LINKS UP WITH ITALY.

On April 4th, Count Bethlen, the Prime Minister of Hungary (a country where British influence is strong), arrived in Rome, and on the following day a Treaty of perpetual friendship was signed between Hungary and Italy. It was announced that "full identity of views" existed between the two countries. This move aroused considerable apprehension both in Paris and Belgrade, where it was regarded as completing the circle around Jugo-Slavia, and being a menace to the peace of Europe. A dispatch which had some bearing on the latter point was published by the *Intransigent*, a French journal of the Right—from its Budapest correspondent. This dispatch gave the views of a former Hungarian diplomatist, a man with a "profound knowledge of all the great problems of European policy." According to this diplomatist,

"international politics are more and more dominated by the Anglo-Russian tension, and England is trying to combine ten States on the Eastern frontiers of Russia against the Soviet. The nucleus of the anti-Bolshevik alliance is formed by a secret Treaty between England and Italy, and the States that it is hoped to rope in are Finland, Rethonia, Lithuania, Lettonia, Poland, Roumania, Bulgaria and Hungary. The diplomatist anticipates that this combination will be resisted by an alliance of France, Germany and Russia, joined by Jugo-Slavia, Czechoslovakia, Belgium and Turkey. As to the date of the next war, it depends, in his opinion, on the rapidity with which the Asiatic successes of the Soviet and the internal tension in Italy cause England and Mussolini respectively to act."

MUSSOLINI REFUSES TO NEGOTIATE.

A day or so later it was announced in Belgrade that direct negotiations between Jugo-Slavia and Italy were about to begin, but on

April 15th Signor Mussolini issued an official *communiqué* in which he declared that "the Italian Government considered it right to announce that no contact had been established between the Jugo-Slav Ambassador in Rome and Signor Mussolini . . . that so far no time has been fixed for an interview, and in any case the question is not one of negotiations concerning a Treaty such as that of Tirana, which does not concern the Jugo-Slav States, but simply one of conversations aimed at clearing up the relations in general between the two States."

This communication which, it will be noted, was drawn up in harsh terms, aroused renewed anxiety both in Belgrade and in Paris. Even *The Times* felt it necessary to warn Signor Mussolini that his policy was not conducive to the clarification of the situation. The *Novosti*, a Jugo-Slavian paper published at Zagreb, stated that it meant that "Italy does not desire a friendly solution, and desires a conflict with our nation at any price." But, as heretofore, the Fascist Press took up a defiant attitude, published articles describing alleged military preparations in Jugo-Slavia, and mysterious visits of Jugo-Slav staff officers to France, and continued to shower abuse impartially on France and Jugo-Slavia. "We are beginning," said the *Lavora d'Italia*, "to lose hope of any possibility of agreement between France and ourselves . . . the Treaty of Tirana will not be examined either with Jugo-Slavia or the League of Nations."

On April 19th it was authoritatively stated in Paris that, in response to French persuasion, Sir Austen Chamberlain had agreed to try to persuade Signor Mussolini to discuss the Tirana Treaty with Jugo-Slavia, and that in the meantime France, in conformity with the wishes of Downing Street, would persuade Jugo-Slavia not to appeal to the League of Nations. Two days later Sir William Tyrrell, the permanent Under-Secretary of State for Foreign Affairs, arrived at Rome and remained there for several days. On April 22nd the diplomatic correspondent of the *Daily Telegraph* stated that it was most unlikely that the British Government would agree to take any further steps in connection with the dispute: "The excellent relations now existing between London and Rome should in no circumstances be jeopardised on account of a quarrel to which Great Britain is not a party."

This statement was apparently based on accurate information, and in Paris there arose a diplomatic storm. For some days previously there had been strong Press attacks on Sir Austen Chamberlain. M. Julien, in the *Petit Parisienne*, had accused him of having encouraged Signor Mussolini in his Balkan policy at the time of the conversations at Rapallo and Leghorn. The *Quotidien* had said: "War has all but broken out in Europe as a result of that conversation at Leghorn, when Sir Austen Chamberlain gave his approval to the Treaty of Tirana, in order to seal his alliance with Mussolini," and the *Era Nouvelle* had warned the British Foreign Office not to forget that certain pre-war formulas about the Balance of Power in Europe were to-day out of date. And now the semi-official *Temps* took a hand. It appealed to the British Government not to hang back. It stated that Sir Austen Chamberlain had known of the Treaty of Tirana before it was published, and had "raised at the time no objection of principle to it," and that therefore he had a special responsibility in the matter. It was the duty of the British Foreign Office to use all its influence with Italy. "Otherwise," it concluded, "there is a real danger to peace." Coming from such a paper as the *Temps*, this was significant. Other authorities went further, stated that Sir Austen had set his face against any appeal to the League, and charged the British Government with closing in turn all avenues to a solution. Some days later these views received striking confirmation from Rome itself, when the *Corriere della Sera* published an article declaring that

"the British Government was, from the beginning, loyally and without reserve, at the side of the Italian Government. . . . The agreement between the two Governments was thus complete, and London could not now disassociate itself from Rome, and has never thought of doing so."

On April 25th it was announced that a military mission from Jugo-Slavia had arrived in Turkey, with the object, it was said, of bringing about an Entente, strengthened by military convention between the two countries. On April 27th the Italian and Albanian Governments made an agreement to the effect that if either Government were asked to discuss the Treaty of Tirana, neither would consent to such discussion without previous consultation with the other, which practically amounted to

a declaration that Italy regarded Albania as a Roman Province, and on the following day *The Times* reported that Signor Mussolini took the view that there no longer existed any "incident to discuss," and that, in any case, there could be no reconsideration of the Treaty of Tirana. During the next few days sensational reports were published in Jugo-Slavia regarding the military measures which, it was alleged, Italy was making at the head of the Adriatic, and on the Jugo-Slav-Italian frontier. Strategic roads, it was said, were being constructed. Little railway stations were being enlarged and equipped with long loading platforms, large numbers of troops were being massed in the district, and the Italian Fleet at Pola was being heavily reinforced. It was also stated that the Fascists were making demands for the occupation of Zara, and even for the annexation of the whole Province of Dalmatia.

SIR AUSTEN CHAMBERLAIN AND TIRANA.

In the British House of Commons on May 2nd, Sir Austen Chamberlain was asked whether "the provisions of the Treaty of Tirana . . . or an outline of its provisions," were communicated to the Government before the signing of the Treaty. The Foreign Secretary replied that "the terms of the Treaty" were not communicated to him before publication, and that the Government had nothing to do with its inception, its negotiation or its terms. Foreign Office replies are carefully worded and must therefore be carefully scrutinised. The charge made against Sir Austen Chamberlain is that on the occasion of his meeting with Signor Mussolini at Leghorn he was given a general outline of the policy the Duce was preparing to follow in Albania and that he had not indicated any disagreement with this policy. The Government may well have had nothing to do with the "inception" of the Treaty, for at Leghorn the subject was probably introduced by Signor Mussolini himself, and they naturally had nothing to do with its "negotiation," for this took place between Albania and Italy. But the accusation is that between the moment of "inception" and the moment of "negotiation" the Foreign Secretary was made aware of what was happening and had not expressed his disapproval. And this, Sir Austen Chamberlain, using carefully chosen words, did not deny.

JUGO-SLAVIA BREAKS OFF RELATIONS WITH ALBANIA.

On May 7th the *Daily Telegraph* published a dispatch from their special correspondent, Mr. H. Charles Woods, which stated that Ahmed Zogu's Government was unpopular, that the financial situation of Albania was critical, and the action by Italy in the direction of occupying the Customs "might well result in developments perhaps disastrous, not only for this part of the Balkans, but for Europe in general." On May 13th the *Manchester Guardian* published a dispatch from its Correspondent in Belgrade, in which allusion was made to an announcement by M. Benes, the Foreign Minister of Czecho-Slovakia, in which that well-known and widely informed statesman had "openly admitted the rapidly growing tendency towards the formation of a Central European bloc composed of France, Germany and Russia, to which Jugo-Slavia, as well as Czecho-Slovakia would be bound to adhere." On May 12th it was reported from Paris that uneasiness was felt at the fact that no conversations had taken place between Signor Mussolini and the Jugo-Slav Ministers, although the latter had formally asked for a meeting, and in the following month—as the result of the arrest by the Albanian authorities of the dragoman of the Jugo-Slav Legation at Tirana—diplomatic relations between Albania and Jugo-Slavia were completely severed.

BRITAIN BREAKS WITH RUSSIA.

On May 17th President Doumergue and M. Briand visited London. In some quarters it was held that this visit indicated that an attempt was being made to bring about an improvement in the relations between France and Britain, much as various attempts were made before 1914 to bring about an improvement in the relations between Britain and Germany. In the meantime, Sir William Joynson Hicks had raided Arcos, and on May 27th the British Government broke off diplomatic relations with Soviet Russia. This rupture, said the *Soir* would lead to the formation of a war front. The "Anglo-Russian antagonism will rage from the Baltic to India and China, and two grappling Governments will endeavour to seek allies everywhere." On the same day Signor Mussolini made a speech in which he said:

"The spirit of Locarno has evaporated. Everybody is arming. Italy must arm. . . . Italy must be able to mobilise 500,000 men and to arm them. . . . and their air force. . . must be so numerous that the surface of their wings must obscure the sun over their land."

Since then the situation has rapidly deteriorated. The Council of the League has met and has dispersed. That is all that can be said of its deliberations, every subject of importance having been either excluded or postponed. The attitude of M. Poincaré has greatly exacerbated the relations between France and Germany, whilst from the other side of the Atlantic comes the sombre warning of Senator Borah; "Europe is drifting to war."

A NOTE ON THE FUTURE.

It is a mistake, of course, to imagine in dealing with foreign affairs that any Foreign Office pursues an absolutely rigid and undeviating line of policy. Policies are modified as circumstances change. Moreover, Foreign Ministers always desire to construct bridges in their rear, across which they may withdraw if the necessity arises. A treaty with one country is often balanced by a reinsurance treaty with the country against which the first is apparently directed. A Government which feels that it is being drawn too far in one direction may from time to time take a step back to firmer ground. (Thus in view of its anti-Russian policy, the Government may, for the moment, be drawing a little more closely to France.)

But, having allowed for these considerations, one can still see the outline of the gigantic combinations now in process of formation.

1. The Fascist combination of Italy, Hungary, Spain and Albania. Italy is trying to bring into this combination—it is not certain how far she has succeeded—Bulgaria, Greece and Roumania. The position of the latter country is particularly uncertain, owing to her membership of the Little Entente, and and to the lack of cordial relations between Hungary and herself. It will be noted that the governments of these States are practically all of them dictatorships. It is understood that Britain supports this combination.
2. The Russian border States, Finland, Esthonia, Lithuania, Poland and

Roumania. Latvia is also a Russian border State, but her relations with the Soviet Union are apparently more cordial than are those of the others. It is widely believed that Britain is actively endeavouring to form these States (as well as others) into an anti-Soviet bloc. The weak point in this combination is the Vilna question, which divides Poland and Lithuania.

3. France and the Little Entente, *i.e.*, Czecho-Slovakia, Jugo-Slavia and Roumania. The first three of these States are closely allied. As already mentioned, Italy is hoping to bring Roumania into her own group and has already concluded a Treaty with her.
4. The Soviet Union and Turkey, Afghanistan and Persia. These States are linked together by various treaties. Attempts are being made to associate this group with group 3. Turkey has a Treaty with France, and it is stated that Mustapha Kemal Pasha is about to conclude a similar Treaty with Jugo-Slavia.
5. Germany occupies a place apart. She has treaties both with Russia and with Italy, and in the event of war it may be taken for granted that she will pursue a purely realistic policy, and will either remain neutral or join one side or the other, whichever course is likely to suit her interests best.

The two chief danger points are the Adriatic and the Russian frontier, and the Governments which are the greatest menace to peace are those of Signor Mussolini and Mr. Stanley Baldwin. Britain for the moment is most concerned with the struggle against Russia. Italy is most occupied with her struggle for supremacy in

the Balkans, and with her anti-French policy. A critical situation is likely to occur quite soon, when the inability of Albania to pay the interest on her debt may cause Italy to take over the Albanian Customs. This might easily lead to the intervention of Jugo-Slavia with disastrous results to peace. It is impossible to say where exactly the conflict may break out, but wherever it breaks out, directly any first-class Power is involved, it is certain that one after another (as in 1914) all the nations will be dragged in.

The outbreak may occur at any moment. Many indications point to 1928 as being the critical year. The break with Russia may hasten the calamity. One sees very little hope save in the defeat of the present Government and the instant reversal of the engines of British diplomacy, or, alternatively, in a campaign of publicity which will arouse the people to a consciousness of the danger and cause the Governments to pause, perhaps even disconcert their plans.

In the meantime, the darkness is deepening over the international scene, a darkness incarnadined, a darkness such as that seen by Theoclymenus in that great scene at the end of the *Odyssey*: "Wretched men, what ails you? Your heads and faces and your knees are wrapped in night, and a cry of wailing is kindled, and your cheeks are wet with tears, and the walls and the bases of the pillars are splashed with blood. The porch is full of ghosts and the courtyard is full of them—ghosts hurrying to the gloom of the nether darkness; and the sun has perished out of heaven, and an evil mist is spread abroad. So he spoke, and they all laughed merrily."

Is this to be the fate of Europe?

It is for the peoples to reply.

UPTON SINCLAIR: HIS BOOKS AND PLAYS.

By W. G. R.

Upton Sinclair is well known as a scientific socialist, and probably his best known work is his novel *The Jungle* which appeared many years ago, and nearly led to his life ending in the excusable annoyance of the Chicago beef barons whose quite profitable business he had the temerity to criticise.

He has now over a score of volumes under his name, many of them of far more importance than this early attack on the stockyards of Chicago, for some of them deal with world-wide iniquities. Among the most challenging of his recent works are *The Profits of Religion*,* parts of which were issued in serial form some years ago, and afterwards printed in book form; and a yet more recent volume *Mammonart*,† in which his considered views on the economics of art production are systematically expounded. The former volume is a study of supernaturalism utilised as a source of profit and income, and as a protector of privilege and a cover for abuse. It is essentially iconoclastic and is masterly in its handling of facts and in drawing from them a reasonable and provable series of conclusions. From the short introductory portion, dealing with the "bootstrap lifters" or those who would lift themselves from the ground in a bucket, he proceeds to the "Church of the Conquerors" and shows how theology was used as an instrument of coercion and terror and led to bloodshed, in its usage as a weapon by the mediæval ruling classes of Europe. Then we come to the "Church of Good Society" and here he unveils with deadly accuracy the reason for the publication and proselytising of certain dubiously comfortable dogmas, most of which were not believed in by those who taught them, but which were used to maintain them in comfort.

Many interesting details are given of the political activities of the Church in England, even after the days of the "reformation" (which

meant about as much ecclesiastically as the change from Tory to Liberal has meant politically) and it is shown by quotations and example how the bishops opposed every reform. Even their intervention in the recent mining Lockout is said by certain competent observers to be not so much to help the miners as to end their long and wonderful resistance. The Hon. George Russell is quoted (p. 82) as saying,—

"They (the bishops, etc.) were defenders of absolutism, slavery, and the bloody penal code; they were the resolute opponents of every political and social reform; and they had their reward from the nation outside Parliament. The Bishop of Bristol has his palace sacked and burnt; the Bishop of London could not keep an engagement lest the congregation should stone him. The Bishop of Litchfield barely escaped with his life after preaching at St. Brides, Fleet Street. Archbishop Howley, entering Canterbury for his primary visitation, was insulted, spat upon, and only brought by a circuitous route to the Deanery, amid the execrations of the mob. On the 5th of November the Bishops of Exeter and of Winchester were burnt in effigy close to their own palace gates. Archbishops Howley's Chaplain complained that a dead cat had been thrown at him, when the Archbishop—a man of apostolic meekness—replied, "You should be thankful it was not a live one."

And, goes on the author "the people had reason for this conduct." They have now-a-days equal reason; but wisely do not allow themselves to be provoked as has been desired—so that they could be met with vindictive punitive measures. We still have Bishops and prelates who can curse the workers and bless war!

On and on goes the deadly indictment; fact after fact is brought to witness in this terrible accusation, and we see that the money-changers have for long established themselves in the temples, and that they have built them solely for exchanges: to persuade the populace to accept real misery now for mythical pleasure in some life to come; the exchange of their labours for visionary hopes; their lives for the comforts of their masters. Section three treats of the "Church of the Servant Girls" dealing with one aspect of theology used as dope in

**The Profits of Religion. An Essay in Economic Interpretation.* By Upton Sinclair. Crown 8vo. 315 pp. Published by the Author at Pasadena, California. Paper covers, price 60 cents or Rupees 2, postpaid.

†*Mammonart: An Essay in Economic Interpretation.* By Upton Sinclair. Crown 8vo. 395 pp. Published by the Author at Pasadena, California, paper covers, price \$1.00 or Rs. 3, by post.

several diverse manners. Then to the church of the slaves, of the merchants, of the quacks, and finally to the church of the social revolution.

One is alternately amused, and amazed—amused that human beings could be found foolish enough to believe the preposterous stories they were told; and amazed that they bore their sufferings so long in patience. And it still goes on. As we write, the newspapers contain accounts of the revolt of the clerics in Mexico against the laws of the country—because they do not happen to suit the clerical superiority which they have abused for their own benefit, for three centuries. All unbiassed historians are aware of the evils wrought by the catholic church in those countries where it has been permitted to govern the moral lives of the people by its interference. In Spain, in Portugal, in France, in Ireland, the results were to be seen. France recovered only when they were disestablished. Germany became civilised only when Luther defied the church. Russia has escaped the worst by being subject to another scheme nearly as bad. South America is troubled with it, as Mexico is troubled, and as the United States is full of this semi-hidden clerical menace. Italy is filled with it, and the result is seen in imperialism of the most deadly type, so vicious indeed, that even its own people now struggle against its murderous rapacity. The profits of religion are indeed great—for those who regulate it and arrange it.

The preposterous and blasphemous presumption of the confessional was a cunning scheme to gain—not the power to save a man's soul but to gain economic power over his body and his life. Hindus can scarcely credit that any sane man will go to another, disguised in a special dress, and tell him what they have done, so that he can say what is wrong or right, and then pretend to give them "absolution" so that no further results will come.

Not only that; these priests interfere with the criminal code, so that priests arrested for wrong-doing may not be punished; or may not even be arrested by their co-religionists.

Thousands of British people who suffer under the absurd and out-of-date divorce laws in vogue in Great Britain—which are the most backward of any civilised country—should know that they have the bishops in general to thank for their suffering, and the catholics in particular, for they have abused their power and position, not

only to prevent divorce for their own members, but to prevent it for all others in the country. They take the fees in full, doing nothing to prevent bad marriages; they call the blessing of their gods on war, on business and many others causes of misery, and do nothing to stop them, except to utter formal prayers which they do not believe in.

But the reader must peruse this remarkable volume for himself, for no quotations can do it justice. Let every social reformer, desirous of smashing the chains of ignorance, greed and cruelty, give sincere thanks to the determined and honest writer who has produced this volume. No educationist and no reformer, no statesman and no editor, can afford to neglect a close study of the works of Upton Sinclair. Let us not wait until he is dead to give him his due thanks as one of the world thinkers—a man of real value to the better side of his country and to the whole world; a man whose name should be known and respected wherever honesty and strength of character are welcome. That qualification of course restricts him somewhat, but even his enemies admit his power—and have expended not a little money and hard work to try to shut him up in vain. American publishers are afraid to publish his books, so he publishes them himself—and sells them at lower prices, finding that he still makes as much as the ordinary author does.

Those readers who delight in G. B. Shaw, (whether they agree or not does not matter) with H. G. Wells, Galsworthy, Arnold Bennet, Bertrand Russell, and other modern writers, should not hesitate for one moment to add all of Sinclair's works to their bookshelves. They can do this at a remarkably cheap rate, and can send direct to the author in California, having only a small sum for postage to pay. These books are not unknown in India; make them better known!

Every activity of mankind has its economic aspect. The disciples of Marx, in fact, assert that the economic aspect is bigger and more important than any other, wherein they are quite wrong, for in that they allow no place for sentiment, having none themselves, but which figures very largely in the actions of nine-tenths of the world population.

Tradition and custom are even more effective than economic pressure, and sometimes the two forces collide, with disastrous effects. When however, the two are combined, then

mankind is on the road to destruction, as has been very ably demonstrated in *The Profits of Religion*, where tradition comes to reinforce Big Business, and two opposing parties set to work to smash each other on equitable terms.

So Sinclair brings his powerful analytical genius to bear on the absorbing question on art, and writes his magnificent volume *Mammonari*, on the thesis that all art is propaganda, whether conscious or unconscious. This is perfectly true, but when we include unconscious "artistic" activity, we find that it must cover much that is not commonly accepted as art, just as conscious activity, meant to be art, is often not real art at all but only artificiality. That this side is not sufficiently stressed is due to the fact that Sinclair has decided to deal only with the economic side. Accepting this selection, we find his case is proved, over and over again, and he shows that the power of craftsmen and artists, throughout the centuries of known history, has always been utilised to serve the purposes of each ruling caste or class. When the priests ruled, then art must deal with the religion which they taught and by which they maintained power. Here we see the reverse side to the profits of religion, and we examine the mechanism by means of which the profits were assured—and still are obtained.

When popes and the like sprung up, they too used art, as the emperors had done before them, to advertise their greatness, to add to their prestige by great show of splendour, or wealth, and of fine buildings, all calculated to add to the magnificence of themselves and their surroundings, and to impress both friends and enemies with their resources and power. Hence the Roman "Triumphal Arches" and columns and statues—and therefore the Modern Imperialist with his war memorials and statues and the like—all for prestige and power.

When the princes were put aside, and the nobles became masters, then art stood to serve them, and indeed was permitted to exist only on condition that it served their cause. So were nobled stories circulated, on the good deeds of the knights and the iniquities of their enemies. Then later came the merchant class, buying and selling, regrating and forestalling, lending and receiving interest, until the beginning of the present era showed the ascent of money possessions to power in the nations,

and the artist still in their service. At the beginning, the artist workmen served the public well, by honest making, but latterly that fell away, and the money-barons also fell away, before a newer crowd of rulers, men who are now content themselves to remain in the background, behind the visible princes and presidents, who have possessed themselves, not of visible wealth, but of the tremendous power of national credit, which they have secured legally to themselves. Before this power, the ancient empires were but the play of children, for it gains for its owners tangible goods from all the known world, now, and puts off any real payment for them to later generations.

For this scheme the artists also serve, and the genius that formerly went to painting the portrait of a pope, or of his mistress as a saint, or sculpturing a great memorial to a poisoner prince, now goes to the creation of press advertisements, or to making the portrait of a soap manufacturer, or a statue to a soldier who has helped to kill a countryful of human beings.

Art now serves Mammon, the power of finance, in greed and gain, and critics also praise the art which serves, "the right people". This is the argument of this notable and powerful work. Who made the "classics" and why, it asks? Has the genius of mankind truly served humanity—or the self-elected few? Has it given us art—or propaganda, and if so, whose propaganda?

Mammonari challenges the accepted traditions of "great" art, by asking, WHY is this art great? Is it truly great, because it reveals the soul of humanity, or is it merely "great" because it successfully boosts the possessing few? These are questions that must be answered by all those who would think rightly about art, and certainly by all those who would practise it.

* * * *

For the younger student, however before entering on the difficult paths of study in connection with these two very involved subjects, in religion or in art he may well be advised to give some little time to more elementary affairs. For this very purpose, few better pieces of of reading could be offered than the *Letters to*

Judd,* a quite small booklet, packed full of vital facts and some interesting deductions therefrom. The language is simple, straightforward, and direct. The examples are drawn from sources which exists in the United States, but let it be said that in any country where industrial production has commenced, there can be found a parallel in every particular. Sinclair asks, "Why is there poverty in the richest country in the two worlds?" There are many readers of these lines who may further ask, "Why is there so much poverty in what used to be one of the richest countries of the world?" and it will be found that the two answers are very much the same.

These Letters were actually written in a simple manner so that they could be understood by an ordinary, intelligent, but not very well educated American workingman. They did this so very effectively that they have been printed, and copies have reached every country. There are 18 of the "letters" and any editor who is in need of some interesting material should acquire a copy, for he is permitted to reprint as much as he likes free of cost. Some Calcutta papers print as much as they like from other papers and Magazines, without anybody's permission entirely ignoring the laws of copyright, and even common decency, though they would feel aggrieved if anybody should steal copies of their paper from their office. Yet they steal their material, it being cheaper to do that than buy articles direct from the writers. *The Letters to Judd* are addressed to every clerk as well; and the cost of a copy for eight annas will scarcely be ruinous, while divided into all the clerks in one office, it will never be noticed!

* * *

Upton Sinclair has only recently taken to play-writing, and the two plays he has published show that he has a real sense of dramatic values together with an excellent practical knowledge of stage technique. He favours the "expressionist" method of presentation, and we suspect that his acquaintance with some recent German work has been one of the factors which has decided him to send out his work in this form. His first play, *Hell*† strains the powers

of the producer to the greatest extent, for he demands not only a full stage with a considerable array of players, but also at the back of the stage he places a cinema screen, on which at intervals are seen certain episodes which are being commented upon at that moment on the stage.

In four acts, it has 33 speaking parts, the first three acts being set in the scene of "*The Throne Room of Hell*," and the last, Act IV, is a shell hole in France, which is not very much different, being a sort of outside department.

In the first Act, Satan's jester disguises himself as a nun, and gets into heaven, steals the only key, and locks all the heavenly powers in, so that they cannot reach the earth. Satan and his fellow directors, now being able to do as they like, allot the running of the earth to their business manager, Mammon, who has arranged tortures on a system of scientific management.

In the Second Act, Mammon despatches two of his efficiency experts to become capitalists, one in each of two rival empires. They discover a pool of oil, and start a war over it, in which the devil-helpers of Mammon have become statesmen, diplomats, editors, churchmen, generals and publicists on both sides of the conflict. The war is carried on at the expense of humanity by all the latest efficiency methods invented in Hell. People on both sides are slaughtered for the benefit of the new devils in human form who conduct affairs.

Act Three shows a number of anti-militarists, pacifists, and socialists sent into hell, also three "wobblies" (this is American slang for members of the Association known as the "Industrial Workers of the World"). While Satan and his gang are enjoying the spectacle of the events on the earth, the "wobblies" seize the throne of hell, rope up the devils, and establish a dictatorship of the proletariat in hell, and then they send up propagandists of the revolution to the earth.

In Act Four the scene changes to the trenches on the western front, and on the eve of a great battle, the soldiers on both sides revolt and refuse to kill each other for no reason. They turn round on their governors, and civil war is about to replace national war.

**Letters to Judd: An American Workingman.* By Upton Sinclair, 64 pp. Published by the Author at Pasadena, California, price 15 cents; or 8 annas by post.

†*Hell: A Verse Drama and Photo Play.* By Upton Sinclair, pp. 128. Published by the Author at Pasadena, California, price 25 cents (paper covers).

when the gates of heaven are once more opened, and the angels released. Comrade Jesus descends to the earth and pleads for brotherhood, but the actors on the stage, who have been criticising the play as it continues, declare that it is "all sheer bolshevism," that peace and brotherhood are merely cunning propaganda designed to delude the workers, then they revolt against the author and the play ends in a riot.

The whole work is in turn amusing, thought-provoking, and devastatingly critical. As a satire it is one of the most deadly that has ever been printed. Nor does it apply to any one nation or any single race of people. The lessons it has, if it can be said to display lessons rather than results, are for all modern nations alike. Nobody is spared in this ironical drama, which takes up the popular legends of the Christian hell and twists them out of the medieval theology into a modern phase of socialistic analysis that knocks the bottom clean out of those ancient notions and a lot more superstitions besides. Every professor, every student, every newspaper writer and every newspaper reader in India should get it, read it, study it, and think about it. At twenty five cents it is of more value than a hundred newspaper leaders and articles.

Upton Sinclair's play on the prison days of "O. Henry," the great short story writer, as he was known to the world, is entitled *Bill Porter** the name by which the writer was known to his intimates. William Sydney Porter

was imprisoned in the Ohio State Penitentiary for three years from the age of 36, for alleged embezzlement of bank funds, which he always denied. This play follows very literally, in the major part of its working out, some of the chief incidents in his prison life, where he started writing stories to get money to send presents to his little daughter.

The author has here also adopted one of the expressionist conventions, and by the use of violet or red light indicates that the scene is not supposed to be "real" but is what is passing in the mind of the chief character. By this means Sinclair shows how the mind of a creative literary artist "imagines" the working out of his story or plot, by the rearrangement of real characters and their real actions, into an artistic cohesion, according to his temperament. The allusions are to certain of O. Henry's stories, which those familiar with that author will instantly recognise.

The play is worked out in four acts, of which all but the third are in the drug store, or dispensing department of the prison, the Third Act being the prison post office. Vividly it illustrates the "graft" existent in American and other prisons where the rich can get what they want, except liberty, and the entire callousness of a civilisation which uses them as a revenge on those who defy it, rather than as means to help them or persuade them.

This play, which has 15 speaking parts, demands adequate staging and acting for successful presentation. It reads very well and should act even better, for it is full of dramatic movement, with possibility for excellent character portrayal.

**Bill Porter: A Drama of O. Henry in Prison.* By Upton Sinclair, 38 pp. Published by the Author, Pasadena, California, Price 50 cents.

THE MALADY OF THE IDEAL.

By A. S. WADIA.

"O mine is still the lone trail, the hard
trail, the best,
Wide wind, and wild stars, and the
Hunger of the Quest."

J. R. McLeod

Modern Psychotherapy has brought to our knowledge new and mysterious maladies of the mind. There is, however, one that no psychopathist has ever cared to classify nor any psycho-analyst has yet attempted to analyse. And that malady is the Malady of the Ideal. And well it is that they have left it severely alone, for in nothing would their labours, so fruitful in many directions, prove so futile as in tackling a mental ailment that has prevailed in the world from the beginning of time, counts among its victims the greatest minds that have ever lived and, in consequence, remains one of the most obstinate and incurable of mental diseases known to us. And yet it is not exactly a mental disease: it is rather a mental distemper or distress. For the malady lies in a certain morbid condition of a really healthy and powerful mind, often of the most exceptional vigour and depth.

The Malady consists essentially in carrying things to extremes, in working out an idea to death. Herein lies its ingrained and unmistakable morbidity or, as some would say, its distinguishing and irrepressible intrepidity. For it all depends on the way we look at the malady. The fact is that a certain grand idea finds entrance into the mind of these superior spirits and there it ferments and matures into an ideal and takes complete possession of it to the exclusion of all other ideas. Once the idea, now converted into an ideal, has acquired a mastery over these singular people, it gives them no peace nor rest, but lashes and drives them on till they submissively carry out what its tyrant-will urges them to do.

Napoleon is a fine instance of this Malady. He was throughout his long and dazzling career lashed on but by one ideal—namely, of evolving out of the waste and confusion of his times a common general idea, a common

general purpose among the nations of the West by bringing about a grand synthesis of its moral and intellectual forces, having first reduced the whole of Europe under one system of law and Government with France as its sovereign authority and all powerful arbiter and Paris serving at once as the repository of its past art and culture and the radiating centre of all its future civilising influences in the world. This was the ideal which, as he himself said to the faithful companions of his exile, hured him on all through his life, and in fact it was the intense and unscrupulous pursuit of it that inevitably ended his meteoric career and entombed him alive in St. Helena. Coming to our own times, the finest living instance is, as the reader will have guessed, Gandhi. The dominant ideal in his case has been Non-Violence. Not to defend one's self, not to show anger, not to hold anyone responsible; on the contrary, to pray for, to suffer with, and even to love those who use us ill—that is Gandhi's mode and ideal of life. This modern prophet of non-violence has lived as he has preached and in fact it was the reckless pursuit of this noble ideal that made him find his lodging for two years behind the bars of an English jail.

The above is one phase of the Malady, when the ideal cherished is more or less definite and aims at a goal which however distant is more or less fixed. There is another phase in which it becomes quite vague and intangible, when the ideal aimed at is a kind of pure phantasy and the goal set is a kind of will-o-the-wisp which recedes the further, the further one goes in pursuit of it. Amiel well expresses the nature of this phase of the Malady, when he says:—

"I have not given away my heart, hence this restlessness of spirit. I will not let it be taken captive by that which cannot fill and satisfy it: hence this instinct of pitiless detachment from all that charms me without permanently binding me: so that it seems as if my love of movement, which looks so like inconstancy, was at bottom only a perpetual search.

a hope, a desire, a care, the *Malady of the Ideal*."

Amiel and men of his type are constantly subject to the mysterious stirrings of the imagination for an object the very nature of which they cannot explain even to themselves. These men seem to live in the large, vague, wavering outline of the spirit. Filled with a great dream, they yearn for the realisation of their immense, fluid, inchoate conception in a world ruled by ideas, finite and self-contained. And while they seem to be perpetually in the throes of creation, they take no means to give birth to their fair conception. Nay more, they fear the very idea of giving birth to their fair conception lest in the process they should mutilate it beyond redemption. "Let the mind attempt but to give a certain symmetry to its productions," says Senancour in *Obermann*, "and the heart ceases to work and can only produce when we exempt it from the toil of fashioning."

It is, alas, only too true that Literature diminishes what it touches, that the finest shades of feelings will be for ever unknown, that the truest and the most powerful ideas men have had in the universe have remained unexpressed, and even had they been expressed they would have assuredly tarnished the high matter of the soul. But, then, it is also true that literary expression is perhaps the finest way by which personality projects itself beyond finite conditions. It lays the infinite under contribution, makes it in fact complementary to the finite and gives personality that complete-

ness through imagination which it would otherwise lack in mere subjective reality. The soul finds itself in many ways, but always through some such union with the infinite. In other words, in expression and expression alone, the infinite seems to descend to the finite, holds communion with it and effaces for the time being its temporal limitations. And well it is that it is so, for otherwise there would be no art, no literature, nor any possibility of the spiritual life at all on earth. Let those limitations of life, over which Amiel, Guérin and dreamers of their kind fret, be once removed and let them, as they wish for, be truly and entirely free in spirit and all their great ideas would come flopping down and all their fine visions vanish on the instant, their mind and imagination having nothing to work on or contend against.

This is where the dreamers of life differ from the creators of art. Both pass their lives in hot pursuit of their different ideals. But while the latter have the will and the true economy and so know when to stop in their chase and how to crystallise their gathered treasure of pure ideas into definite expression, the former are so lured on by the pure love of chase that they have neither the resolution to rule their ideas nor the patience to empanel their thoughts and so pass away their whole existence in mere sighs and groans and vain wishes and not infrequently become victims of that most insidious of maladies, of which no preventive is yet found nor any cure known—the *Malady of the Ideal*.

SUFISM AND THE OMARIAN VINEYARD.

By BANKEY BEHARI GUPTA, B.Sc.

The following article does not profess to be more than an outline of Sufism and a short commentary on the terminology employed in the *Rubaiyat* of Omar Khayyam.

The Sufi poetry is characterised by great wealth of imagery, making it difficult to under-

stand. The subject of the works does not lie on the surface, for there we largely find love, wine, roses and beautiful women. We have to dig deeper in order to understand the 'esoteric and religious meaning' underlying the outward imagery. The poetry and all the complements of

the Sufi poets are divine knowledge, and the mysterious and sublime allusions in Sufi poetry represented under 'voluptuous gratification' really deal with the various stages in the development of a Sufi. They are, therefore, not to be understood in a literal sense; for had a Hafiz, Sa'adi or Khayyam any sensual motive, it could have been amply gratified by acceptance of the liberal offers made by the princes of Persia and India. But it was not so; and the mighty Sufis preferred a life of poverty and retirement to the voluptuousness at the courts.

The term *Sûfî* has been given various meanings; meanings dictated by 'personal idiosyncracies and religious inclinations'. Literally it means 'wise, pious'. Some say it is derived from *Sûf* which means wool, the garments of which were worn by a certain sect of Mahomedans. Some maintain that the disciples of Abu Saïd bin Abi'l Khair were called Sufis. The first religious orders were started in the seventh century. They practised severe austerities.

The tenets of the Sufis (according to Sir William Jones) are as follows:—

(1) 'They believe that the souls of men differ infinitely in degree, but not at all in kind, for the divine spirit, whereof they are particles, and wherein they will be ultimately absorbed'.

This has been very clearly expressed by Hafiz in the following couplet:—

Ever since I heard, "I breathed my
soul into Him".
I have felt certain of this fact, that
we are part of Him, and He of us.

Say the Sufis, that a soul exists prior to its confinement (in the body) in the 'alâmi itlak', a world where it is loose. In that state it is in union with Him, nay, a part of Him. But when, however, it is placed in a human form and comes to dwell on earth, the ideas of the former world become faint as time advances and the impressions are entirely gone with the approach of old age. The bodily senses are darkened and everyday man recedes from God.

A similar feeling is voiced by Jeremy Taylor, when he says, "You have a noble soul, a particle of Divinity, an image of God Himself."

(2) "That the spirit of God pervades the Universe, ever present; that He alone is Perfect Benevolence, Perfect Truth, Perfect Beauty".

It is a very old idea and can be traced to the Platonic times, when philosophers conceived of everything perfect existing in the other world.

(3) 'That love for Him is 'True Love, while for all other objects is illusory love'.

But this illusory Love or the Love for the creature is, nevertheless, says the Sufi, not to be undervalued. It is the bridge by which we pass on to the Love for the creator. To the Sufi, all the beauties of nature are faint resemblances of divine charm, and arrest his attention.

(4) 'That from eternity-without-beginning to eternity-without-end the Supreme Benevolence is occupied in bestowing happiness.

'That men can attain happiness by performing the part of the primal covenant between themselves and the creator, (i.e., when they acknowledged Him as their God and became known as Muslimans).'

(5) 'That nothing has a pure, absolute existence except Mind and Spirit.'

(6) 'The material substances are no more than gay pictures presented continually to our minds by the sempiternal artist.'

'That we must beware of attachment to worldly pleasures and attach ourselves exclusively to God, who truly exists in us, as we solely exist in Him.'

(7) 'That we retain even in this forlorn state of separation from our Beloved, the idea of Heavenly Beauty, and the remembrance of our primeval vows.'

(8) 'That sweet music, gentle breezes, fragrant flowers, and such like, perpetually renew the primary idea, refresh our fading memory and melt us with tender affections.'

'That we must cherish those affections, and by abstracting our souls from vanity approximate to this essence in our final union with God.'

'That in such union we shall attain to the high degree of beatitude.'

And, while the wail of the Sufi about this 'separation for Thee' is universal; the question inevitably arises, why does God sever souls from Himself and embody them in human forms? The answer is simple. Through His prophets, he said, 'I am a hidden mystery; I wished to become known; and therefore I created creation for the purpose of being known.' Though the angels appreciated God intellectually, yet they had an 'essence' (i.e., *Zât*) only

and not form; while man had not only Zât but 'sifât' also. It was meant thereby, that He wished that man should perform his duties sincerely and in the current of all affairs have his thoughts fixed in Him. In fact this is the only way by which man can reach to a perfection exceeding that of the angels.

At this stage, the question arises; are we really a particle thrown asunder from the main body—God? It is not so, and has been variously explained. One aspect of the problem has been made clear by Kabir. He said, "I do not aspire for Paradise, but pray most earnestly to God to give me intelligence enough to realise that I am absorbed in Him." It is clear that our souls are not particles existing outside Him, but that we are in Him; and our senses being darkened, we do not realise it. Once the darkened mirror of our soul is cleared, His image will at once become visible to us.

But a Sufi has given it a different aspect and meaning. His interpretation is that the 'reabsorption' of the soul, must be of some such nature as that of stones absorbed, built, into a building, each stone being an individual stone, but each absorbed in and forming part of some great structure; each stone, also, having been cut and hammered, and shaped for the place it is to occupy, just as the soul is during the period of its incarnation.

And various methods have been suggested by the Sufis to attain such reabsorption. They differ with the different sects, e.g., the process adopted by the 'Nakshbandiâs' (i.e., a sect of the Sufis) is entirely different from the one followed by the 'Chistiâs'. While the 'Chistiâs' indulge in 'Qawalis' and other outward shows meant to excite divine love and a state of ecstasy, the 'Nakshbandiâs' are in favour of silent (i.e., Mulhâ) praying.

Apart from this, the Sufis believe in implicit faith in the words of the teacher (i.e., Murshid). They also say that 'from eternity-without-beginning God preordained that certain hearts should have the power to acquire love for Him, and such only are able to awake to

the knowledge that they are in a state of separation from Him.' It is they alone, who lament and bewail for their separation from Him, that by raising their hands in prayer relieve themselves of the sorrow of separation.

The Sufis do not believe in the outward ritual and ceremonies. Their religion is not mere superstition. Many of them fail to understand the real significance of outward forms. They believe in sincerity and surrender to voluntary poverty, mortification and renunciation of the world. They read no fixed Book of Prayer, and go to no temple or mosque believing in the following:—

'O, ye who seek to solve the knot

Ye live in God, yet know Him not.'

Their efforts are directed towards the clearing of the mirror of their hearts and of attempting to draw off the veil from the face of their Beloved.

As stated before, the language of the Sufi is difficult to understand, and has been the cause of many persecutions. To understand the real meaning of their terminology, and to enjoy the walk through the Omarian Vineyard it is necessary to understand the language in the Sufi light. Here wine is not the ordinary wine, but the wine of God's Love. The Cup is the body or at times it refers to the soul. Intoxication is losing self-control as a result of Union with Him. The Beloved of the Sufi is God Himself. It is the Love for this Beloved, that makes him dizzy and fills him with exhilaration and makes him forgetful of what is going about. He is thrown into an ecstasy and forgets himself completely. The tavern of the Sufi is the Murshid's place of residence, where he gives them divine knowledge (i.e., allegorical wine to drink), guides him in the spiritual path and instructs him in the Sufi ways.

In the end, let me say, that the call of the Sufi is far more intense than the Muezzin's call. The latter's is only an admonition for ritual prayer. But the appeal of the Sufi is to wake up; to wake up from the sleep of ignorance, to dispel doubts and to step into the path of God realisation.

HINDUS AND MUSLIMS: A STUDY IN COMMUNAL INTERACTION.

By SHRINIWAS MADHAV DATAR.

I.

Hindus and Muslims have been the two most important communities of the population of India. For more than eight centuries before the advent of the British rule, a very keen contest was going on between the two communities for the mastery of the continent of India. The Hindus, no doubt, have formed the major portion of the population, and had they been endowed with a political genius and a strong homogeneous social structure, they would never have allowed the Mahomedans to obtain so firm a footing in India as they have obtained to-day. A careful study of the Indian history during the last eight or nine centuries, leaves conspicuously on one's mind, the impression of a fatal lack of unity and solidarity among the Hindus, a defect which was rather enhanced than checked by the generous, quiet and hospitable disposition of the Hindus, who, owing to a continuous process of spiritual evolution have been rendered more prone to take delight in the quest of the ineffable mysteries of the other world than in the bustling and ephemeral activities of this world. Such being the case, the Hindus never thought of actively and permanently combining themselves with a view to drive away the foreigner, so long as he allowed them to pursue their religious and metaphysical quests without let or hindrance. Wise Mahomedan rulers, who clearly understood this peculiar temperament of the Hindu, never tried to interfere with the religious beliefs and practices of their Hindu subjects, and hence it was, that they succeeded in not only keeping them in contentment but also in obtaining their loyal and enthusiastic co-operation in extending the boundaries of their empire. It was only when the Mahomedan rulers lost sight of this wise policy, that the Hindus rose in rebellion to establish their religious freedom and to save their community from being

effaced out of the country of their birth. The rise of the great Maratha power in the south, and of the valiant Sikhs in the north, was due solely to this motive. In both the cases a strong religious revival had preceded the political awakening. The foundations of both the powers were laid on the firm basis of religious feeling and not on the lust of pecuniary profit or of political aggrandisement. So great had both these powers grown, that the dream of a Hindu Indian empire for the establishment of which the Rajputs strove unsuccessfully was on the point of being realized. The realization of this dream was frustrated, not by the efforts of the Mahomedans, but by the tactful activities of a people who had come from a distant European country and who were superior to both the Hindus and the Mahomedans from the point of view of political skill and national organization. It was really from the Hindus as Elphinstone rightly points out, that the English wrested the supremacy of India.

The intercourse between the Hindus and the Mahomedans has been of such long and continuous duration that the life of each community could not but have remained to have been considerably affected by the religious beliefs, social structure and the cultural ideas of each other. There is clear evidence to show that even before the advent of Islam into this world, there had been a very busy and flourishing intellectual and commercial intercourse between India and such countries of Western Asia as Persia, Mesopotamia and Arabia through which the highly prized cotton goods and other commodities were transported to European countries. India was held in great veneration by Arabian writers who, no doubt, must have received great inspiration by study of the ancient culture of India. Al Masudi records with approval the general opinion that India was the portion of the earth in which order and wisdom prevailed in distant ages (*vide* Elliot and Dowson, Vol. I

P. 19). There is reason to suppose that a large number of Arab scholars must have come to India to learn at the fountain heads of her great universities, the wisdom, the philosophy and the arts of the Indian people. "In the palmy days of the great Harun," says Mr. Havel, "the influence of Indian scholarship was supreme at the Bagdad court. The most trusted friends and advisers to the Caliph belonging to the Barmak family, were said to be the descendants of the Abbot of a Buddhist monastery in Balkh whence the ruling dynasty itself had come. Through their influence Hindu physicians were brought to Bagdad to organise hospitals and medical schools. Hindu scholars helped to translate into Arabic many of the principal sanskrit works on philosophy, logic and mathematics, medical science and other subjects. The high born youth of Arabia began to join the crowd of students which gathered from all the parts in Asia in the great university of India. Takshilla, the university specially noted for the medical schools, would have been the most accessible to the students of Bagdad through the Arab command of the sea and the river communications" (*vide* Aryan Rule, page 255).

It seems that many important sanskrit works were translated. *Mujmalu-T-Ta'arikh* of *Mujmal* has a chapter which contains the translation of a Hindu work giving an account of the history of India (*vide* Elliot and Dowson P. 100 vol. I). Arab writers, it seems, evinced a great curiosity to understand the history, language, philosophy and the general culture of the Hindus. It is hence clear that even before the advent of Islam into Arabia and India, there was a mutual relationship of friendliness between India and Western Asia which must have largely influenced the lives of the different peoples of these countries in various ways. It is no wonder, therefore, that when Islam was introduced into India, the interaction between the two communities became much more emphatic and many-sided.

When the people of Arabia were united into a strong nationality by Mahomed, there naturally arose among them a strong desire to increase their wealth and dominion by carrying on adventurous military expeditions into other countries of the world. This desire was largely backed up by the zeal to spread the doctrines of the new faith, even if need be, by force of arms. No other country would have afforded

a better opportunity for this purpose than India, for, India was long reputed for her great wealth and was also notorious for the worship of idols, which, to the Mahomedan is a great abomination. Through the writings of their countrymen the Arabs had acquired a sufficient knowledge about India. Alberuni, the great Arab traveller, has noted the fact of active Indo-Arab communication in these days. "Arab merchants" says Lane-Poole, "sailed from Siraf and Hurmuz in the Persian-gulf coasting alone till they came to the mouth of the Indus and thence to Sopara and Cambay; or they even struck boldly across from their harbours in Kalhat and Kurravat in Oman, to Calicut and other ports on the Malabar coast. These men brought back tidings of the wealth and luxury of India, of gold and diamonds, jewelled idols, gorgeous religious rights and a wonderful civilization. The temptation of such wealth was sanctioned by the zeal of the iconoclast, and spoliation of the idolators became a means of grace. At a time when the armies of Islam were overrunning the whole world such a field of operations as India could not be overlooked and accordingly we find a pillaging expedition visiting Tana (near the present Bombay), as early as 637 A. D., during the reign of Khalid Umar and the second successor of Mohammed the Prophet. Other forays were followed, for the Arabs of the Persian gulf were a venturesome folk and made repeated descents upon the Indian coast" (*Medieval India* p. 5). These forays were followed by a systematic attempt to invade India by Mohammed Kasim, a graphic account of whose campaign is given in the *Chach-Nama* (*vide* Elliot and Dowson Vol. I P. 131). The Arab occupation of Sindh was no doubt short-lived but this was so because of the inability of the Arabs to push on with vigour their Indian conquest, on account of internecine conflicts and foreign invasions which had weakened the Khilafat.

On the whole the Arabs were a gifted and highly imaginative people and their rule in Sindh was characterized by generosity and a genuine desire to promote the well-being of their subjects. At first there were no doubt instances of brutal oppression and reckless idol-breaking. "Occasional desecrations of Hindu temples took place," says Lane Poole, "we read of a cart-load of four-armed idols sent as a suitable gift to the Caliph" (*Medieval India* p. 11). Mohamad Kasim was a wise ruler and he foresaw that it

would be impossible for him to carry on his administration with peace and profit without the willing co-operation of the Hindus to whom he therefore granted several concessions. "The temples" he proclaimed "shall be inviolate like the Church of the Christians, the synagogue of the Jews and the altars of the Magians." "Deal honestly between the people," says he in his instructions to his people, "if there be distribution, distribute equally and fix revenue according to the ability to pay. Be in concord among yourself and wrangle not that the country be not vexed." (*Ibid.*, p. 11). To the people he said "Be happy in every respect, and have no anxiety for you will not be blamed for anything. I do not take any agreement or bond from you. Whatever sum is fixed and we have settled, you must pay. Moreover care and leniency shall be shown to you. And whatever may be your requests, they should be represented to me so that they may be heard, a proper reply be given, and the wishes of each man be satisfied." (P. 185 Elliot and Dowson Vol. II. The Arabs from the first had a great admiration for the culture of India for they themselves were a cultured people. Their rule in India was hence far more just and humane as compared with that of the barbarian races of Pathans, Turks and Mongals, who later on poured down into India and perpetrated atrocities of the most inhuman and abominable character. Under their rule India received a severe set-back in the onward march of her civilization. There were no doubt such Pathan Kings as Shershah and Moghul kings as Akbar who treated Hindus and Mahomedans on terms of perfect equality. But the very fact of such exceptional rulers goes to prove the general proposition that India has suffered for centuries under the oppressive rule of the Mahomedans and that her arts, religion and philosophy did not advance with the same vigour and variety as under the sympathetic guidance of the Hindu monarchs.

The havoc that the invasions of these Mahomedan races must have caused to the people of India can better be imagined than described. The fierce intolerance of these people brought to a dead stop the development of even the Islamic culture in Arabia and Mesopotamia. The atrocities which these people committed in the name of Islam were entirely foreign to the true spirit of that religion and to the teachings of its great prophet,

Mohammed. Under the early Arab Caliphs, no restrictions were imposed on the freedom of thought and speech. The pursuit of knowledge was held in high respect. If the teachings embodied in the Koran were honoured, it was so because they were comparatively superior and more lofty to other writings and not because they were the only revelations of truth. "Every part of the globe," says Ameer Ali, "was ransacked by the agents of the Caliphs for the hoarded treasures of antiquity; these were brought to the capital and laid before an admiring and an appreciating public". "The Saracenic race", says he further, "by its elastic genius, as well as its central position with the priceless treasures of dying Greece and Rome on one side, and India and China far away sleeping a sleep of ages was, pre-eminently fitted to become the teacher of mankind under the inspiring influence of the great Prophet who gave them a code and a nationality. And assisted by their sovereigns the Saracens caught up the lessons of wisdom from the east and the west, combined them with the teachings of the master and starting as soldiers they ended as scholars. The Arabs, says Humboldt, were admirably situated to act the part of mediators and to influence the nations from the Euphrates to the Guadalquivir and Mid-Africa. Their unexampled intellectual activity makes a distinct epoch in the history of the world" (*vide Spirit of Islam*, p. 341).

When the Mongols and the Turks took hold of the Khilafat quite a different state of things was brought into being. Then began what Ameer Ali rightly calls, "an unceasing struggle between patristicism and rationalism." Some liberal-minded persons like the famous Sufi, Al Gazalli tried to introduce the spirit of liberalism but in vain. "Even the influence of Imam Al Gazalli," says Ameer Ali, "and the temporal power of the sovereigns, some of whom were at heart rationalistic, would not have prevented the eventual victory of reason over the dead weight of authority had not the Mongol sword turned the scale; 'One Khan, one God; as the Khan's ordinance is immutable, so is God's decree'. Could any doctrine be more logical or more irresistible, backed as it was by a million swords? Rationalism, philosophy, the sciences and the arts, went down before that avalanche of savagery never to rise again. The gleam of light which we have seen shining on Western Asia under the successors of

Halaku were the fitful rays of the setting sun. Policy worked with an inborn fanaticism in crushing any endeavour to introduce rationalism and philosophy in the Moslem world. The lawyers were not only strong but also the main supporters of despotism. The result was as we have seen that patristicism took possession of the hearts of the largest portion of the Moslems and has, in the course of time, become a second nature with them. They even perceive nothing except through the medium of patristic glasses. Mahomed inculcated the use of reason; his followers had made its exercise a sin. He preached against the authority and the extravagant veneration for human beings; the Sunnies have canonized the Salaf and the four jurist; the Akhbhari Shias, their Mujtahids, and have called any deviation from the course laid down by them, however much that deviation might accord with the Prophet's own teaching and with reason, a crime. He had said that ghosts, apparitions and the like had nothing to do with Islam. They now believe firmly in them. He impresses on them to go in quest of knowledge to the land of the heathens. They do not like it even when it is afforded to them in their own homes." (*Spirit of Islam*: p. 413)

The Arab conquest of India was but a passing episode, and the Moslems with whom the people of India came into contact were of the same bigoted type as described by Ameer Ali. What they did in Arabia and Mesopotamia, they also did in India. It is needless to repeat here the tale of Moslem savagery and atrocities. These people were incapable of understanding and appreciating the high civilisation and culture of India, and hence they looked down upon the Hindus with great contempt. In describing the legal position of the Hindus a Mahomedan doctor says to Allaiddin Khilji; "They are called payers of tribute and when the revenue officer demands silver from them, they should without question and with all humility and respect, tender gold. If the officer throws dirt into their mouths, they must without reluctance open their mouths wide to receive it. God holds them in contempt for He says "keep them under in subjection". To keep the Hindus in abasement is especially a religious duty; because the Prophet has commanded us to slay them, plunder them, and make them captive saying, "convert them to Islam or slay them or enslave them and spoil their wealth or property, "No doctor but the

great doctor (Hanifa), to whose school we belong, has assented to the imposition of Jizia (poll tax) on the Hindus. Doctors of other schools allow no other alternative but "Death or Islam." "(*Vide 'Medieval India' by Lane-Poole, p. 105-6*). Allaiddin was of course too eager to take advantage of this advice, and he said to the doctor that he did not understand his argument but he had taken means to sublate the pride of the Hindus and "had succeeded in making them so obedient that at any command they are ready to creep into holes like mice. "O doctor", he went on, "thou art a learned man, but hast no experience of the world. Be assured that the Hindus will never become submissive and obedient till they are reduced to poverty. I have therefore given orders that just sufficient shall be left to them from year to year, milk and curds, but they shall not be allowed to accumulate hoards of property (*ibid.*, p. 106).

These were the words in which the early Moslem rulers explained their policy. Their sole aim was somehow to enrich themselves. For example, the first Moghal emperor, Babar, did not find any attraction in India except that it was a "land of silver and gold." "Hindustan", says he, "is a country that has few pleasures to recommend it. The people are not handsome. They have no idea of the charms of friendly society. They have no genius, no intellectual comprehension, no politeness, no kindness or fellow feeling, no ingenuity or mechanical skill in planning or executing their handicrafts, no skill or knowledge in design or architecture. They have no good horses, no good flesh, no ice or cold water, no bread in their bazars, no baths, colleges or candles or torches, never a candle stick (*ibid.*, p. 216). "The chief excellence of Hindustan", he says further, "is that it is a big country of gold and silver" (*ibid.*). The miserable condition of the

"The following are some of the typical instances of Moslem persecutions in India:—

(1) Abdalla Wasaf writes in his *Tayyat-ul-Amar* that when Alaiddin Khilji captured the city of Khamayat he killed for the glory of Islam, all the adult male Hindu inhabitants, set flowing rivers of blood, sent the women of their country with all their gold, silver and jewels, to his own home and made about twenty thousand maidens his private slaves ("Sikh Religion" by Macanlite, p. xliii).

(2) In the *Tabaquat-i-Nasiri* it is stated that when Muhammad Bakhtyar Khilaji conquered Bihar he put to the sword about one hundred thousand Brahmins and burnt a valuable library of ancient Sanskrit books (*ibid.*).

Hindus was hence but the natural result of the cruel and contemptible attitude adopted by the Moslem emperors, under the fury of religious fanaticism.

The state of things was however considerably altered under the later Mahomedan rulers. It was, by and by, realised by them that it would have been impossible to govern India without the willing co-operation of their Hindu subjects. The rulers and their followers had themselves settled in India and had married Hindu wives. Though not religiously they were in a sense socially, Hinduised. They therefore naturally thought of lessening the fierce rigour of their rule and to allow some amount of religious freedom to their Hindu subjects. In the time of the great Akbar, there was no distinction of status between the two communities. The bigotry and the illiberality of Aurangzeb is well-known; but even under him the Hindus like Jaswant Sing occupied positions of trust in the army, and as Elphinstone points out, it does not appear that a single Hindu suffered death, imprisonment or tax of property for his religion, or indeed that any individual was questioned for the open exercise of the worship of his fathers. "Religious toleration," says Dr. Ray, "backed up by a policy and dictated no less by generosity than by prudence, was the rule and not the exception with the Moghul emperors". In the south where Mahomedan influence was never strong or firmly rooted, the Hindus held in their own hands the administrative management of their Mahomedan masters. The founder of the Bahamani kingdom owed his prosperity to a Hindu, a Brahmin, who liberated him from slavery. The Bahamani kings, out of respect to their founder and their founder's liberator, never persecuted the Hindus so severely as in the north. The Brahmins occupied such important posts as those of ministers and ambassadors. The Marathas occupied the posts of generals in their army. The famous Hindu ministers Akkana and Madanna were among the most distinguished statesmen under the kings of Golkonda. A Brahman named Madan Pandit exercised a great influence over the last Pasha of Bijapur. All these instances tend to show that the Hindus and the Mahomedans, gradually saw that they could not help co-operating with each other; and as active co-

operation grew between these communities, their lives became considerably influenced by the thoughts, ideas, manners and customs of each other.

It would hence be erroneous to deny that India has not at all changed under the Mahomedans; yet such is the opinion of some distinguished writers. "In India as ever in the east", says Lane Poole, "change is so gradual as almost to be imperceptible. Ancient India was too deeply rooted in its traditions to wither even under the storm of Muslim conquests. The old Indian life survived the shock of the new ideas, which it modified at least as much as it was modified; it outlived the Muslim period and still endures but little altered in the modern age of English domination. It never really assimilated the foreigners or their ideas. Despite the efforts of a few wide-seeing men like Akbar, no true or permanent union took place between the Hindus and the Musalmans, and the ascendent races, whether Turks, Persians, Afgans or Mongals, remained essentially an army of occupation among a hostile or at least a repellent population", (*Medieval India* P. IV).

A careful study of Hindu and Musalman life shows this opinion to be quite untenable. As stated above, such was no doubt the case in the first period of Musalman rule. But when the Mahomedans became the real inhabitants of India, they and the Hindus gradually assimilated with each other. An era of Hindu-Moslem collaboration began in every walk of human life and Dr. P. C. Ray is quite right when he says, that the history of the progress of Islam in India is the history of Hindu-Moslem collaboration.

An attempt will be made in the next issue to delineate the results of this collaboration in its religious, social and cultural aspects. Every aspect of this Hindu-Moslem collaboration is very interesting and important from the point of view of the interaction between Hindus and Mahomedans and hence needs detailed treatment. The next contribution will therefore be devoted to the description of each of these aspects and comment on the future relationship of these communities with a view to show how that relationship is bound to be essentially cordial and mutually helpful.

(To be continued).

NOTES ON GRAMOPHONE MUSIC.

As so many of the numerous readers of the *Hindustan Review* possess gramophones, it has been decided to include a series of notes on new gramophone records of interest, covering all kinds of records now manufactured, and also with occasional notes on the selection of machines, sound-boxes, and other items necessary to the fullest possible use and enjoyment of this modern invention for musical reproduction.

In fact, we must, at the outset, be careful to emphasise that the best results can only be obtained by using a really good machine. To use good records on a poor machine is like a short sighted man who needs spectacles, trying to read with a pair which are quite unsuitable. On the other hand, even with poor or worn records, much better results are to be obtained by using a good machine. This does not mean that a very costly gramophone must be purchased. In some of the most expensive machines, the actual reproducing mechanism is no better than it is on an ordinary priced machine. The reason is that when a machine has reached its maximum power, nothing more can be added except a most ornamental cabinet. No doubt this is very nice, and proper for those who can afford such a machine, but the woodwork or the metal casing and finish are quite apart from the actual value of the Machine as a sound reproducer.

We shall, therefore, from time to time, recommend in these notes certain machines, sound-boxes, and other items which we have personally tested carefully, as well as records, so that readers who may decide to buy them will know what they are to receive. Many of these are available in India, but if not, then they can be ordered direct from the makers, taking care not to forget that the cost of carriage and custom duties will have to be added to the ordinary prices in every instance. Great care is taken in packing and it is rare for items to arrive in any way damaged.*

*For the convenience of readers who want lists we give below the addresses of makers of gramophone records, whose records are included in these review notes.

(H. M. V.) Gramophone Company, 363 Oxford St.

I

Songs and Ballads.

Among the category of songs and ballads are included some very diverse kinds of music, from traditional folk-songs, up to very modern concert-platform or music hall songs. We exclude from this section all extracts for operas, which are elsewhere mentioned.

The researches of English musicians into the various folk songs still existent in remote parts of Great Britain, has led to many of these traditional airs being recorded, and to those who appreciate the real music of any country, any of them are interesting. Mostly they are simple, melodious, and often "catchy" and easy to remember. Among the most beautiful are the "Songs of the Hebrides" which have been collected from these lonely Islands to the north of Scotland by Mrs. Kennedy Fraser, and we have records issued by several companies. Olga Haley, a contralto-singer of note, renders the *Euskay Love Lilt* very finely (reverse, *Blackbird Song*, modern) on Vocalion (No. R-6126). Another Hebridean song is the *Shelling Song* (H. M. V. No. B, 1750) sung by MacGregor (reverse, *Fairy Song*, *Immortal Hour* sung by Harold Farror. The Beltona records of Hebridean songs include *Skye Boat Song* and *Wee Toon Clerk* (No. 704). *The Road to the Isles*, (250) *Kishmull's Galley*, (705) the *Herding Song* (707) and *The Skye Fisher's Song* (326). They can all be highly recommended.

Among Scottish songs are some very fine examples, notably a disc bearing two songs by Alex. Macgregor, *Maiden of Morven*, (an Ossianic Love Lament) and *My Nannie's Awa'* (H. M. V. No. B, 1367). Others include *Sound the Pibroch*, sung by J. C. Lockhart (Parlo. E3118) and *Braes o' Mar*, both of them vigorous Scottish melodies.

Turning to Irish songs, we have a rollicking folksong in *Jug of Punch*, sung by Peter

London, W. L. (Vocalion) Vocalion Gramophone Company, Duncan Avenue, Grays Inn Road, W. C. 1, London (Parlophone). The Parlophone Company, 85, City Road, London E. C. 1. (Beltona) Murdoch Company, 50, Clerkenwell Road, E. C. 1, London. (Velvet-Face and Winner) Edison Bell Company, Glenall Road, London, S. W. 13.

Dawson, and on the reverse *The Mountains of Mourne*, a fine ballad (H. M. V. No. B. 1263). Different are two songs *I Wish I were on Yonder Hill*, and *The Last Glimpse of Erin* sung by a contralto, Minnie Mearns (Beltona No. 621) but they also are very appealing. Modern songs are *An Irish Love Song*, and *For the Green*, (Parlo, E. 3168) the latter a martial air vigorously sung by Dennis Cox. Another interesting couple of songs is on a record bearing *The Shawl of Galway Grey* and *The Soldiers' Song*, both modern in rendering and very clear. (Parlo, E. 3157).

II.

English Songs.

English folksongs and ancient ballads cover a very wide ground from harvesting and other country songs and dances to the sea songs, or shanties as they are called. An excellent specimen is offered by Beltona, with *Shenandoah* on one side, and *Billy Boy*, and *Going down to Hilo* together on the reverse (No. 6040) well sung by Heblen Foster and excellently recorded. A drinking song is *Good Ale thou Art my Darling*, sung by John Goss with a good chorus. Among such songs perhaps we may place Shakespeare's famous ditty, *Sigh No More, Ladies*, sung by John Coates (Vocalion, No. A-0232) with the same singer on reverse, in *Come not When I am Dead*. His powerful voice is heard to great advantage and the recording is exceptionally clear.

Many of these folksongs are for choral singing, and among the finest we have heard must be placed two songs rendered on one record (H. M. V. No. E. 376) by the De Reske Singers. These are *Bushes and Briars*, and *Winter is Gone*, both sweetly sung. Another very fine song is from Yorkshire, *On Ikla Moor Baht Hat* (the translation of which dialect is "On Ikley Moor without Hat." It is beautifully sung by the Sheffield Orpheus Male Voice Quartette and recorded by the Edison Bell Co. (No. W. 4454) by the latest methods. The Glasgow Orpheus Choir gives the Hampshire Song of the Blacksmith, and a well known Scottish melody, *Wi a Hundred Pipers and A'* (Beltona No. 245). Vladimir Rosing, a first rank opera singer, gives of his dramatic best in *Lord Rendal*, a famous Somerset song,

with an Irish famine song on the reverse, *Over Here* (Vocalion, A-0225).

III.

Negro Spirituals.

Among other similar melodies we must include the now well-known "Negro Spirituals" which are songs based more or less closely on hymn tunes, and sung by negro slaves in the cotton fields of the Southern States of America. It is difficult to find any ordinary concert platform singer who can render the real spirit of these plaintive melodies, and the best records are those where the songs are rendered by trained negro singers. One such has *Bye and Bye*, and *Were you there*, both magnificently sung by Paul Robeson (H. M. V. No. B. 2126) whose wonderful bass voice is reproduced in a very realistic manner with great power. Other "Spirituals" are sung by Roland Hayes, also a negro, but a tenor, in *Deep River*, and *Sweet Chariot* (Vocalion, No. R-6133) and *Go Down, Moses* (R-6131).

When we come to the lighter side of negro melodies, we get to the cornfield songs, and then to the dancing and to jazz music, some of which is very entertaining. *My Old Kentucky Home*, and *Old Black Joe*, sung by the Beltona Quartette, is a fine record (Beltona, No. 541). So, too, is *Kentucky Babe*, sung by Stanley Wells, an excellent tenor of sweet voice (Beltona No. 377), reverse with *Cornfield Medley* (Beltona Quartette).

IV.

Hawaiian Music.

Traditional music of a quite different type is that which is now known as Hawaiian Music, played usually on the special guitars made in those Pacific Islands. The airs vary from a slow and stately march, to waltz time melodies and others with a very rapid *tempo*. The available records vary, the best being those having the real old tunes. Some of the variations used in American music halls are not so good, but all of the following can be safely recommended as being really musical. On one disc are *Aloha Oe* and *Hula Hula*, two unaltered traditional tunes, duets by Coral Players (Beltona, No. 400). Others are *Pearl of Hawaii*, and *Hawaiian Star of Love* (No. 877) and *Somewhere in Honolulu* with *Kohala March*

(No. 839) all by the Coral Players, and the last named very finely rendered indeed. Hawaiian music together with the voice is exemplified in a first rate parlophone record, *Flower of Hawaii* (sung by Virginia Burt), and *Ko-Lu-A* (sung by Lewes James, accompanied by Hawaiian Orchestra).

Another presents *Hawaiian Waltz Melody* and *Kelema Waltz* (H.M.V. B397) both guitar duets played by Palie-Ka-Lua and David-K-Kailli.

V.

Songs by Famous Singers.

Songs by world famous celebrities include *Dubnushka*, a Russian song of the haulers, sung by Theodore Chaliapin, with another Russian song, *Down the Petersky* (H.M.V. No. DA. 621) of which one is never tired, so finely are they done. Caruso, the "tenor with the voice of gold" has left records of his art for future generations in such records as *O Sole Mio*, and *A Vucchella*, two Neapolitan songs rendered with all his imitable skill and power. (H.M.V. DA103). In a similar category we can place a most unusual record, sung by Chief Os-Ke-Non-Ton, a Canadian Red Indian who possesses a marvellous baritone voice of sympathy and power. He gives us *Invocation to the Sun God*, and *Peyote Drinking Song* (of the Navajo Indians) and everyone who loves fine singing should obtain this record (HMV. B.2083). Robert Radford, a well-known English bass singer, gives two Hungarian folksongs, *Had a Horse*, and *Shepherd, See Thy Horses' Foaming Mane* (HMV. R.351) and Evan Williams, a Welsh tenor, an old Welsh song called *Y Deryn Pur* (HMV. DA. 528) Emmy Destinn, the famous operatic star, also sings a Hungarian song (she is herself Hungarian born) *Slovocha Pisen*, with great spirit in her brilliant soprano. (HMV. DA. 505) An Italian song, *Mattinata*, by Leoncavallo, is sung in Italian by Nicolo Fusati, with a Creole serenade sung in Spanish, *Ay, Ay, Ay*, with great gusto. (No. 1176).

Robert Howe, a baritone with a fine voice of tremendous power, sings two old English sailor songs, *The Bosun's Lament*, and *The Longshoremen*, on a Parlophone record which is clear and distinct in every word (No. R. 10230) a record of real distinction. The famous *Song of the Volga Boatmen* is very realistically given by Vladimir Rosing, in Russian, with also the

Volga Lullaby. (Vocalion. No. A-0230) both with orchestral accompaniment, making a very satisfactory record of the first class. The same singer gives us Rubinstein's song, *The Prisoner*, and Monssobegsky's composition, *Veremoushka's Cradle Song*, both sung in Russian in a very dramatic manner (Vocalion. B. 3105).

VI.

Welsh Vocal Music.

Welsh singers offer some most delightful fare. A duet consisting of Miss Mair Jones and Mr. Gwilym Wigley, soprano and tenor, sing *O Gartref Yr Eyer Y Daethom Ein Dau* (*We Come from the Horn of the Eagle*) by Dr. J. Parry, a Welsh composer of first rank. This particular duet is as tuneful and melodious as anything done by Sullivan in his famous operas. The same may be said of the reverse side, which contains a duet, *Howell and Blodwen*, from Dr. Parry's opera, *Blodwen*. This record is a most commendable piece of work in every way, and all opera lovers should hasten to acquire it. (Parlophone. E3066). Almost as good is *Ti Wyddost Beth Ddywed Fy Nghalon*, also by Dr. Parry, and *Yr Usgorn A Gan* (an anthem) by the same composer, both sung by the London Welsh Quartette (Parlophone. E3069). Further examples of this melodious Welsh singing are to hand in *Rhyfelgan Y Mungud* (*The Monks War March*) by Dr. J. Parry, a very spirited marching tune, and *Ser Y Boreu* (*The Morning Stars*) by Prothero, both sung by the Welsh Male Quartette (Beltona, 262) and other extracts from *Blodwen*, the *Wedding Waltz* and *May this Bouquet be Prophetic*, both sung by the Welsh Quartette (Beltona. 238).

A modern record with two ballads contains the *Song of the Tinker*, and *The Ragman*, well sung by David Brazell, a bass singer of considerable power (Parlo. E. 5430).

VII.

Choral Music.

In addition to some choral work already mentioned in previous sections among folksongs, there is an increasing range of fine work available from many diverse sources. The Parlophone Company record the singing of the Irmier Ladies' Madrigal Choir, and every disc they have produced is worth close attention. Of

outstanding excellence is *Abendlied* (Evening Song) by Mendelssohn, with *An Der Wiege—Schlafes Schlaf* (Lullaby) by Schubert on the reverse (No. E. 10268) a record which gives a wonderful reproduction of well controlled melody. The same Company has secured the sole rights to record the singing of the world famous Sistine Vatican Choir in Rome, conducted by Monsignor Casimiri. This is a complete complementary to the *Irmler Ladies' Choir*, for the Vatican Choir is of course restricted solely to male voices. The members are selected from trained choristers and are the best to be obtained, forming a musical body of wonderful sweetness. In *O Rex Glorie* and *Exultate Justi* (No. R. 20005) lovers of Catholic Church Music will obtain something they will not find surpassed on any record.

Among "His Masters Voice" records of choirs may be mentioned *Prayer of Thanksgiving* (a folksong of the Netherlands) rendered with great skill by the Trinity Choir, accompanied with a piano, with *Hark, Hark my Soul*, unaccompanied, on the reverse (H.M.V. B.2042). Another is *O Sweet Fa's the Eve* (Norwegian folk tune) brilliantly sung by John Goss and the Cathedral male voice quartett (H.M.V. B.2017) with a negro spiritual on the other side, *Sinner, Please Don't let This Harvest Pass*, by the same singers.

VIII

Piano Music.

The recording of piano music is rapidly improving, and a very clear tone is obtainable from the latest issues. One of the most remarkable records recently issued is *Organ Toccata and Fugue* (Bach and Tausig) played in a masterly manner by Miss Marie Novello, and magnificently recorded by the Edison Bell Company (No. 676, Velvet Face). Played on a sufficiently good machine, the illusion of the instrument in the room is almost perfect. The music is Bach, and the only remark we can possibly make is that the work was originally written for the organ and has not been improved, as such, by transposition to the piano. For those who do not know the organ rendering this defect will not exist. We should like to hear the original organ fugue recorded by Edison Bell.

A *Polonaise* by Chopin is delightfully played by Stephen Fisher with *Danse Nègre* (Cyril

Scott) on the reverse (Beltona No. 464) and Ethel Attwood gives us, from Mendelssohn, his *Spring Song* and the *Bees' Wedding* (Beltona, No. 6051) with delicacy and feeling.

In this section we may perhaps add a record, not of the piano, but of the instrument from which it was developed, the harpsichord. Miss Violet Gordon Woodhouse, an expert in English folk tunes, gives a spirited rendering of *Three English Folk Dances* (Newcastle; Heddon of Fowlsley; and *Step Back*) with *Nobody's Gigge* on reverse (H. M. V. No. E. 203).

IX.

Violin and 'Cello Music.

The violin, when well played and properly recorded, is an unsurpassable instrument for reproduction of gramophone records, and some of the discs now offered will probably never be excelled. The Maestros know this, and are sometimes tempted to give the same *bravura*, the same extreme delicacy of technique, when playing for the recording room as they do on the concert platform. When played on a first-class instrument with a proper sound-box and the right needles, nothing is lost and the effect is exactly the same as if the violin were being played in the room, the only difference being a slight decrease in the actual volume of sound, though the proportion remains the same. This is really a marvellous feat of scientific skill, and we should be very thankful to the gramophone experts whose united labour have given us the possibility of having this music at any place and any time we desire. The violin is of course very similar in tone to the Indian *vina*, though each instrument has its own characteristic timbre, and one is mainly plucked and the other mainly bowed in playing. We have not yet met with English records of the *vina*, but hope that before long some of the best Indian melodies will be recorded from the work of expert players. This music is too good not to be made available to Europe—and also for India!

Among the first of violin masters is Fritz Kreisler, who has also begun composing, as well as arranging other music, for the violin. His *Tambourin Chinois* combines opportunity for the exhibition of the utmost virtuosity in execution with real musical composition, two factors which are not always allied. On this disc (H.M.V. No. D.B.518) this composition is finely

reproduced, together with Schubert's *Moment Musical* and *Tambourin* on the reverse side. He also gives us *Hebrew Melody* (Achroin) and Wienavski's *Concerto in D: Minor*, for the violin (H.M.V. D.B.291) which reach the greatest heights in recording of the violin. Another Jewish tune is *Hebrew Lullaby* (Achroin) brilliantly played, with *Grand Adagio* from *Raymonda* (Glazounov) on another disc (H.M.V. D.A.596). Such works as these for the violin are perhaps the nearest approach of European music to the best of Indian melodies.

A young virtuoso of eminence, though not so well known as yet in Europe, is Tossy Spiwakowsky, whose brilliant and faultless technical rendering of *Slavonic Dances* (Dvorak-Kreisler No. 3, G. & 2, E. minor) occupy a first rate Parlophone disc (E. 10440). We shall undoubtedly hear much more of this player, for he is certainly in the very front rank of violinists. Another work arranged by Kreisler is *Serenade Espagnole*, played by G. Winchester (Beltona, 617) who also renders *Swing Song* (Ethel Barnes) in an acceptable manner. This player offers one of Coleridge Taylor's *African Dances* with *Vision* (Della) on another disc (Beltona, 811). The same makers also produce 'cello solos by Clive Weston, with *Lullaby* (Cyril Scott) and Popper's well-known *Tarantelle* (No. 585) and the same player gives us Ronsky Korsakov's delightful little lyric, *Hindoo Song* also as a 'cello solo, with *An Old Italian Love Song* on the reverse (Beltona 510). Another 'cellist, Anthony Pini, renders Mozart's *Larghetto* very well (Edison Bell, F.F. 678) with *Tarantelle* on the reverse.

X

Pipes and Zimbalon.

Among other records of excellence may be noted Liam Walsh's disc, with the Irish Pipes, giving *The Banks of Suir* (an old Irish air) and the *Garden of Daisies* (H.M.V. B.2073), in which the bagpipes bring out the best possible, without any blatancy and with great skill in manipulation, producing a very fine tone. Two records combine the zimbalon with piano, on which Nieta Godolban vigorously produces *Russian Gypsy Air* and *Rumanian Gypsy Air* (H.M.V. B.2050) and the other *La Ce Leschna* (a Caucasian melody) with another composition *Dizzy Fingers* (H.M.V. B.2109).

XI

Orchestral and Chamber Music.

Good records of chamber music, for string quartettes, trios, or quintettes, as well as full orchestras, continues to tempt the lover of this kind of music with first rate reproductions. A number of long works are now reproduced in sets of records which include any number, from two to nine or ten, so that the playing of one of these masterpieces of composition may take an hour or more. At the moment, however, we shall include notes only of shorter pieces.

First on our list is Grieg's magnificent *Piano Concerto*, as it is usually called—it is the only one he has written, on two records (H.M.V. D.551/552) played by the Albery Hall Orchestra, conducted by Landon Ronald. This *Concerto in A. Minor Op. 16* is a marvellous piece of semi-erotic symbolism, and expresses the emotional relations between man and woman in passages of direct and remarkable power, the balance being constructed between the masculine element expressed through the piano, while the feminine side occupies the range of the orchestra. Alternately either is dominant until near the end of the Third Movement when the moving balance becomes equal at the final stage.

At the opposite extreme is *Sonata in D* (Bach) rendered by Howard Bliss and Stanley Chapple with 'cello and piano respectively in which the architectonic qualities of Bach's composition are obvious. On the two records (Vocalion, K.05218/9) the four movements proceed most melodiously in a delightful and masterly balance between the two instruments. The recording is perfect and the mellow tone of the 'cello is admirably reproduced.

The same orchestra which plays the Grieg *Concerto* also offers two of Mozart's works: *Le Nozze di Figaro*, and *Divertimento: Minuet and Trio* (H.M.V. No. D.1005) in which the graceful delicacy of the composer is fully displayed. Another German composer, Beethoven, is represented in a fine Parlophone disc (E. 10446) which gives, on two sides, seven of the *Twelve German Dances*, excellently rendered by the orchestra of the State Opera House in Berlin, who also give us Brahms' *Academic Festival (Overture)* in two parts (Parlo, E.10378) which is however not so dry as the title would suggest, for the work is based largely on the songs of the German students which they sing at University gatherings and

sports. A third disc, from this capable orchestra is *Die Weihe des Hauses* (Overture) in two parts, by Beethoven (Parlo. E.10354). From an English trio of obviously competent players, we have *Plantation Songs*, reminiscent of merry negro melodies, and *Au Village*, a light and graceful composition by Ernest Gillet (Parlo. E.10113) both rendered by the Edith Lorand Trio in a very acceptable manner. The same violinist, Edith Lorand, leads her orchestra in *Tanja* (Russian folksong) and a variation of the *Song of the Volga Boatmen* (Parlo. E. 5262).

The Sutherland String Quartette give a beautiful and competent rendering of the delightful *Moment Musical* (Schubert) as well as *To a Wild Rose* (MacDowell) in a brilliant record at a most reasonable price—half a crown—(Beltona. 411) and this record may strongly be recommended to lovers of first class chamber music. Another of very high value is *Kazbek* (Russian folksong) with *Verbena de la Paloma* (Bretan) played by Moschetto and his Orchestra at the Savoy Hotel, London (Vocalion, No. X. 9786). The Aedean Orchestra give an instrumental rendering of *Russian Folk-songs Berceuse and Ronde* (Liadov) and also *Chant Religieux and Chant de Noël* (Liadov) which is good music well played (Voc. R.6130). The Harmony Trio play *Norwegian Cradle Song* very well (Aco. G.15021) with *Lettre D'Armand* (Haagmann) in delightful swinging rhythm by the Vernon String Quintette, on reverse. An Edison Bell record of interest is *Marcheta* (an old Mexican melody) with *By the Waters of Ninnetonka*, both instrumentally rendered by the Harpe Quartette, with two violins, harp, and 'cello (Winner. 4457) which is excellently recorded, the tone of the harp being particularly clear, while the others are not lost. The great favorite, *Ballet Egyptien* (Luigino), is often used for cinema music, but the *Suite* is very fully though not completely given on two records (V. F. 1177/78) by the Palladium Octette, which will please those who like light and tuneful music well played.

The Langham Symphony Orchestra is a fine combination of players who give us the famous *William Tell Overture* (Rossini) on two complete records (Beltona. No. 5002/3) very skilfully. On another disc is *Shepherds' Dances*, some favourite dance airs from German's *Henry VIII* is reproduced from the playing of the Sutherland Orchestra (Beltona. No. 5016).

with the other side occupied by *The Angelus*, from *Scenes Pittoresques* (Massenet).

We may perhaps mention here a band record of unusual excellence (Ed. Bell V.F. No. 677) which has the band of H.M. Scott's Guards playing part I and II of Bach's *Prelude, Choral, and Fugue*, but this record demands care and a first-rate instrument to get its real tone, so delicate is the recording of the fine music.

XII

Dance Music.

Records with dance music are exceedingly popular, and some makers sell probably as many of these as the rest of their discs put together. Most of the music is naturally of an ephemeral type, but the keen dancer demands the latest, and with the varying developments of the modern dance, the music, also, must continue to develop. First rate dance records can be obtained at very low prices, and the standard half crown record offers all that can be desired. The orchestras retained for the work are the best that can be found, and are undoubtedly very expert in dance music, which is not surprising, as they are usually playing every night during the dancing season, in London ball-rooms. From Edison Bell Company come a fine little selection, among which our favourite proves to be *Chinky Butterfly* (Chinese fox-trot) which has a peculiarly fascinating rhythm (Winner, 4455). The others include *Pearl of Malabar* fox-trot song (W. 4446) the famous *Bobadilla* one step (W. 4451) *Sweet Child*, a fox-trot with vocal chorus (W. 4450) *Sometime*, a waltz song (W. 4458) *A Night of Love*, a waltz played by the Regent Dance Orchestra (W. 4447) and *Oh! How I miss you To-night!* also a song waltz (W. 4456). From the same makers comes a banjo solo *Pickins* (W. 4452) of distinct interest.

XIII

The new process of recording by the electrical device of the microphone has been rapidly taken up by the leading companies. Among them none are more successful than the producers of the magnificent Polydor® records, among which can be found a wide range of musical works of the highest excellence, record-

*Polyphonwerke, A. G. Markgrafen Strasse 76, Berlin, S. W. 68 Germany.

ed as accurately as is humanly possible. From them, many of the great works can be obtained, records of which have not yet been attempted by any other company; or, in some cases, have been done perhaps by one company only. The electrical process of recording allows the recording needle to receive more powerful but still more delicate impacts, so that finer and finer shades, indescribable in words but immediately recognisable to the trained ear, are transmitted to the master record. From this the matrix is made, and then from it the records for sale are duplicated. The gramophone is no longer a toy, no longer an instrument creating barbarous noises, but is now a scientific instrument capable, in expert hands, of reproducing accurately the complex volume of a complete orchestra or the sounds of a thousand voices.

One warning is very necessary to those who now possess gramophones of older types, with small and cheap sound-boxes. This is the fact that it is absolutely essential to use records on a first-class machine to be certain of getting the best results. It is unwise to use a cheap and badly adjusted machine, sold for a few rupees, with a sound-box made by inexperienced hands, and then to put on these fine records, expecting to get the best music out of them. The woodwork of a machine matters comparatively little, except from the point of appearance, but it must have a good motor, and it is absolutely essential to get the best possible sound-box. Some people use the machines with the large horn, made of metal or wood, while others prefer the more modern type with the internal concealed horn. The writer uses a model with a 22 inch oak horn of the external type, and finds it produces a volume of tone equal to anything on the market at the present time. Correct needle tracking is necessary, which means that the needle point must impinge on the record at a direct tangent, at right angles with the diameter of the record. Many machines have the tone arm wrongly placed to admit of this and it requires to be taken off and moved slightly. The needle point should be able to touch the centre pivot of the turn-table. The angle of the needle against the face of the record is generally recommended to be about 75 degrees. For electrical records, it is advisable not to use too short a needle, as this diminishes the vibrational power and causes blurring. More vibration is caused by electrically recorded discs than by those made under

the older direct process, and allowance must be made for it. This is the reason why cheap and poor sound-boxes cannot possibly give the best results. It is not sufficient for the owner of the gramophone merely to wind it up, stick any needle in the holder, and any record on the turn-table, and expect automatically to get the finest reproduction of music. The gramophone is more of a mechanism than a piano, but it still responds to care in operation.

XIV

Orchestral Records.

Among the finest records obtainable in the world, we must place the magnificent Polydor series of the works of Beethoven, the great German composer. We have not space to mention every one here, so those interested should send for a list.* The prices will be found remarkably moderate, though when they run to sets of four or even five discs, to complete one work, they seem to mount up. But this means that it is possible to get a complete work, by a famous orchestra, in a country where it may not be played more than once in ten years—if indeed such works are produced at all! Take the marvellous VIIIth Symphony (*in A-major*) by Beethoven. This is recorded on a set of four 12 inch discs—(Polydor: 66836/7/8/9.) 8 sides—and is played by the Orchestra of the State Opera House in Berlin, conducted by no less a person than Dr. Richard Strauss, himself a world famous composer as well as a conductor. The fidelity to the original is marvellous. There are no cuts, such as are often made in these longer orchestral compositions, and it is given completely as Beethoven intended it. This is perhaps the most popular of all his nine symphonies, and lovers of classical music should certainly obtain this set.

Another work of supreme excellence is Beethoven's *Violin Concerto (in D-Major, Op. 61)* here produced on a set of five 12 inch discs (Polydor: 69780/90/91/92/93) in which the talented violinist Josef Wolfsthal leads the orchestra of the State Opera, Berlin, conducted by Hans Thierfelder. The balance and blending of the leading violin with the symphonic background of the other players is

*Write to Polyphonwerke, at the address given mentioning the *Hindustan Review*.

marvellously recorded. With proper and full reproduction, a person in the next room can distinguish only with difficulty, if at all, that it is not the actual orchestra playing at a short distance away! This work was composed in 1806 for Franz Clement, and played first by him in a concert in the *Theatre an der Wien* in that year. It is regarded as one of the most eminent of all Beethoven's works, and certainly this recorded reproduction confirms that belief.

Our next orchestral work is the *Violin concerto* arranged by Mendelssohn and Bartholdy (Op. 64, E-minor) which occupies four full size discs (Polydor: 60821/2/3/4) and where Josef Wolfsthal plays his violin superbly, supported by the brilliant pianist Waldemar Lischowsky in a work of vigour and beauty.

Mozart's inimitable *Symphony in E-flat Major* is a shorter composition, but it occupies three full size discs (Polydor: 60833/4/5) with its irresistible swing and vitality. This is another work played by the orchestra of the State Opera in Berlin, and conducted by Richard Strauss. It is captivating.

One of Liszt's shorter compositions is given us in his famous *Mazeppa*, a specimen of "program music" depicting the incidents of the wild horsemen in a vigorous and full blooded manner. Again we have the orchestra of the State Opera, conducted by Richard Strauss, on two discs (Polydor: 66117/8). Yet another of the German "old masters" is represented by the famous, *Brandenburg Concerto (Number 3)* by Bach, played by the orchestra of the State Opera, Berlin, under the direction of George Hoeberg of Copenhagen, where Bach's excellence in formal composition is well exemplified in these remarkable records. The work occupies three of the sides, the fourth being filled with a work by the modern composer, Rimsky-Korsakov, *Der Golden Hahn*, played under the same conductor. Yet another work by a great master is Schubert's lengthy *Symphony in C-major*, from which the Company has for the present extracted the loveliest movement, the Second, and given it to us on two complete large discs (Polydor: 66342/3). This is probably the best known of Schubert's works, apart from his *Unfinished Symphony*, but it was unknown until ten years after the composer's death, when Schumann found it and was immediately delighted on reading the

score. The marvellously poetic movement, *adante con moto*, is here in all its rich fullness, played by the Philharmonic Orchestra of Vienna, directed by Dirk Fock. The balance of the wood-wind with the strings is maintained with a wonderful skill, to produce a result of superb tonal beauty.

We will now proceed to modern works, taking first a great Russian composer who stands midway between the older German masters and the modern men who are still living. Here we have a polished and perfect rendering of Tchaikowsky's well known Vith Symphony, often termed *Symphony Pathétique*. The great variety in the successive movements, from melan holy to the martial *schiero*, or the dancing grace of the *allegro con grazia*, lapsing again into grief in the *finale*, are splendidly recorded on a set of five records (Polydor: 66332/3/4/5/6) as played by the orchestra of the State Opera in Berlin, under direction of the famous Bruno Walter, who brings all his long experience to bear in this heroic symphonic composition, so that performance and recording alike are unsuppressable.

Modern music is equally well served in these records. We find a magnificent example in a work by the Russian composer, Rimsky-Korsakov, in his Symphonic Suite, *Scheherazade*, the best known and probably the finest of his works. In a set of three records (Polydor: 66067/8/9) we hear the marvellous sense of tone, the pulsating rhythmic energy and the complicated yet well mastered orchestration of this composer, the most notable modern Russian in music, in an incomparably satisfying rendering by the orchestra of the Berlin State Opera under the direction of Dirk Fock. In this work, Russian themes are used with skill in modes of Western harmonic balance, and the result is a masterpiece.

Now we may consider another modern composer, in a symbolic rendering of a very ancient religious theme, though this was inspired more directly by a previous German writer, Nietzsche. This is Richards Strauss's famous work, the tone poem *Zarathustra*, which displays in tonal values his sense of the world conflict, solved at last in the mutual balance of the two opposites, the two notes with which the composition concludes. There has been much argument about the "program" of this work, but it is said that even the composer has not been

able to explain all that he has put into the work! We can readily believe this, after hearing the wonderful series of three records the only record of this music now available (Polydor: 66315/6/7) played by the orchestra of the State Opera, Berlin, under its own director, Max von Schillings. A leader of great ability, he has mastered the widely ranging musical energies of Strauss, and we are the richer for the result in these records. In another work by Strauss, we have a modern combination of unsurpassable excellence, when the orchestra of the Berlin State Opera is conducted by Strauss himself through the performance of one of his own most important works! What would we not give to have Beethoven or Mozart to conduct their own works for modern recording? Strauss here produces one of his earlier works, a piece of program music, which is said to contain much of his own story. He calls it *Ein Heldenleben* (*The Hero's Life*). On a set of five full-size records (Polydor: 69840/1/2/3/4) we have a complete version of this remarkable composition in its fullness, and a version which moreover has satisfied this very critical composer and conductor as representing his music in the way he intended it. What better tribute could the modern gramophone record receive? Musicians are not easily pleased with renderings of their work by other people, yet many announce themselves satisfied with the records which place their music before the world.

XV.

Shorter Orchestral Works.

Among numerous examples of shorter orchestral compositions, some of the more notable ones may be mentioned. The famous *Rhapsodie Hongroise* by Liszt (No. 2) is beautifully rendered on the two sides of one disc (Polydor: 65712) as played by the New Symphonic Orchestra, conducted with great skill by Bruno Seidler-Winkler. A smaller gem is the single ten inch record, containing the *Hungarian Dances, No. 5 and No. 6*, by Brahms, rendered by the orchestra of the Opera House at Charlottenburg, supervised by the general musical director, Leo Blech (Polydor: 62467). A work by the modern Russian composer, Stravinsky is his famous *Ocean de Feu*, the ballet-suite which has been

used by the Russian Ballet. It is given by the State Opera Orchestra, under Oscar Fried, and brings out the real values of his very modern orchestration in a most satisfactory manner.

From the famous opera *Aida* by Verdi, the great Italian composer, we have the renowned *Hymns and Triumphal March*, on two sides of one disc (Polydor: 66385). The powerful notes of this music ring out with unbelievable force, from the rendering by the State Opera Orchestra under command of Leo Blech. This is a veritable triumph of recording. From the same orchestra and conductor is another, equally magnificent, record which contains the *Overture to Cavalleria Rusticana* (Mascagni) and the *Grand Marche*, from Meyerbeer's *Le Prophete*, both example of good music delightfully played.

Among lighter examples are *The Forge in the Forest* (Polydor: 60375) and the battle hymn *Warrior's Prayer before Battle* (19543), both played by the Polydor Orchestra. In humorous vein is a fox-trot with irresistible rhythm in *My Little Dolly* (Polydor: 19350).

XVI.

String Instrument Records.

The great difficulty in recording chamber music, especially that entirely produced from the vibrations of stringed instruments, as opposed to the sharper effect of brass or percussion instruments has prevented, hitherto, the achievement of such fine effects as were possible with a full orchestra. We have now, however, owing to the more delicate electrical process of recording, found it possible to secure a more complete reproduction of stringed instruments, with or without the wood-wind, in the trio, the quartet, and quintette.

A very fine example is the set of five records (Polydor 66205/6/7/8/9) which contain Beethoven's *String Quartet in C-sharp Minor* (Op. 131) played by the Gewandhaus String Quartet of Leipzig, a famous combination of great ability who render this great work with inimitable skill. Of a quite different type is the modern work, by the young composer Hindemith, who here conducts his own quartet of players in his own work, *String Quartet Op. 22* in a set of three records (Polydor:

66198/99/200) with tremendous verve through intricate passages of modern polyphony.

XVII

Solo Instrumental Music.

The new electric process is very happy in its renderings of solo instruments, and the genuine timbre of each instrument is reproduced in a very real manner. The Polydor records of violin and cello are astounding in their fidelity to the original instrument. Take, for example, two superb records of the violin playing of Miss Erica Morini (Polydor: 69825), in which she gives *Brahm's Hungarian Dance No. 8*, and his *Waltz in A-Major Op. 30*, with tremendous fire, and another (Polydor: 69833) where she executes two quite different compositions, one *Handel's Larghetto*, a slow and stately measure, the other, *Variations on a Theme of Corelli by Tartini and Kreisler*, a piece of bravura of amazing speed and surety, yet not unmusical, as so many examples of virtuosity are. For an unsurpassable cello record, hear Gaspar Cassado and the wonderful volume on his *Arioso* (Bach) (Polydor: 66224) with a most delightful *Minuetto* (Boccherini-Cassado) on the reverse and it will be admitted that this is musical perfection.

The piano is now reproduced with the power of the original playing exhibited to a great degree. We know it is not actually the same as the original, but it is far better than can be produced by many performers in our presence. Take the playing of Professor Dirk Schafer, on a Steinway piano, in *Study Op. 25 No. 11* (Polydor: 66105) and hear Chopin as he ought to be played, while on the reverse is the famous *Marche Funebre*, from Chopin's *Sonata Op. 35*. A person, hearing these from the next room, would be perfectly convinced that a piano is actually being played, with tremendous technical skill and great artistry. Another fine player is Wilhelm Kempff, who renders Beethoven's *Sonata in E-minor Op. 90*, with delicate power on two records, one ten inch (Polydor 62401) and one twelve inch (Polydor 66030), the two containing the complete *Sonata* in exquisitely played music. Then turn to the splendid vigour of Grieg, whose delightful *Wedding Day Op. 65 No. 6*, is rendered with tremendous power by Walter Rieberg, in a rapid and pleasant movement which it is difficult to believe can come from a gramophone,

on hearing it: the execution is so realistically reproduced. And another pianist of renown is here represented, again with Chopin, in *Racul von Koczalski*, who renders the composer's *Waltz Op. 64 No. 2* with grace and skill (Polydor: 62449) on a ten inch disc, the reverse containing the *Impromptu Op. 29*. The organ produces a vast volume of sound, but this has been faithfully suggested in two excellent records, played by Walter Fischer, the famous organist of Berlin Cathedral, beauty, *Stilly Night, Holy Night* (Polydor: *Improvisations*).

Choral music has recently been attempted by various companies, but no records are more successful than two twelve inch discs of a church choir; one renders *Gloria in Excelsis* and Mozart's *Ave Verum* (Polydor: 66436) and the other, two German Christmas songs of great beauty, *Stilly Night, Holy Night* (Polydor: 29570).

XVIII.

A Useful Gramophone.

For any Gramophone user who requires to move it about very often it is far better to purchase a "portable" machine than a standard cabinet machine, which is sometimes too heavy to move without help. In between, of course, there is a range of "table models" which are of course moveable, but being made to stand on a raised table are suitable for moving and using only inside the house. For a machine which will shut up into a convenient small cabinet, which can then be carried safely about from house to house, on train or boat, and used there, without suffering damage, than the fully enclosed type of portable machine is undoubtedly the best.

A very strong and substantial machine is the Douson,* a handsome and yet useful portable machine which has many distinctive features. The case is of well-constructed wood, oak being used as light and yet strong, nicely polished. The motor is the well known "Garrard" make, and therefore entirely reliable. The tone arm is light and made of wood, specially manufactured in a patented process, as also is the floating concealed amplifier or internal horn. The abolition of metal parts in these places has also abolished the

*Made by the Dousons Manufacturing Co., Ltd. Duppes Works, Croydon, London, England.

nasal tone so commonly found in portable machines, and the tone is sweet and melodious, especially with the new electrical record. The size of this portable machine—it is not one of the very fragile and easily breakable toy variety—is 9 inches high, by 12 inches wide and nearly 17 inches deep—about the size of an ordinary typewriting machine, but not so weighty. There are of course, other *Dousona* models to be had but of course at higher cost. The soundbox is a good model, and it may be mentioned that the *Dousona* machine received a silver medal at the Gramophone Congress in July, 1925, for its high qualities and splendid tone production. Users of any gramophones should know that the machine will always sound better if placed on a wooden platform or table, and not on soft carpet, or hard stone walls or ground. Also that in a very small room with many hangings, the sound is muffled and lost: a big room free of obstructions is much better in every way.

XIX

A New Sound-box.

The writer of these notes has been an enthusiastic gramophone user for many years, and during this period has tried many kinds of sound-box, even fancy specimens with silk diaphragms and also others of zinc and of aluminium, besides many ordinary models fitted with the familiar transparent mica disc. The coming of the electrical record has proved the slight value of many of these fancy sound-boxes, and has shown that they cannot withstand the increased vibration and power produced by the use of the new style records.

It was then even more necessary to search for the perfect sound-box, which would play properly both records made by the old style direct process, and those made by the new electrical process. It seemed impossible to find one sound-box which, alone, could perform this great task. Experiments had been made by using rubber gaskets, to give the ordinary sound-box more chance, and to lessen the wear on the records, and this certainly produced a far better tone. Then a chance leaflet brought news of a new sound-box—one that could be tuned to any machine, or, indeed, to any record! This seemed too good to be true, but the claims made were examined: they seemed, on examination of the facts, to be possible. A

specimen of this Orchorsol® Sound-box was obtained, and, like all the others, put to the only real test, that of continuous practical usage. It produced a clear and brilliant tone from old and new records alike. Details were distinct, and many subtleties of music, never before distinguished, could be heard, and gave a greater joy to listening to the music of the masters. Surface scratch of records was lessened, because of the ability of the ingenious springing arrangement to accommodate itself to any slight unevenness of the record. It was even possible to play a warped record without any marked defect in the resultant sound. The tone of certain violin and cello records was brought out with a clarity and force like that of the real instrument. The sound-box is the heart of the gramophone, and it will be difficult indeed to find a heart to equal the beat of the *Orchorsol* sound-box. It is a marvel.

XX

A Gramophone Book.

All buyers of Gramophone records have, sooner or later, met with the difficulty of selecting the best records of the best works. It is, of course, possible to read reliable review-notice of new records, such as those in the foregoing notes, but in the case of records produced some years ago, such notes are not now easily accessible. The catalogues of the various companies, otherwise so helpful, do not distinguish between their best and other records. Naturally, they want to sell all or any of their records. But, when one piece of music or a song has been recorded by a number of different companies, then it often happens that one of these will be superior to all the others. It is only possible to know, either by hearing them all played; or by searching for independent advice.

Such a book is now available, in *Music and the Gramophone*, compiled by H. L. Wilson®. The writer is a man who has had a long experience of records, and in his volume he gives us details of a good number of the best records of the best music. He arranges a list of composers' names, both older masters and modern

®Made by Orchorsol Company, 140 South Lambeth Road London, S. W. 8. England.

®*Music and the Gramophone: Some Master-piece Recordings*. Compiled by H. L. Wilson, published by George Allen & Unwin London, Price 7/6 net.

composers, alphabetically, and then he comments on the music of each one, in their most important items which can be obtained in record form. There are of course, still a number of important works not yet recorded, or not done completely. Anyone who has developed a liking for a certain composer can find out which other work by him are recorded,

and thus obtain them. The information given in these notes concerns the music and its origin rather than any peculiarity of the record, but only those records are mentioned at all, which may safely be set within the category of masterpieces of recording, including a list of 89 world famous works.

W. G. R.

"OPHIR."

By H. E. PHILLIPS.

Ophir, the mines from which Solomon obtained about four and a half-million pounds worth of gold, is still undiscovered. Apart from an archaeological and antiquarian point of view it may well be asked if it would serve any purpose at the present day to discover the site of the mines.

The reply is that it would, for the following reasons. Mining methods 2,000—3,000 years ago were primitive—confined, for the most part to surface workings and alluvial deposits, as many old gold-workings in India and elsewhere demonstrate. But reef mining was also practised: and the hundreds of disused gold workings in Mashonaland, South Africa, show beyond doubt—according to modern mining experts—that these ancient miners possessed no mean knowledge of the mechanics and chemistry of mining. Their knowledge in mechanics had, however, limitations, for it was found that when any shaft became flooded with water, the miners were unable to cope with it, and the mine was abandoned. Yet notwithstanding this difficulty it is estimated they successfully handled hundreds of thousands of tons of very intractable ore. But inasmuch as many of these abandoned mines have been successfully worked in recent times, it is obvious they were not worked out and exhausted of all their gold.

The same line of reasoning applies to the alluvial workings. Granted their discovery, a trained prospector, would, in all probability, be able to trace successfully the gold to its source

in the bed-rock in the higher levels, from which it had been originally eroded or washed.

Many attempts have been made to discover the Ophir mines, and many guesses made regarding the country of their location. It has been suggested the site might be looked for in Southern Arabia (Sabea or Shiba, location still in dispute), on the Malabar Coast, near Bombay, India, and in various parts of Africa—North-East, South-East and Central. The final choice—purely inferential however—appears to balance between India and Africa: due to the discovery in 1868 of the ruins of Zimbabwe, and the remains and ruins of hundreds of disused mines in the vicinity.

Incidentally, it may be mentioned that when Peru was conquered by the Spaniards, under Pizarro, they—the Spaniards—were under the impression and for long believed, owing to the enormous amount of gold possessed by the Incas that they had discovered the country where Solomon's gold mines (Ophir) were to be found. It is unnecessary to say that no credence attaches to this idea at the present day.

ZIMBABWE.

Three hundred miles in a straight line from the coast, and the old East African port of Sofala, hidden in secluded hills and valleys in the heart of Mashonaland, and seventeen miles from Fort Victoria, lay, widely scattered, the great granite ruins of Zimbabwe. For the

traveller Zimbabwe—almost surrounded as it is by mountains—the Birontia Range and the Colapaxi mountains, towards sunset is a place of mystery. It suggests a long lost civilization, romance of the long ago, and all sorts of fascinating speculations. There are many ruins. The two principal are the great elliptical shaped temple and the hill citadel (so called): the former is 290 feet by 220 feet in length and width while some of the walls are 35 feet high and 16 feet at the base: the whole of the buildings being constructed of small well shaped blocks of granite fitted together without mortar.

Questions naturally arise—who were the builders, and were they natives or foreigners? The inference is that they were, most probably Chaldeans, Sabeans, Phœnicians, or Persians. Certainly not the native Bantus. Why did the builders—whoever they were—select so remote a spot in Central Africa? On account of the mineral wealth of the country is probably the answer.

Upon the question—who were the builders?—archæologists and antiquarians are divided into two schools. One holds the buildings to be mediæval—at the most 600 years old—and the other considers them to be extremely ancient. It was suggested that they may in verity be the identical mines, *i.e.*, Ophir—from which Solomon obtained for the construction of the temple many millions in gold.

The first school bases its opinion upon the fact that there are no inscriptions, that the chisel marks and stones show hardly any signs of weathering and that objects of pottery (Chinese porcelain) more or less modern, have been found in the mines and ruins. But it omits to consider the fact that the Bantus were never builders, within the meaning of the word, merely copyists not originators, as the remains of their stone built huts show: that in spite of nearly four centuries of contact with civilized whites they have not changed from rudimentary conditions: and that the South African natives have never smelted any ore but native surface iron.

The opinion of the second school is the most convincing and carries the greatest weight. It points out that the elliptical temple corresponds in essentials to the Phœnician temple at Byblos, and the sacred hawks found modelled in gold and soap-stone representing the hawk-headed God Ra, emblematic of Venus,

the star of maturity, and Sun God of the Egyptians—are identical with the same emblems used by the Phœnicians—who were Sun and Star worshippers: that other emblems found were similar to those carried in the Bacchic processions of the Greeks: that Zimbabwe was probably a central depot for the gold which was transported by guarded caravans to the Port of Sofala, to be shipped from thence to Babylon and Palestine.

The above inferences are just. It is known that great quantities of gold at one time reached these countries, no one knows wherefrom, and that great quantities left Rhodesia probably at the same time, no one knows where for.

Further, it contends that Zimbabwe was, for a very long period, a populous colony. This contention must certainly be correct, for experts estimate that no less a sum than £75,000,000 in gold was extracted from the mines in the vicinity. This very large sum is not only suggestive of an enormous amount of labour: but of a very considerable commercial system covering a great many years.

Certain ancient Persian and Arabian MSS. and later Portuguese MSS. lend additional colour to the antique theory. In them it is hinted that Zimbabwe was not only in existence but had been abandoned over a thousand years ago.

While it is impossible to be dogmatic or arrive at any definite decision, it is but a step—and not an illogical one—to connect the mines of Zimbabwe with the Ophir of Solomon.

OPHIR AND INDIA.

When the cargoes of the ships which Hiram, King of Tyre, was commissioned by Solomon to collect are considered—it will be recalled that they consisted of gold, silver, ivory, precious stones, almsg (or alnum trees), apes, and peacocks—it will be seen that the last word "peacocks" is significant. At the time of Solomon only two countries in the world could supply peacocks: India and Ceylon respectively were the habitat of the bird.

It is true there is a Japanese peacock, but it is inferior in form and colour, and need not be considered.

India, it will be seen could have supplied the entire cargo. The almsg tree was probably one of the rare woods—Indian ebony or sandal

wood—pearls were obtainable from the Manar Straits—between India and Ceylon, of precious stones the finest diamonds in the world came from the Golconda mines and the Deccan (until the discovery of the African and Brazilian mines) and Saharazamund also yields gem stones, Burmah supplied rubies, and from the gem-bearing gravels of Ceylon almost every variety of precious stone could be obtained. Gold washing in the Nilgiri and Mysore districts has been carried on for ages: from India also apes and ivory could have been obtained: also many kinds of spices and aromatic gums, frankincense and olibanum, and many more were plentiful.

But it does not follow that Ophir was the name of the place where the gold mines were situated. It is just as probable that it was the place-name of the principal port of shipment, and that the various commodities of which the cargo was composed were collected from different ports *en route*. Whether this is so or not is immaterial. What is important is the clue given by the word "peacocks," which points distinctively to India as the country where Ophir might reasonably be looked for.

Whether it would solve the problem if the origin of the word Ophir was traced is another matter. The ancient tongue of India was Sanscrit, the language of commerce in the days of Solomon, in the Near East, in Palestine, Babylonia, and Persia, was Sumerian. The language of the ports was probably a polyglot tongue, somewhat similar to the lingua-franca of the Mediterranean of the present day. The power of assonance to preserve a word from extinction, or even serious change in pronunciation through a series of linguistic transitions is remarkable. The word Ophir is comparatively modern: it is not impossible that it might be identified with some Sanscrit or Sumerian word, to be looked for incised on clay tablets or cylinders, or archaic stone inscrip-

tions which have survived the ages, somewhere in Mesopotamia or Palestine.

It is also remotely possible that it may have been derived from the Greek Ophir. This can be explained by the supposition that Greek sailors were on the Phœnician ships. Serpent worship was a cult in remote-times in the Near and Far-East. If it had happened to be the religion of the people of the port of Call for Ophir, such an inference would not be unreasonable. The Greeks would refer to the name of the religion of the people of the country in their own (the Greek) language: its transference to a name for the port would be a mere matter of time.

* * * *

It may be assumed from the foregoing that if we are justified in concluding that the site of Solomon's mines is to be found in any one particular country, the choice must (still) be made between India and Africa, with preference possibly given to the latter country.

Of mining in the somewhat remote past in the immediate Near-East—Egypt, Arabia, and Mesopotamia, very little is known, especially as regards gold mining.

There were turquoise mines in the Sinai Peninsula and Persia, and ancient emerald mines in Egypt situated in a depression of the mountains which border the West Coast of the Red Sea. In the same range are to be found gold and topaz mines. The emerald mines are in two groups, one being known as the Jebel (mount) Sikait, and the other about ten miles off as the Jebel Sabara: both being a little south of latitude 25° N. Jebel Sikait is connected with the Red Sea by the Wadi Channel, 15 miles to the East. In both mines the mother-rock is a dark mica-schist interfoliated by talc-schist.

It is a dangerous country to travel in, very little known, where many hostile Arab tribesmen are likely to be met.

ECONOMICA.

By B. RAMCHANDRA RAU.

I

The Financial System of India. By Gyan Chand, M.A., Economics Department, Benares Hindu University—Published by Kegan, Paul Trench, Trubner & Co., Ltd., 1926—pp. 444.

Prof. Gyan Chand has undertaken the dull but praiseworthy task of exposing "the hidden and unseen side" of the national financial machinery including the Secretary of State's superintendence, direction and control over our national finance and the way in which it is exercised and the basic principles, fundamental features and grave defects of the financial machinery of the Government of India and the *modus operandi* of its centralised control over the Provincial and the Local Governments.

In the Introductory Chapter he summarises some of the salient features of the Indian financial machinery. Firstly he points out that the Secretary of State's all-powerful control over the finances of the country has in no way diminished in spite of the recent constitutional changes granting political control over the finances of our country. Secondly the unitary character of the financial system in spite of its vexatious details is the fundamental basis of this centralised machinery and doubtless makes it administratively efficient notwithstanding its numerous faults—such as inability to check waste and to promote economic welfare or realise the cherished ambitions of the people. The bulky and voluminous codes leave no loophole to any official to escape from being brought to book for any irregularities or unbusiness-like methods. The third eminent characteristic of the financial system is its unified and unco-ordinated nature as contrasted with the erstwhile financial organisation of the U. S. A. Lastly the transitional character of the financial machinery from the days of centralisation and autocracy to the one of a mild popular control should be noted. Financial evolution has already granted some limited control to the Provinces over their financial resources. The march of political events in the direction of

full freedom and democracy would doubtless introduce many financial changes but as the author rightly pleads:—efficiency, clock-like regularity and beautiful symmetry—the three desirable characteristics of our financial machinery should on no score be sacrificed on the ground that these qualities of financial machinery have been borrowed from England.

Chapter Two gives a bird's-eye view of the financial structure as a whole. The financial duties of the India Office, the Finance Member, the Finance Department, the Revenue Department, the Auditor General, the Military Accountant General, the Controller of Currency are outlined and their relations to the Central financial machinery is explained.

The method of preparing the estimates paying due heed to changing economic conditions and the fluctuating state and industry of the nation is commented upon. The author has taken pains to convince the readers of the necessity of having a financial policy, the avoidance of deficit budgets, the necessity of wise economy and the formulation of proposals in clear simple and easily understood routine forms. The speedy preparation of estimates is another essential requisite for a successful preparation of the estimates. The nature and character of the Home, the Central Revenue estimates, the Civil, Military, Railway and Provincial Estimates are carefully outlined. The main functions of the finance Department in watching and advising the respective departments should never be lost sight of. It is the bounden duty of "the financial still small voice" to protect the taxpayers against heavy expenditure, secure unity and make the whole financial apparatus a coordinated whole. After a brief general description of the form of Central and the Provincial estimates the author points out the salient defects in the formation of the Indian Estimates. The lack of real collective responsibility of the Executive for the financial programmes in the Provinces, the lack of real control over the Home Estimates, the absence of supervising control over the Military Estimates and the Secretary of State's control

over the railway finances disable the Central Finance Department from acting either as *advocatus diaboli* or as a champion of economy or watchful guardian of the people's purse. The frequent meddlesome interference of the Secretary of State in financial matters and the unwisdom of saddling the Provincial Finance Departments with additional duties do not escape the author's notice.

The master problem of public administration, namely, the budget, is discussed in the fourth chapter. The word Budget is defined as an instrument of popular government and relates to the process of legislative control over the Executive which places all the financial facts—those of the last year as well as the coming one before the Legislature. Understood in this sense there is no effective budget in India. The Legislature's power over the purse is still purely illusory. Although the members of the Legislature usually discharge high "explosive ammunition" against the financial policy of the Executive there is still the lack of thorough analysis of facts and figures. The time granted renders impossible a thorough examination from a critical standpoint. Though the members of the Legislature cannot initiate any grant—which satisfactory feature exists in the British financial system also—they have full power to reduce or refuse the votable items of expenditure and pass a vote of censure on the department. It is not only necessary that a sparing use of the Supplementary Estimates should be made but the Legislature must have the policy of cautiously approving such estimates. The power of re-submitting a grant originally reduced or refused is criticised as a dangerous measure which would certainly mar the financial unity of the budget. An "Excess grant" is also to be condemned. The process of voting clause by clause the various proposals is related and the procedure of joint discussion of both houses to consider disputed measures is not only clumsy but might lead to a constitutional crisis which would paralyse the Executive for the lack of money to administer the department. The certification power of the Governor General can be resorted to but the lack of a normal remedy to such an impasse must be rectified at the time of next revision of our constitutional machinery. The certification power clearly proves the ultra-democratic and ultra-national character of the Executive. The power of actual raising of loans for public

purposes by the Executive resides in the Executive and this anomaly has to be rectified. The Legislature must have the final voice in the determination of the rate of interest and the money-market in which the loan can be floated. This as well as the other questions of the residence of control of public policies have to be satisfactorily settled in course of time. Fiscal autonomy in the narrower sense of the power of fixing or regulating the tariff rates has been recently granted to India but India does not possess it if it is interpreted in the sense of having control over all taxation proposals. The Indian Government is a subordinate Government which cannot hope to have the sovereign rights of taxation without obtaining full political autonomy. In all matters—even in the matter of amending the finance bill—the position of the Upper House would be one of subordination to the Lower House which represents the different classes of the people. Another useful practice that has to be initiated is the one of settling disputes in matters of apportionment of expenditure between the Government of India and the Government of the United Kingdom by appointing Joint Committees of the Indian Legislature and the House of Commons to discuss all disputed matters. So also in the Provinces the Executive has full power and control over the Land Revenue and the irrigation rates that can be levied. As in the case of Central Government's borrowing the Provincial Legislature has no control over the Provincial loans floated. The existing scale of expenditure built upon Mogul traditions is too high for a poor country and renders it impossible to spend more on the nation building departments. The author doubtless makes out a strong case for a commission of national expenditure to remedy this evil but until the Legislature has full and real control over financial matters there is no use in merely laying down resolutions which would never be carried by the foreign bureaucracy.

In Chapter Five there is a running historical summary of the relations between the Central and Provincial Financial authorities. The Meston Settlement and the problem consequent to the new financial relations are described. While the return of world prosperity would doubtless increase the prosperity of the Central Government the Provinces on the other hand have to solve immense problems with practically stable resources and if the views of the

financial theorists are to prevail both the land revenue and the Excise revenue would doubtless be reduced. Some of the present suggestions to improve the financial relations are examined. A system of Federal Finance suited to our conditions should be adopted and the author proposes to deal with this aspect in another volume.

The collection of public revenue by honest revenue officers with as little friction as possible is essential. The Indian state doubtless derives its revenue from various resources as Taxes—direct and indirect, monopolies, commercial departments and land revenue and has to collect it over a wide area. The organisation of the machinery for the collection of the Income Tax, the method of assessing and collecting it, the organisation of the Customs Department, and the work of the tariff valuations and the administration of Salt and Opium departments are briefly described and the creation of a new Central Board of Revenue pursuant to the recommendations of the Incheape Commission is justified as a step in the right direction. He desires the creation of such a board for the Provinces or the reconstitution of such Boards with power to exercise wide authority. Land Revenue Administration in the Provinces is briefly alluded to and the author comments on the tyranny of the low-paid revenue officers in charge of the levy and collection of the land revenue. The other revenue items such as the Excise, Stamps, and Registration, Irrigation and Forests are related.

The disbursement of the public revenues according to the financial policy achieved in the budget is pointed out. The disbursing officers have to see that funds are collected by the duly authorised body for the said expenditure. The payment is made by cheque on the Imperial Bank or its branches after securing due receipts from the payee as proof of payment. The Executive's power to incur expenditure or appropriation of sanctioned money is commented upon. Reappropriation of funds from one unit to another is desirable from the standpoint of efficiency and economy and care must be taken to see that no danger results out of this right by requiring sanction for each reappropriation from the finance department and the Audit officers should be required to bring to light all such reappropriations and report the same to the Legislature. Such transfers from non-voted to voted items should not be allowed.

The Treasury system, i.e., the letters of credit cheques on the Imperial Bank, the chalan system, i.e., payments into and out of the treasury and the effects of the old independent Treasury system now happily abolished are dealt with in the following chapter. The duties of the spending and controlling officers are stated in a succinct manner.

The ways and means programme of the Government of India is discussed here. The necessity of keeping adequate cash balances in India as well as England which are neither too heavy nor too slender is pointed out. The Provincial balances are kept in the hands of the Central Government for which no interest is paid until the Provinces have been refused the right to draw upon this book credit. The resource operations, the sale of the Telegraphic or supply bills and ordinary transfers from the Currency reserve to the Treasury balance and *vice versa* to minimise the transfer of the coin are also commented upon. The integrity of the Paper Currency Reserve is maintained on all occasions. With the development of a full-fledged Central Bank having agencies or branches in all centres the resource operations would lose their significance. The methods by which the Secretary of State can secure his requirements in England are also briefly dealt with. The author makes a mild protest against the failure of the Government to reduce their sterling commitments and the practice of keeping a large balance in spite of having ready access to a well-developed money market is condemned as not desirable.

The system of cash accounts as adopted by the Government of India is described. The subjective principle of classification with its exceptions has also been explained. The simplification of the form of accounts under the four broad heads—revenue, expenditure, debts and remittance—is always the duty of the Auditor General. Great care is also to be taken in allotting correctly the expenditure between revenue and capital accounts. Fluctuations in the rate of exchange produce the oft-misunderstood loss by exchange which generally introduces unhealthy speculation in the accounts of Indian finances. The present anamoly of making the Provincial Accountant-General subject to the Central Government's control has to be checked and independent Provincial Governments should have full control over their Accountant-Generals.

The Government audit by independent officers is mainly intended to find out how far there has been strict adherence to the approved programmes of public expenditure in a spirit of rectitude, regularity and adequate propriety in its practical working. The second duty is to audit the non-voted expenditure of the Central and the Provincial Governments. Thirdly there is the duty of auditing the voted expenditure of the Central and Provincial Governments and detecting any unauthorised expenditure or the use of sanctioned funds to other purposes than the one intended for by the Legislature. A vigilant audit is essential in this country as there is only a partial popular control over the purse. The necessity of exercising a check on the administrative assessment and collection of taxes by the audit officers as in England is also a desirable one. Effective auditing of the Store accounts and stocks is also needed to check waste in this direction, and detect dishonest buying or handling of stores by the Government officers. The audit officers have to see that proper action is taken by the departmental heads to check inaccuracies and failing any satisfactory explanation from them have to report to the Finance Department their objections. A simplification of the order and formalisms would have to be secured and audit to be of any value must pay greater attention to principles of public finance and a close co-operation with the Finance Department would enable them to diagnose the intentions of the budget scheme. In addition to such effective audit the Executive officers themselves must be endowed with a sense of duty and no amount of audit can hope to check their apathy, corruption and carelessness and their consequences. The Public Accounts Committee must be properly reorganised by removing the Finance Minister and Secretary from the Committee altogether and financial experts who can hope to understand public accounts should be included therein. A non-voted accounts committee is also desirable in the present stage. A complete separation of the audit and accounts' duties is long overdue and the present trend of specialisation so far as audit is concerned is a desirable step and its logical outcome would be an audit department specialising in higher audit as the technical expression goes.

The object of public debt and its threefold classification are explained lucidly. The advantages of internal debt as against external

debt are commented upon. The necessity of legislative control over public debt is pointed out. The historical detail of the funded and unfunded debt of India are explained. The policy of redeeming productive debt while the nation-building departments are starving for lack of funds is correctly criticised as a dangerous measure. While the necessity of reducing the Government's international commitments is emphasised, the practice of borrowing when necessary in the cheapest money market is advocated. Coming to local finance the necessity of reducing the excessive official control of the Central Government over local bodies is pointed out as the most pressing need of the present situation. The author rightly points out the necessity of placing a limitation on the local governments in the matter of levying taxes or borrowing for works of utility and the spending of the proceeds and the recent practice of some local bodies to spend on unauthorised purposes strengthens his case. The receipts of local bodies and the expenditure on obligatory and optional functions are pointed out. The system of controlling the financial management of local bodies by means of grants-in-aid by the Provincial Government is approved. The augmentation of local resources and a just apportionment of revenues between the Central and Provincial and Local Governments are some of the toughest fiscal problems that this country has to solve. The existing tendency of local bodies to depend less on local taxes than on grants-in-aid is deprecated. The lack of homogeneous economic conditions in the different Provinces makes it difficult for the Provincial Governments to pursue one systematic policy in the matter of local finance but such a goal has to be reached by the united efforts of the local bodies and the Provincial Governments. Till then Indian Local finance can hardly be said to be placed on a sound and satisfactory footing.

The concluding chapter is an exhortation on the part of the author addressed to the officials and the national leaders of the country asking them to rise to the occasion and promote the development of the Indian financial system without sacrificing its unity and co-ordination. The necessity of retaining the Central Executive's control by a department unconnected and superior to the other departments and the Government over the administration of its finances so as to prevent any waste or misuse

is real and cannot be postponed any longer. The present obvious defects in the financial machinery such as the Secretary of State's control, insufficiency of legislative control over the grant of funds and the other defects outlined on pages 355 and 356 have to be rectified if efficiency and economy have to be secured. Lastly the revision of the Meston Settlement is pointed out as specially urgent. The appendices, numbering ten throw much light on the existing Financial Administration and arrangements, rules governing the expenditure powers of the Government of India, the major heads of revenue and expenditure, the separation of railway from general finances and the allocation of revenues between the Central and the Provincial Governments.

We have no hesitation in recommending this book to all who wish to know the working of the Indian financial system. The lucidity with which the intricate details of the financial machinery are described is noteworthy. It is gratifying to note that the chief suggestions of reform such as the change of the financial year, the making of all expenditure votable, the extension of the number of days for digesting the financial statement, outlined by the author ought to be carried into execution as early as possible and although they are no new suggestions they have been worked out carefully and nothing is more desirable in this country than to keep finance apart from politics.

II.

Economic Annals of Bengal. By J. C. Sinha, Reader and Head of the Department of Economics and Politics, Dacca University:—Macmillan and Co., 1927, pp. 301.

This is a specialised economic survey of Bengal during the second half of the 18th century. Special attention to trade, industries and currency is the conspicuous feature of this economic survey and state papers, old records, India office papers have been freely consulted to support the different views expressed by the author. A corrected account is placed before the reader for the first time and the author has undoubtedly raised the economic history of the period from the purely dilettante stage to one of scientific accuracy.

The book opens with a running summary

of the economic conditions of Bengal during the first half of the 18th century. Under Murshid Kuli Khan and Ali Verdi Khan's strong rule Bengal was in a flourishing stage and the *Peringhees* had to confine themselves to their proper business as traders and never ventured beyond the narrow confines allotted to them at the beginning of this century. Unbroken peace existed in spite of the Maharatta invasions, and the incursions of the Mug and the Portuguese pirates. "The balance of trade was in favour of Bengal and it was the sink where gold and silver disappeared without the least prospect of return." The state of agriculture and industries is also pointed out.

The second period of the economic survey covers roughly the years 1757 to 1772 when the British became a political power. The state of internal trade, the haughty attitude and individual spoliation of the subordinate English agents, the mild and ineffective protests of the Nawabs, the exploitative character of the financing of exports, the decline of the cotton industry and the exacting state of land revenue demand, undoubtedly, cast a severe economic depression on the situation and to add to it the cup of misery became filled up with the advent of disastrous famine. It was during this period that a regular scramble ensued between the British Parliament and the East India Company for a division of the spoils and all justice, judgment and mercy were thrown to the winds.

Chapter III deals with the economic measures of Warren Hastings. His measures which soon wiped off a deficit and created a handsome surplus are repeated in detail without any bias against the much maligned individual Warren Hastings. Peace, the bedrock of all economic prosperity, was aimed at by severe administrative measures against the dacoits, the centralisation of land revenue, judicial reforms, and the new police system, Hasting's Currency reforms and his negotiations for freedom of trade with Egypt and China—though they have failed to achieve anything significant—have been outlined for the first time in detail. Though the successive attempts of bimetallism during 1766 and 1769 are detailed in Sir J. Stewart's treatise, the bearing of the monetary situation on trade and commerce has been clearly pointed out by the author. Though the wise attempts of insane Taglak have become familiar to students of

Currency, the introduction of Copper Currency and the attempts to circulate Paper Currency and found a bank have not attracted widespread attention, perhaps because these measures proved to be signal failures. The gradual growth of the Agency Houses is pointed out. The attempts to suppress the English officials' abuses in matters of internal trade, the state of external trade and the different articles of the export and import trade are also pointed out in detail.

While other writers have heaped abuses on Warren Hastings for his nefarious dealings with Nundoomar, usurpation of criminal and civil jurisdiction, the substitution of exotic system of jurisprudence undermining the indigenous *Panchayat* system, the revolutionising of the entire fiscal department and substitution of Europeans for Indian collectors, the farming of revenue, the suppression of Rohillas, the spoliation of Benares, cruelty to Shah Alum, the ill-treatment of the Viziers of Oudh, the receiving of money and bribing favourites and dependents, the present author tries to whitewash these exactions as inevitable under the "pressing need for money." The net results of Hastings's rule are not represented in true colours. "In 1772 the Government receipts were £2,373,000 and the expenditure £1,705,270 leaving a surplus of £668,371 to be divided between shareholders, landholders and holders of office at home. In 1785 the Govt. receipts amounted to £5,315,197 and the expenditure was £4,312,510 leaving a balance of £1,002,678. On the other hand the debt in India was augmented from £1,850,806 to £10,464,055 while a large increase of liabilities to the Home Government and to private creditors had accumulated. The administration of Warren Hastings added £12,500,000 to the total debt of the Company and the interest at 5% of this additional debt was more than the amount of the increased revenue." This short quotation would no doubt explain the true character of the value of the economic reforms of Hastings but the author pleads almost in an apologetic tone and tries to speak in favour of Warren Hastings' administration (pp. 108 and 278 last paras).

In Chapter IV the economic measures of Lord Cornwallis are described. The stoppage of jobbery and corruption by the granting of liberal salaries, the creation of regular police force, the reorganization of civil and criminal

courts of justice, the appointment of a Currency Committee of 1787, the prevalence of *batia*, the adoption of bimetallism, the patronage of the General Bank, the work of the European Banks, the state of the import and export trade, the Charter Act of 1793, the attempt to put down slavery, the granting of permanent settlement and its immediate economic effects are lucidly described. The author throughout points out the earnestness and persistence with which these people have tackled the adverse economic situation against tremendous odds and the "greedy divi-hunting policy of the Court of Directors."

The concluding chapter points out the economic loss sustained by the drain of capital and the decline of industry during this period. Stress is laid on the causes leading to the impoverishment of the cotton industry. The passing away of the trade of Bengal into foreign hands naturally led to an increase in the export of raw materials and with the gradual decline of industry and trade, land and agriculture were left to the people of Bengal. As a final recommendation the author points out the necessity of reviving the "industrial character of the people." "The salvation therefore lies in the simultaneous development of agriculture by improved scientific methods with necessary changes in the land tenure as well as in a systematic fostering of suitable industries on proper lines."

While in the past it was the land settlement and internal trade that received great emphasis from research students the author has unearthed a lot of useful information on the currency situation and the external trade of Bengal. While the Cornwallis Code has been mentioned the author does not refer to the endless quarrels between the Company's Court and the Supreme Court, the happy termination of the quarrel in 1786 and the formulation of Impey's Code. Sir J. Stephen says "Impey was the first of Indian codifiers and the 1781 regulations have on the whole proved a blessing for the people of India." It is indeed a wonder how these facts have escaped the notice of such a shrewd writer as our author. The "recklessness" with which the Permanent Settlement was carried out and its hasty promulgation with the view to induce a show of order in the finances of the country and capture the loyalty of one class of people at least have escaped the attention of the writer. Many subsidiary executive and legislative measures necessary for complet-

ing the measure were not immediately carried out. Holt Mackenzie and R. D. Mangles have described in detail the obvious defects of the Permanent Settlement.

As regards the main contention of the author that the indispensable requisites of economic progress were laid down by these pro-consuls it must be remembered that without them there could be no surety of revenue and no material to be sent in return for the British imports. There has been throughout the period the lack of a comprehensive scheme of policy for developing industries, promoting agriculture, and founding or encouraging banks. It was Munro, Elphinstone and Bentinck who had this policy of internal development in their mind and strove to attain the same by their well-meant reforms. The utmost that can be claimed in admiration of Cornwallis is his balancing and improving the financial situation of the Company. "In 1794 the revenue of British India was £8,276,770 and the total charges including interest on debt amounted to £6,633,951 leaving a surplus of £1,642,810."

We have only to record one more protest and it is this. The book promises to record the economic history of Bengal of this period. But the author refrains from pointing out the financial effects of the measures of economic reform. Is the revenue surplus at least in the time of Cornwallis a true and fair indication of the prosperity of the people on whom the industrial blessing of security from arbitrary exactions and freedom from local warfare have been conferred? No writer ought to be carried away by the delusion of statistics regarding trade and commerce. Bengal during this period was denuded of its native power, drained of its accumulations of industry and the limits of enterprise were broken. But what were the splints and crutches that the successive Governor Generals have devised? The great national error and national wrong, namely the exclusion of Indians from substantial share in Government, has not been corrected by them. The principles of administrative outlawry were first promulgated by Warren Hastings, continued by Cornwallis and pursued systematically, till Bentinck's time. The impolicy of fiscal exactions has not been completely checked till the year 1844 and the author is undoubtedly not concerned with the efforts of Holt Mackenzie and Sir C. Trevelyan but much credit should not be demanded for

the unfruitful attempts of reform by these Governor Generals. The fatal defects of the otherwise good and beneficial reforms such as the judicial and administrative reforms of the writers are not alluded to. Strachey, Munro and Col. Walker of Bombay point out these defects in detail. The codification of Cornwallis is quite insignificant when compared with the attempts of Elphinstone. Neither the enlargement of cities, nor the agricultural improvements of this period have received any passing notice. The main feature of this period, i.e., the absence of adequate return of revenue back to the people to fructify trade and industries, is not sufficiently commented upon. While other writers have erred in making capital out of the "story of the weaver's thumb," the salt and trading Company of Clive, the harrowing descriptions of disastrous famines of 1720 and 1788, the dacoities in Bengal and the evils of the farming system of Warren Hastings, the present writer springs to the other side of the pendulum and lavishes undeserving praise on the feeble and most futile attempts at economic reforms of these Governor Generals. If these measures deserve any meed of praise, our indebtedness to Elphinstone and Bentinck can hardly be described, for the author showers his highest admiration in choicest language on almost insignificant measures which can hardly find a place in a brief and compact history of this period.

Mr. Sinha's contributions on the currency difficulties of Bengal deserve careful study. His estimate of the economic drain is logically argued out and his conclusions are supported by authoritative facts and figures. The author deserves great praise for his untiring zeal, labour and patience in garnering the valid facts of this period and his skill in drawing useful conclusion has to be admired.

III.

Money and the Money Market in India. By P. A. Wadia and G. N. Joshi (MacMillan and Co.), pp. 440-1926.

Currency and Prices in India. By C. N. Vakil and S. K. Muranjan—P. S. King and Co. pp. 340-1927.

Monetary policy, exchange fluctuations, currency measures, and banking conditions

form the topic of these volumes. Messrs. Wadia and Joshi have produced a book of the usual text-book type marked to a great extent by the general attractiveness of its literary garb. Both the books aim at formulating a monetary policy for India and the latter book has the advantage of reviewing the Hilton-Young Commission's recommendations. While the first-named book pays greater attention to the restatement of monetary theory including the recent contributions in this line the latter book levies greater emphasis on the historical side and extraordinary good historical material is garnered in it. Broadly speaking the first book aims at conscious control of currency based on a gold standard and recommends that the control of the monetary policy in India be exerted in the direction of a gentle rise in prices so as to promote the much needed industrial development which is required to cure the unemployment arising out of "surplus population living parasitically on land." The authors of the second book practically endorse the recommendations of the Hilton-Young Commission with certain modifications. The Gold-Bullion standard is approved as the only feasible measure at the present stage subject to the proviso that the gold reserve will be held in India and that gold will be brought and sold only in India. The reorganisation of the banking machinery with a Central Bank at the apex is regarded as a desirable measure.

Messrs. Wadia and Joshi have given to us a concise and school-masterly handbook on the subject of monetary theory. The conscious management of Currency is considered desirable and stability of prices though good for England is not desirable, for the Indian conditions require a gentle rise in prices so as to stimulate industrial development. Besides this reason the authors consider that the needed credit apparatus required for controlling the price-level does not exist in India. Next follows a vigorous criticism of the Government mismanagement of the Indian Currency system since 1893. They consider the Gold exchange standard as operated in India quite unfit to suit our conditions. Its inflationary tendency and the possibility of its breakdown are the two serious charges levied against it. The solution according to them lies in an effective gold standard, and gold coins like sovereigns ought to circulate in the country. They also require that the credit system should

be improved and to facilitate the economic progress of India, industrial banking is desirable. The ability of the Indian industrialist to withstand foreign competition can be secured only if money or credit can be secured as cheaply as the Western Industrialists do at present. The book is written in a scientific spirit and is a valuable addition to the fast increasing literature on this subject.

Part One of the *Currency and Prices in India* is devoted to a historical exposition of the Indian Currency from 1866 to 1920 and a detailed account of the Mansfield Commission of 1866 and the reasons for the non-acceptance of the popular recommendations, i.e., the adoption of gold standard with gold currency, are lucidly pointed out. Though the standard unit of value selected in 1803 and approved in 1899 was gold a real gold standard was not adopted and a one-sided application of the Gold-exchange standard has been made with the result that India was thrown on the Silver standard during the years of the late war.

We find in Part Two a study of the Indian price-level and some of the prominent Index Numbers constructed in India. In spite of some omissions and debatable conclusions which they have arrived at, their study of the Indian price-level and individual commodities strikes out a new path and the authors must be thanked for the trouble involved in presenting a properly organised material for a study of the Indian price-level. Reasons are assigned for the non-appearance of credit and business cycles in India. The question of the ratio is discussed next and how the policy of preindexing the exchange rate and controlling the internal purchasing power of the currency to adjust itself to world prices by means of relative contraction of currency has been pursued is related and justly condemned as undesirable under Indian economic conditions. The necessity of restoring the old rate (the unit of value—say the authors) is clearly pointed out. It does involve some sacrifice though it is not so great as its antagonists point out, for world prices are falling. England has restored the old rate in spite of the necessary sacrifices and the authors say that "such a sacrifice is worth undergoing" by us. It is indeed a mystery to find that Sir Basil Blackett ignores this general trend of thought and misquotes our author as repudiating the *Minute of Dissent* to the Young Com-

mission. The proposal of creating a Central Bank to act as the Currency Authority is next discussed and approved as a wise measure. Its absolute freedom from political influences is recommended as a necessary step. The undue preference to the Imperial Bank—which would however be corrected by the Joint Select Committee on the Reserve Bank—is justly criticised as undesirable and a concession to vested interests. The presence of the foreign exchange banks and the precariously unstable footing of the Indian Joint Stock banks complicate the question of credit control. The

necessity of comprehensive banking legislation modelled on the Federal Reserve System of the U. S. A. and the training of Indian youths in Banking and a Banking-Publicity Department are clearly brought forth.

The book is written in an eminently scientific spirit and the authors have throughout considered the general interests of the country as the stand-point on which the recommendations of the Young Commission are to be discussed. Hence they have succeeded in presenting a highly useful volume to students, businessmen, economists and legislators.

THE ARTHASASTRA OF KAUTILYA.

ITS AGE.

Dharma, Artha, Kama, and Moksa form, according to the Hindu conception, the four-fold ends of life here and hereafter. Of these, Hindu literature is so much preoccupied with the first and the last, that books directly concerned with the other two are very rare in India. Among these latter, the *Arthasastra* of Kautilya takes a pre-eminent position.

Prof. Jolly⁽¹⁾ calls it "An ancient Imperial Gazetteer of India" or "a manual of political economy and polity." Mr. V. A. Smith⁽²⁾ equally well observes that the manners of the court, the constitution of the Government, the methods of administration, the principles of law, and the course of conduct under Maurya sovereigns for nearly a hundred years in the fourth and third centuries B.C. are known to us in the 20th century A.C. far more intimately than are the doings and institutions of any other Indian monarch until the days of Akbar, the contemporary of Queen Elizabeth. "We are indebted for this extraordinary wealth of knowledge," he says "to the treatise on statecraft composed by Chandragupta Maurya's able

minister, the Brahman variously known as Vishnugupta, Kautilya (Kautilya) or Chanakya." Whereas this is a clear acknowledgment of the importance of that remarkable work, it is also a dogmatic statement based on the almost universal belief that it undoubtedly belongs to the age of the Mauryas. If it could, however, be established that the *Arthasastra*, as we now have it, is a work of the Gupta age, instead of the Maurya, then the chapters of early Indian History will have to be rearranged, though the work itself will not suffer either in its significance or in its interest.

Dr. Shamasastri's Preface to the first edition (1915) of the translation of the *Arthasastra* contains a deliberate defence of the work as a production of the Maurya age. Prof. Mukerjee's learned Introductory Note to Dr. N. N. Law's "Ancient Hindu Polity" is also an earnest attempt to fix it in the same period. The late Mm. Ganapati Sastri, as well, has taken the same attitude, in his preface to his unfortunately incomplete edition of the *Arthasastra*.⁽³⁾ Although the arguments adduced by all these are worthy of most careful consideration, the "other side of the medal" is no less

(1) In his translation of the work, Introduction, pp. 1-2.

(2) Oxford History of India, p. 72.

(3) Travancore Series.

worthy of the attention of Indian Historical students.

The defence of Dr. Shamasastri bases itself chiefly upon direct or indirect references to the *Arthashastra* in later works, though he is not unmindful of its internal testimony. Of the numerous passages he has cited, suffice it for us to take note of only the most significant. The pivot of all his references seems to be the following passage from the *Vishnupurana*, (4) to which he has given the premier place:

"(First) Mahapadma; then his sons, only nine in number, will be the lords of the earth for a hundred years. Those Nandas, Kautilya, a Brahman, will slay. On their death the Mauryas will enjoy the earth. Kautilya himself will install Chandragupta on the throne. His son will be Bindusara, and his son Asoka-vardhana".

These were undeniable testimony if the sufficient antiquity and authenticity of the statement could be established. But on the face of it, the modern mind unfortunately is too incredulous to believe in it literally as a prophecy. The prophet here is undoubtedly wise after the event. And really how long after, is a matter of the greatest moment for us. Prof. Macdonell thinks that the *Vayupurana* is probably the oldest among the Puranas, and the date he assigns to it is only 320 A.D. (5) Hence the antiquity of the *Vishnupurana* is not sufficiently great to establish beyond doubt the alleged date of the *Arthashastra*.

All the other authorities, cited by Dr. Shamasastri, are posterior to the *Vishnupurana*, and therefore not more helpful. The parallelisms pointed out between Kautilya and the later writers are like a double-edged sword that cuts both ways. But two more quotations, one from Dandin and the other from Kamandaka, are worthy of note in their wording, though not in their antiquity. The former according to Jacobi and the latter according to Jolly, both lived in the 8th century A.D. (6) Dandin in his *Dasakumara-charita*, (7) observes, "Learn then the Science of Polity. Now this has been, by the revered teacher Vishnugupta, abridged into six thousand slokas, in the interests of the Maurya (King) that when learnt

and well observed, it can produce the results expected from it". And Kamandaka in his *Nitisastra* (8) has it. "To him at whose witchcraft the rich mountain-like Nandas fell root and branch; who alone with the power of diplomacy.....bestowed the earth on Chandragupta.....; who churned the nectar of the science of polity from the ocean of political sciences, to him, the wise and Brahman-like Vishnugupta, we make salutation."

These two passages are important for their identification of the author of the Science of Polity, Vishnugupta, with the uprooter of the Nandas and the bestower of the earth on Chandragupta. The easiest thing to do therefore, seems to be to establish Kautilya's identity with this Vishnugupta, and that of the *Arthashastra* with the "Science of Polity" referred to. Has not this identification been made in the *Arthashastra* itself? The last verses (9) of the book run as follows:—

"This sastra has been made by him, who, from intolerance (of misrule) quickly rescued the scriptures and the Science of weapons and the earth which had passed to the Nanda King.
..... (10).

"Having seen discrepancies in many ways on the part of the writers of commentaries on the Sastras, Vishnugupta himself has made (this) Sutra and commentary".

A point to be noted against the reliability of these two verses is the apparent superfluity of especially the last one. In no other place does the name of Vishnugupta occur in any part of the work. Whereas the formal closing of every one of the 150 chapters of the *Arthashastra*, including this last, ascribes the work to Kautilya, there seems to be absolutely no need to introduce another name. If the two names refer to the same individual then Kautilya, or Kantalya as some read, must be taken as a pen-name, or a nick-name or the name arising from the *Gotra*, of Vishnugupta. If the first, then this is a unique instance of an author who makes use of a *nom-de-plume* deliberately throughout his book, and in a fit of eccentric vanity suddenly discloses his own identity at the end! If on the other hand, Kautilya is only a nick-name, "It is suspicious," as Dr.

(6) Introduction, vs. 4-7, also quoted by Dr. Shamasastri.

(9) Book XV, Ch. I, p. 497.

[10] Here follows the stanza which is the formal stereo-typed closing of each one of the 150 chapters of the book, in which Kautilya claims to be its author.

(4) IV, 24; quoted in Dr. Shamasastri's Preface.

(5) Imp. Gaz. of India, Vol. II, p. 236 (ed. 1908).

(6) Introduction to *Arthashastra*. Punjab Sanskrit Series, p. 8.

(7) II, 8; quoted by Dr. Shamasastri in his Preface.

Keith observes, "and it seems a curious name for him to bear in his own work." Or, as Prof. Winternitz pertinently asks, "Is it likely that Chandragupta's minister should have called himself "Mr. Crooked" or "Crookedness personified?" It is not merely doubtful, but it would be ludicrous if it were true. The last alternative, as well, does not seem to have been more likely. If Kautilya was the *gotra* of Vishnugupta, it is natural to expect that the two should have occurred together everywhere else in the book, or at least in the beginning as at the end.(11)

Another objection against the reliability of the earlier of the two verses quoted is that the name of the Nandas, as that of Vishnugupta, is found in no other place in the book where it would be more reasonable to expect. For instance, in Bk. I, Ch. VI, Kautilya has cited numerous examples of misrule. If it is true that he was himself responsible for the overthrow of the Nandas on account of their misrule, his omission of their name as a concrete instance is most strange and inexplicable. On the other hand, the omission of the two stanzas referred to, would go altogether undetected, even without raising the least suspicion as to the possible identity of Vishnugupta and Kautilya, so far as internal evidence goes.

Now, let us consider, as we called it, "the other side of the medal", and see what evidence there is, both internal and external, to assign any other date to the *Arthashastra*. Prof. Winternitz is of opinion that the so-called points of comparison that the 'Maurya-Kautilya advocates' point out between Kautilya and Megasthenes, are "only in such things as would not change at different periods of time, for instance, irrigation of canals, the choice of sites for fortresses, the methods of taming and training elephants, the custom of polygamy, the employment of spies and similar things."(12) "On the other hand," says he, "Megasthenes differs widely from Kautilya in the most essential details." It is not however, necessary for us to follow him inch by inch. But let us examine this statement with reference to a few crucial examples. Dr. Shamasastri has

written(13) that "the civil and constitutional laws in the work are strikingly similar to those recorded by Megasthenes." Dr. Otto Stein, on the other hand, in his dissertation on "Megasthenes and Kautilya," has "carefully compared the two original texts" and shown, for instance, that "Megasthenes(14) states unequivocally that there is no slavery in India, while both the *Arthashastra* and the *Dharmashastra* recognise different kinds of male and female slaves."

Similarly, Megasthenes says that the agriculturists never take part in war nor in other public services, and that their land is never devastated in war.(15) Whereas, Kautilya mentions separate armies consisting of Brahmins, of Kshatriyas, of Vaishyas and of Sudras, amongst whom were no doubt the agriculturists. And Kautilya leaves no doubt that war, in ancient India, was as much a plague for the tillers of the soil, as it is now in all countries. Thus, in one passage the question is discussed, whether one's own army or that of the enemy is a greater torment for the people, and Kautilya decided that the enemy's army is a plague for the whole country, as it oppresses by robbing, killing, burning, destroying and abducting. Kautilya also advises that before proceeding with a siege, the king must begin to damage the neighbouring country by the destruction of its agricultural produce, its standing crops, its trade, thus causing the people to run away.(16)

Jolly has pointed out(17) that Megasthenes has declared the Indians to be unacquainted with writing, and that they had no written laws. Whereas, Kautilya mentions books, passports, registration, royal writs of command and many legal rules (II, 10). Dr. Shamasastri himself speaks of the "Durbodha" variety of Gudha Lekhya of Kautilya, in his learned paper read before the last Oriental Conference held at Allahabad.(18) To such an extent was writing developed during the days of Kautilya.

If any more striking contrasts were needed, the absence of suits, pledges, deposits, seals, or witnesses among Indians, noted by Megasthenes(19) could be placed against the institution of pledges, both movable and immovable, with

(13) Preface, (*Arthashastra*) p. xxii.

(14) *Fragments*, I, 25, 27, 41.

(15) *Ibid.*, 32.

(16) Winternitz in *Vishakhadatta*, pp. 262, 263.

(17) *Arthashastra*,—Int. p. 34-35.

(18) Report of IV Conference held at Allahabad 1925, p. 69.

(19) *Fragments*, 27.

(11) Moreover, we know of no other instance wherein a man seemed to fight shy of making the connection between his name and *gotra* quite explicit, as here.

(12) *Vishakhadatta*, Oct., 1923, p. 262.

open and sealed deposits familiar to the *Arthasastra* and the law books,(20) as also the statement of the Greek writer that Indians do not put out money at usury, against the high rate of interest rising to over 100 per cent. a year, mentioned in the *Arthasastra*.(21)

Thus, the contrasts noted above make it perfectly clear that the two opposing and mutually contradictory sets of conditions could not have co-existed. Hence, if both Megasthenes and Kautilya have given us correct pictures of their own respective times, the two could not have been contemporaries. For the points on which they differ, as we have noted, are not matters of opinion but matters of fact. But this leaves the question as to the age of Kautilya still undecided. Let us therefore search for what clues we might find in this direction.

Dr. Shamasastri considers the society of the *Arthasastra* to be "pre-Buddhist." (22) If we are to understand by this that the *Arthasastra* is distinctively Hindu (Brahmanic) as opposed to Buddhist, then may we not conclude that it might equally well belong to an age when the latter was practically extinct and the former alive and vigorous? Dr. Fleet, in his Introductory Note to Shamasastri's work observes that the *Arthasastra* claims to date from the period 321-306 B.C., and that "its archaic style is well in agreement with the claim." But Dr. Kalidas Nag, on the contrary, refers to the great similarity of style between the *Charaka-Samhita* and the Kautilya-*Arthasastra*; and Prof. Winternitz adds, "It is not impossible that the two manuals were composed in the same period." Charaka, according to Pt. Harprasad Sastri,(23) lived at the court of Kanishka, and hence belongs to about the 2nd century A.D.(24) But style alone cannot be a safe guide for us, especially when we find that two learned savants assign the same work to two divergent periods like the above. A safer course, therefore, to adopt is to see what help the *Arthasastra* itself gives.

The very first verse of the first chapter of the first Book makes it clear that the work is a compendium of many other preceding books on the same subject. The second chapter

mentions the school of Manu as well as the system of Yoga.(25) which justifies the observation of Winternitz that the *Arthasastra* belongs to a time when there were special schools for different branches of knowledge (26) and different schools followed different methods. Prof. Jolly(27) refers to Medhatithi, the earliest commentator of Manu, and states that he adduces two passages from a work called *Samanatantra* "which may be traced to the *Arthasastra*." Jolly himself quotes several parallels from Manu in illustration of the *Arthasastra* in respect of Robbery, Law of Talion, Boundary Disputes, etc., and points out how in some cases even the verses are quite similar.(28) But since Kautilya distinctly acknowledges his indebtedness to Manu it becomes certain that Manu must have been anterior to him. Jolly also observes that compared with Manu, Kautilya's polity "is in the same advanced stage of development as his jurisprudence," though the general principles are the same.(29) Thus, if Manu lived during the early centuries of the Christian era, Kautilya necessarily falls into a later period. And, if the reference to Yoga(30) is to the school of Patanjali, the contemporary of Pushyamitra Sunga, then also the earlier date of the *Arthasastra* becomes an impossibility.

The mention of Antyajās and the heavy restrictions placed upon foreigners by Kautilya point to the later Hindu Society under the Guptas when Hinduism was becoming more and more rigid and exclusive, rather than to "pre-Buddhist" Society. Smith is surprised(31) that even under Asoka, the greatest Buddhist monarch, horned cattle "are not included in the list of animals the slaughter of which was forbidden: whereas the *Arthasastra* (Book II, Chapter 26) contains the clause:

'Cattle such as a calf, a bull, or a milch cow, shall not be slaughtered.' "The facts thus noted," says he, "throw light on the obscure problem of the development of the passionate feeling in favour of the sanctity of the cow, which is now the most conspicuous and universal outward mark of Hinduism." Are we not justified then in

(20) Jolly, p. 24-25.

(21) III, 11.

(22) Preface, p. xviii.

(23) Indian Historical Quarterly, Vol. I, p. 209.

(24) Ox. Hist., p. 136.—Accession of Kanishka, 120 A. D. approx.

(25) Shamasastri, p. 5, 6.

(26) Viswajharati, p. 264 (1923).

(27) Int. Arth., p. 11.

(28) *Ibid.*, p. 17.

(29) Arth., Int. p. 19.

(30) Bk. I, Ch. II, p. 6 (Shamasastri's Ed.).

(31) Ox. Hist., p. 302.

concluding that the *Arthashastra's* extreme regard for the cow precludes the possibility of its contemporaneity with the early Mauryas? For, we know in unmistakable terms the actual feeling with regard to the cow from Alexander's time to Asoka's; hence including that of Chandragupta's and Kautilya's. "We have seen," writes Smith,⁽³²⁾ "that the government of Taxila had no scruple in presenting Alexander with thousands of cattle fatted for slaughter. That Taxilian sentiment probably explains Asoka's abstention from forbidding a practice which his old subjects in the north-west would not readily abandon. It is clear that the feeling (for the cow) was not fully developed in the days of either Alexander or Asoka." Suffice it for us to add that the *Arthashastra* imposed severe penalties for the slightest disregard of the cow, such as milking at odd hours, leaving nothing

for the calf, neglecting to take care of the cow etc. Whereas in addition to the prohibition against slaughter of cows, cited by Smith, the *Arthashastra* lays down that—

"He who slaughters or tortures them to death shall be fined 50 panas."⁽³³⁾

In the light of these observations we are naturally inclined to assign the *Arthashastra* of Kautilya to a much later date than that of Chandragupta Maurya. And, if it is true that the Rajput clans came into being owing to the intermingling of races resulting from the Indo-Scythian and Indo-Bactrian impact,⁽³⁴⁾ the mention of the Haihayas in Bk. I Ch. 6 of the *Arthashastra*, adds strength to our conviction.

(32) Ch. xxvi, on the Superintendent of Slaughter Houses.

(34) "Probably it is safe to affirm that all the most distinguished clan-castes of Rajaputana or Rajasthan are descended mainly from foreigners, the 'Scythians' of Tod."—Smith, *Ox. Hist.*, p. 171.

(32) *Ox. Hist.* pp. 102-3.

CURRENT HINDI LITERATURE.

By ILA C. JOSHI.

Self-preservation is the first law of nature and self-deception is the foremost law of the spirit of nationalism. A nationalist deceives himself by believing that everything that belongs to his nation is excellent. Even if he feels in the innermost depths of his heart that his nation is inferior in many respects to a great many nations of the world, he spares no pains in throwing dust into the eyes of the people of other nations and tries his best to prove to them that his nation is far more superior to theirs in matters of art, culture, philosophy and everything else. For the modern cult of nationalism is beyond doubt the cult of hatred. It has never been and will never be the cult of truth. This venomous cult is purely a product of the West and our political leaders have now begun to confess that the dream of the "political salvation" of India can only be materialized

if we can fully assimilate this Western spirit.

Owing to this very spirit of nationalism (or, in this case, may we call it provincialism which is the twin brother of nationalism?) the critics and writers of the Hindi literature have been deceiving themselves, for sometime past, by believing that the present Hindi literature is in no way inferior to any other literature of India, if not of the whole world. According to their belief it is even greater, in some respects at least, than the modern Bengali literature. This self-deceptive, evasive and suicidal belief is so strongly current throughout the Hindi-speaking world that if anybody, shocked at this crude and naive exaggeration, ventures to disprove the fact, he is supposed to be a heretic, *kaffir*, a traitor to the cause of his mother-tongue. Oaths and abuses are hurled upon him from all sides and he is left terror-stricken like

a man standing amidst a furious and enraged mob.

Now let us look squarely in the face of the facts and try to judge the merits and demerits of the current Hindi literature without any prejudice of ill-will. *Premashram* is supposed to be the best work of fiction in our literature. The author of this novel has exercised such a great influence upon the Hindi-speaking world that he is supposed to be the master-novelist of our age. Now let us see what are the merits of this masterpiece of fiction that led the public to speak highly of it in rapturous outbursts. Our leading literary critics that guide the public in the matter of artistic tastes are unanimous in their statement that one great cause that accounts for the *greatness* and popularity of this work of fiction is that the true spirit of nationalism pervades the whole work. To judge art according to this murderous standard is to strangle the very spirit of truth. It is to bring down art to such a low level as is beyond comprehension. The one and sole aim of art is to shed light upon the eternal mystery of the human soul by dealing with the personality of man. In the sphere of art the utilitarian motive is to be totally rejected. In one of his lectures delivered in America, Rabindranath Tagore says,—“In everyday life when we are mostly moved by our habits, we are economical in our expression; for then our soul-consciousness is at its low level,—it has just volume enough to glide on in accustomed grooves. But when our heart is fully awakened in love, or in other great emotions, our personality is in its flood tide. Then it feels the longing to express itself for the very sake of expression. Then comes Art, and we forget the claims of necessity, the thrust of usefulness,—the spires of our temples try to kiss the stars and the notes of our music to fathom the depths of the ineffable.”

One “great problem” which the author of *Premashram* had attempted to solve when he began to write the book, was quite an ephemeral one. It was the problem of council-entry. The book was published before the Swarajists sought to enter the councils. Now that the problem has been solved somehow or other, in one sense the utility of this work of fiction has been lost. But a few more problems have been tackled in this “masterpiece,” the most important being the problem of *Zemindari*. The author has shown how the *Zamindars* of

our country oppress their miserable tenants and he has tried to draw the sympathy of the public towards the poor victims. He has doubtless succeeded in his attempt. But what we want to say is that from the artistic standpoint this “masterpiece” of a novel is an utter failure.

All the great artists of the world have always tried to solve the problems of *humanity* in their works. They have written for all countries and for all ages. They have condemned all those writers who have tried to “nationalise” their works. Romain Rolland, the great French writer, says in his *Theatre du Peuple*. “If we would create strong souls, let us nourish them with the strength of the whole world—for the nation alone is not enough.” Schiller, the great German dramatist, used to say, “I write as a citizen of the world. Early in my life I exchanged my fatherland for humanity.” Goethe, the great cosmopolitan poet, said almost a hundred years ago, “National literature means very little to-day: world-literature is at hand and each one must labour to make it an accomplished fact.” He also said somewhere, “It is evident, and has been for a long time, that the greatest geniuses of all nations have kept all of humanity before their eyes. You will invariably perceive this general idea standing out above national ideas and the peculiarities of the writer.... The most beautiful works are those that belong to all mankind.” This he said at a time when speaking anything against national belief was supposed to be a blasphemy almost to the point of a crime.

Our critics and men of letters do not want to see the truth and they have closed their eyes to light. Popularity, and not truth, is their sole criterion. We would have let the fools remain undisturbed in their paradise. But they have corrupted and vitiated the taste of the public and have rendered their aesthetic sense and faculty of appreciating art quite blunt. It is quite a deplorable state of things no doubt. The critics of the Hindi world of letters have led the public to believe that the works of Tagore, the enlightened and peaceful poet of Love and Joy, and of Gorki, “the master of Sorrow and Pathos”^{*} are nothing but means of political, social or some other kind of propaganda. One wonders what these most venerable writers would think if they were informed of this murderous charge brought against them.

^{*}Romain Rolland in “*Les Procureurs*.”

The public has been swayed away by the false criticisms of these critics and takes every word spoken by them to be true.

Mr. Premchand, the author of *Premashram*, has lately written another big novel entitled *Rangabhumi* or "The Stage." According to Shakespeare the whole world is a stage in which scenes of love, fear, hope, pity and other tender emotions of man are seen day and night. But in this national "Stage" of our respectable writer horrible scenes of political and social triflings, petty, nonsensical "national" sentiments have been displayed. Only the bright illumination of its enthusiastic style has dazzled the eyes of the public.

The short stories written by Mr. Premchand are counted among the best stories in the Indian literature, if not in the literature of the whole world. I have read not more than two volumes of his short stories. This I must confess. But the stories contained in these volumes are counted among the best he has written. In one of these stories he has endeavoured to show that the bonfire of foreign clothes is unobjectionable on both ethical and political grounds. In another he has shown that it is very dangerous to be ensnared by the lures and wiles of a harlot or a woman of loose character. In yet another he has tried to prove that God punishes those men who rob other people of their money or property by treacherous means. The ethics of almost all the stories is so very narrow-spirited that it can only be utilized in a hand-to-mouth moral existence. And despite all this the author of these stories is supposed, without the least scruple, to be the worthiest rival of Dr. Tagore in the art of story-writing! A certain publisher of Mr. Premchand actually published this false statement in the preface to one of his books that Mr. Sarat Chandra Chatterji, the great artist of Bengal, thought that the stories of Mr. Premchand were in no way inferior to those of Dr. Tagore. Our literary men were, of course, greatly flattered by this statement and it was made much of in the Hindi periodicals. When, however, it was brought to the notice of Mr. Chatterji he contradicted it vehemently and became ill at ease. Such is the condition of the current Hindi literature. The young writers are great admirers and staunch devotees of Mr. Premchand. All of them follow in his footsteps. If one manages, somehow or other, to get out of that way, he is swayed away by the dilettantism of the medieval art.

As with fiction, so is the case with poetry and drama. The poets are guided by some trilling and petty conventions and nobody ventures to transcend the lines of conventionalism. *Priyapravasa*, written by Mr. Ayodhya Singh Upadhyaya, is supposed to be the greatest poem in the Hindu literature of the present day. Some set phrases, hackneyed similes and metaphors and conventional expressions borrowed from some old Sanskrit books of verse are heaped up in this poem. Nothing vital, original and substantial can be found in it. *Bharat Bharati*, another "great poetical work" of another "great poet" is nothing but a mere narration of historical facts. In it the author has described the past glory of India in a chronological order and has deplored in a melodramatic way her present downfall. The poems of young poets that appear occasionally in monthly magazines and weekly papers are either "national" and "patriotic" in spirit or full of dilettantism. The "patriotic spirit" plays a large part in the drama also. The dramatic works of our literature are supposed to rival the best works of the late Mr. D. L. Roy by our critics though most of them are not even fit for reading owing to the narrowness of their viewpoints. The comedies of Mr. G. P. Srivastava are supposed to be worthy of Moliere himself though almost all of them are nonsensical and full of bad taste.

There are many small circles in the Hindi literary market of the day and each circle has its own foolish conventions in matters of art. There was a time in Russia when there an editor of a certain magazine refused to publish the remaining one-third part of Tolstoy's greatest work of art, *Anna Karenina*, after having published two-thirds of it in serial parts. The reason of this sudden surprising refusal was that the editor disagreed in that part with the author "on the Serbian question" that was being discussed in the political circles of Russia at that time. Tolstoy, who was struck with amazement by the measure taken by the editor, published the remaining of his masterpiece in a separate pamphlet. Such exactly is the case with the Hindi literary market of this day. There also, the editor of a certain magazine will not publish your article, no matter however excellently it is written, if he differs from you on that accursed "Serbian question". Darkness reigns there supreme. No body wants to see the light and every

literary man desires to live in a fool's paradise. Every writer is fettered with the chains of petty conventions and every writer is actuated by the sole motive of money-making and popularity. The Hindi world of letters is stifling under the pressure of a despotism of the most furious type. Such a ferocious type of Tsarism never before prevailed anywhere in the realm of literature excepting, of course, Russia, where literary and political tsarism predominated side by side in the *ancien régime*. The voice of truth is being mercilessly smothered. Nothing short of a great revolution will bring down this tsarism to its senses. All men of genius are centrifugal in temperament. They shatter the walls of petty conventions of their nations to pieces and transcend the conventional ideas without caring about the furious howlings of the mobs. Such a real genius—a Napoleon is wanted who will revolutionize the whole of the Hindi world of letters, from one extremity to the other. We are acquainted with four great literary revolutionists of our age. These are: Goethe, Tolstoy,

Romain Rolland and Tagore. These great revolutionaries have combated falsehood throughout their lives and they were victorious in the long run. In their love of truth they never cared about other peoples' opinions. They never sought popularity; they always sought truth. In the preface to his world-famous revolutionary writing, *Au-dessus de la Meuse*, Romain Rolland writes, "Ma tâche est de dire ce que je crois juste et humain. Que cela plaise ou que cela irrite, cela ne me regard plus." That is: "my task is to say what I believe to be just and humane. Whom it pleases and whom it grieves, I have nothing to do with that." Yes, we want such an intrepid man in our midst. We want a Romain Rolland or a Jean-Christophe. We are in doubt whether the spirit of Jean-Christophe will ever be roused in our hearts and the present tsarism will ever be overthrown. Yet let us hope for the best.*

*Contributions dealing with the other side of the case are invited.—Editor H. R.

OF NECESSITY.

By C. L. R. SASTRI.

Necessity, it has been said, is the mother of invention. It is, we fear, not always so: it is not a condition precedent, as jurists would say. There was no necessity, as far as we know, for the invention of the first law of gravitation. If Newton's mind had not been wool-gathering under the apple-tree, the falling of the apple would not, we imagine, have disturbed his equanimity to any appreciable extent. As it was, the apple fell at the right moment, and a train of reasoning was set in motion in Newton's brain. It was a question, not of necessity, but of the coincidence of circumstances. Newton, surely, had seen apples fall many a time before; and, when he was a boy, he must have *made* many of them fall by the simple process of throwing stones at them. It no more suggested a new world

of thought to him *then*, than the bursting of the lid of a tea-kettle suggested the invention of the steam-engine to many a man before George Stephenson.

No; the point is not that of necessity: it is that of the importance of the moment. There is time for every thing. Fate's clock must strike; then, and then only, can anything come to fruition. It is not that men's minds were lax before and are extraordinarily keen now; man has changed very little, essentially, during all the uncountable years of his existence in this world. Nobody would say, for instance, that a man of to-day is more full of brains than Shakespeare and Milton, because he knows only too well many things of which Shakespeare and Milton were utterly ignorant. It is all a question of circumstance: some may give it

the name of necessity, that is all. Of course, some things were invented out of necessity: "tanks," for example. But even here we must go right back in time and place and not content ourselves with the first ready-made answer that strikes our minds. In these days words have lost their meanings. They are not "apparell'd in celestial light": we use them much too indiscriminately. If we think deeply, we shall find that necessity is not the mother of invention, nor, for that matter, of anything else. Thunder and lightning there have been ever since the world began; but it is only recently that we have seen the invention of lightning-conductors to houses. We suppose there was necessity for them just as much now as when the first house was built. No one has invented anything by simply taking it into his head to invent that thing: he invented it while conducting experiments in other directions. The question is not one of taking thought. As Wordsworth pertinently asks:

"Think you, 'mid all this mighty sum
Of things for ever speaking,
That nothing of itself will come,
But we must still be seeking?"

Most of the biggest inventions simply came to happen. They were in the nature of "fair, unsought discoveries by the way." We might almost say that they dropped out of the clear sky; why, if history is to be believed, Columbus discovered America by actually setting out to discover India!

There is, no doubt, a fine flavour about the word *necessity*: "there is magic in the web of it." It acts like a charm. You have only to mention it, and a deep calm at once settles on the troubled waters of society.

"Some to the fascination of a name
Surrender judgment, hoodwink'd."

The truth of the matter is that we have become experts at deceiving ourselves: we are like the man in Scott's *Woodstock*, who had "attained the pitch of believing himself above ordinances." If a thing suits our minds, forthwith it must be done; and there is always, of course, the excuse of necessity. Indeed, it comes to hand most readily: like Mercutio's wound, "'tis enough, 'twill serve."

Now, what is a necessity? That, surely,

without which it is, for the time being at any rate, impossible to get on. An umbrella is a necessity when you go out in the rain. In this primary sense, doubtless, necessity has a value; though, even here, it is possible to argue that it could be *done* without. But, generally, the word is used in a much larger and freer sense: its meaning is extended very, very far. Now-a-days, to be a graduate is a necessity; to drink coffee (first thing in the morning) is a necessity; bluffing is a very great necessity; turning a blind eye to the things that you do not want to see is a compelling necessity; and, in short everything is a necessity that you or I want to do, or have done. Necessity is that on which you have stamped your approval: it is that which goes with the mark of your particular mint. The word would not loom so large in the public eye were it not for the prevalence of a peculiar kind of morality. There is a morality that pertains to convention. It has a higher order of merit than the original brand. It is not enough if a thing is good: it must be good in the eyes of the world. The world is the grand referendum; not God, not Nature, not your own conscience. By the verdict of the world shall you stand or fall. But though convention rules the world and is the merest gloss upon morality, it cannot get on for a single day unless it borrows the alphabet of the real thing; and, therein, though in an indirect way, it pays homage to its original parent. You cannot do the slightest thing without showing sufficient cause. You must go half-way to meet the wishes of the world and to justify your conduct. It is not, however, so terrible as it looks; throw out a feeler or two, enough to see whether it works. Provide an excuse and the world will be satisfied with that excuse: too much is not demanded of you, and you do not demand too much of the world. It is, at the worst, only a kind of formality: that and nothing more!

We have all, of course, heard of such a thing as "biological necessity". Wars, it has been said, are a biological necessity: they are one of Nature's ways of putting down the superfluous population of the world. That there is often some superfluous population may, if only for argument's sake, be admitted; though the world, we think, is wide enough and large enough for even a more superfluous population. A poor man that has a dozen children does not (out of biological necessity)

do away with some of them, just to make room for the others. No doubt, if he killed some of them, the others would have more room. But, generally, this beautiful idea does not strike him, even as an idea. And then, granting that an over-grown population must be annihilated, Nature, we fancy, has other and better ways of annihilating it than by the agency of wars; and Nature often utilizes these ways. Within her own bosom Nature has sufficient machinery of destruction: fire and flood, by themselves, are quite enough. It is men that make wars; not Nature. Biology believes in the doctrine of the "survival of the fittest". It must be a curious kind of biological necessity, indeed, that slaughters thousands and millions of the best youth of a country, leaving only a few old men and children!

The things of utter necessity are very few indeed; they can almost be counted on one's fingers. Some people have mistaken the promptings of the mind, inspiration, for necessity. In this sense you could say that Luther started his Protestant campaign out of necessity; that Einstein propounded his Theory of Relativity out of necessity; that General Dyer bombed Jallianwala Bagh out of necessity. All this, however, is merely evading

the question: it is only going "about it and about."

Let us face the blunt truth. We do things because we like them: we do not do them from any oppressive sense of necessity. We do them first and theorize afterwards: in fact, our theories fit our actions and not our actions our theories. Of course, we have our carefully constructed systems. But we forget that it is we who have evolved the systems, not the systems us. It is we who have created what we call our necessities; there is thus no hindering factor about them; we may break through their frame at our will. They have no fixity: they change with the times and with the persons. What is a necessity to you may not be a necessity to me; and even in regard to the same individual, what was a necessity once may no longer be a necessity now. A necessity is but a creature of the brain; and there is nothing permanent about the workings of the brain. It follows that the whole thing is enveloped in a thick layer of mystery. He that sets about to explain it is in the same predicament as Bardolph: "'Accommodated'; that is, when a man is, as they say, accommodated; or when a man is, being, whereby 'a may be thought to be accommodated'".

THE NEXT WAR.

By "A STUDENT OF PEACE."

It is sometimes said that the greatest war in the history of mankind has been fought, no more to be repeated again. To the credulous masses it brings a sigh of relief. They stagger to think of the terrible experiences of the last war. Apparently the world is at peace and great progress is apparently being made with the reconstruction of Europe. But those who are familiar with the ways of the old Lady 'Secret-diplomacy' cannot help feeling that it goes on with ever-increasing severity on the economic plane. The so-called peace was forced on humanity gasping for breath.

The problems of war and peace are supposed

to be based on economic forces. Properly considered, they are at best moral. Unless rightly understood and properly tackled, the illusion will certainly be over before long.

NO IDLE FEAR.

Warnings are seldom heeded. And most reasoned statements are sometimes brushed aside as idle. Nay, some people are too dense or prejudiced to recognise the truth. However the fact remains that the probability of war is a real one.

Major-General, Henry T. Allen, Com-

mander, American Forces in Rhineland, writes:

"Nothing is more remarkable than the fact that there may yet be found people, credited with intelligence who claim to believe that the days of war are past."

—*My Rhineland Journal*.

Let us note the march of events, hear the footsteps of time and be prepared for the inevitable. Any misfortune is bad; the one suddenly hurled upon a set of people is worse; but the one coming like a bolt from the blue upon a whole nation or the world is the worst. A timely warning needs to be sounded, let those heed who will.

WAR PREPARATIONS.

Open or secret preparations are being made everywhere. Mr. Sisley Huddleston, formerly Correspondent of the *Times*, London, truly writes:

"The sensible countries of the world—from military point of view—are keeping up-to-date with the military developments and they are taking such measures, as will enable them, at a moment's notice, to transform ordinary factories into munitions factories which can turn out large quantities of guns and munition quickly." (*New Republic*, New York, 1924, July 16, p. 203).

France went mad on the Allies victory and began to cherish the wildest plans. She occupied Ruhr which means more danger than security for France. Mr. Sisley Huddleston, observes:—

"For as any military man would agree, at any given moment Germany could sweep aside the armies of occupation if she were prepared to accept the consequences. In the event of war the Ruhr would be a trap: its occupation would serve no useful purpose." (*New Republic*, New York, 1924, July 16, p. 203).

France is making elaborate military preparations and drilling millions of negroes in the desert of Africa. She is said to possess the largest and most effective Air Force in the world. Hon. William E. Borah, speaking in United States Senate said: "France is to-day the greatest military power in the world, I think

the strongest military power at this time that has ever existed in Europe—a nation with an army of 770,000 men. From a military point of view, France is to-day dominant in Europe"

(*American Monthly*, New York, 1924, April, p. 47).

The Allies Control Commission tried their best to disarm Germany but she is too old and experienced a bird to be befooled. She met it with a counter control system practically nullifying the efforts of the Allies. Of this system Major General J. H. Morgan writes thus: "To describe the system, its evasions, concealments, suppression of documents, 'faked returns,' would take too long here" (*Quarterly Review* 1924, Oct., p. 443).

That Germany is making secret preparations for war is plain enough. Concealed arms have been found from time to time. Major General J. H. Morgan, writes: "There were, if I recollect rightly, some 150 cases of discoveries by the Commission of large stocks of concealed arms, in nearly every case obviously concealed with the connivance of the German authorities themselves and often in forts and barracks." (*Quarterly Review* 1924, Oct., p. 447).

Not only that Germany is strengthening her resources by equipping her neighbours and probable allies of the future, Arms traffic is proceeding almost unchecked. Major General J. H. Morgan writes: "As for Arms traffic—i.e., import and export of arms, which is forbidden by the Treaty—all our attempts to deal with it were quite hopeless" (*Quarterly Review* 1924, Oct., p. 448).

Complete disarmament of Germany is an impossible dream of the Allies. Her strength lies in her scientific superiority. According to Major General J. H. Morgan "A country like Germany will always have advantage as a potential belligerent in its chemical and engineering industry" (*Quarterly Review* 1924, Oct., p. 455). Nay "she is according to the same authority (General Groves), far ahead of us (England) in the science of design" (*Quarterly Review* Oct., 1924, p. 550).

Profiting by the lessons of the last war, Germany has wholly reorganised her war-industries. According to Major General J. H. Morgan: "the whole of the 'key' industries of war Coal-tar products, Sulphuric Acid, Nitric Acid, Aluminium and all the rest have been reorganised, subsidised and controlled to this

end." (*Quarterly Review* Oct., 1924, p. 445). Not only that new factories have been built outside the Rhineland. According to Major General J. H. Morgan: "they (Germans) have been busy since the war in building vast factories, subsidised by State funds, in the East of Germany for the production of synthetic ammonia, the 'key' to explosive manufactures. We had good reason to believe in the existence of a similar design to make Spandau, near Berlin, the seat of future gun manufacture, in order that it might not be exposed, like Krupps', to the immediate neighbourhood of the Armies of Occupation". (*Quarterly Review* Oct., 1924, p. 453).

Further, every factory of note has been so organised as to be immediately adaptable to war needs. Nay "even her rolling stock for ordinary commercial traffic has been altered to a new type capable of immediate conversion to troop trains". (Major General J. H. Morgan. *Quarterly Review* Oct., 1924, p. 449). The capacity of Germany to stand on a war footing within a short time is almost surprising. Major General J. H. Morgan writes: "The estimate I have given as to the amazingly short period in which she could attain her maximum war production of guns and munitions would be even shorter than in the case of toxic gases and explosives, three months would be sufficient. Every chemical factory (and we found some 15,000 of them, of which 500 were important) was a 'potential arsenal' and could be reconverted from the commercial manufacture of organic products to the war manufacture of toxic gases 'in six weeks'. As for military aeroplanes—there can be little doubt that Germany could also, as in the case of guns and munitions, achieve her maximum war production, within a year (based on the estimate of General Grove). (*Quarterly Review* 1924, Oct., p. 449).

All these weapons of war are being "supplemented by such discoveries in physics and chemistry as may give them a new and incredible potency".

Germany is to-day better prepared for the mobilisation of the Army, because of having one Army, one General staff, one War Ministry instead of the four independent or semi-independent ones in 1914. Everything considered, one may agree with Major General J. H. Morgan, when he writes: "Paradoxical though it sounds, Germany is in many respects far better prepared, industrially speaking, for a greater war than she was in 1924" (*Quarterly Review* Oct., 1924, p. 448).

United States, Great Britain, Japan and others are doing their best to maintain their power and preparing themselves for any future clash.

When will the next war take place? According to Major General Henry T. Allen: "A very important French General, obsessed with an idea, states that unless Germany is further crippled by dismemberment and by the seizure of her coal deposits in the Ruhr, she will make a campaign against France within five years" (*American monthly* 1924, July, p. 140). But there are more threatening forecasts. Mr. Sisley Huddleston writes:—"On whether France and England, besides Germany, are prepared for this (acceptable) revision (of the Versailles Treaty) within the next year or so, depend the possibilities of peace and war." (*New Republic, New York*, 1924, July 16, p. 205). I believe that unless there is a real and radical change of international military policies, the next war will be certainly within sight by 1930.

CONCLUSION.

Perpetual peace is unnatural and impossible. Permanent peace, so far as it is humanly possible, is practicable if rightly worked for. To this end, a World Peace Society should be organised bringing together all institutions working for peace the world over. A World Peace Congress may be organised. Both should be worked out by prominent public workers, and not be influenced by military classes and war-lords.

THE BOOKS OF THE QUARTER.

'THE OTHER SIDE OF THE MEDAL.'

Mr. Thompson has written an amazing book, which has, as he says, been long suppressed; for 'it sets out matters that no Indian could, or perhaps should set out.' It deals with some of the darkest chapters of what has hitherto been called the Mutiny—an episode of Indian history which no Indian is able to read without burning shame and inexpressible depression. In fact the history of India ceases to claim or hold the attention of Indian students, as soon as it enters upon the advent of the East India Company and its subsequent achievements. The reason is obvious; for even the Indians in their sub-consciousness are not devoid of some of the qualities of a self-respecting manhood. Mr. Thompson has some very unpleasant facts about his own countrymen to relate and presumably for that very reason he is apologetic and has to trust to the 'magnanimity' of his own people with the hope that his presentation will 'change the attitude of every Englishman, who reads it to the end.' But what passes our understanding is the occasion which Mr. Thompson has found to abuse the poor Indians. 'It would be difficult to libel the miserable being whom our Western system of education, manipulated by incompetent and often grossly dishonest Indians, has evolved. Every Englishman, who has been in any position of responsibility in India, knows how often he has had to interfere to save Indians from their own kin. The measures of self-government granted from time to time, municipal and parliamentary, have frequently been worked listlessly or—I am afraid it is impossible to avoid repetition of the word—dishonestly. The world's literature of abuse might be ransacked, and still the crown for utter irrelevance and reckless unfairness allowed to rest with the Indian extremist press.....Nor is it (in my judgment) possible to exaggerate the services which Britain has rendered to India or the greatness of the individual contribution of many of her sons and daughters.' "These things will be seen and acknowledged one day, and no honest and competent mind will judge our rule hard-

ly when its day has passed." Was it necessary that in what purports to be 'The Other Side of the Medal' the poor vilified Indian should be abused once again? The attitude of Mr. Thompson is difficult to understand. He has only presented the facts which he has gleaned from writers of unimpeachable authority—his own countrymen, and yet he has to ask the question in doing so: "Can we not show the same magnanimity towards India." "Indians are not historians and they rarely show any critical ability, so they are not likely to displace our accounts of our connection with India. They are not able to arrange their knowledge so as to gain the first essential towards a favourable judgment, a hearing." Therefore the coming generations of Indians will have to trust to British 'magnanimity' to learn the barest truth about the history of their country under Pax Britannica.

We have read the book with bended head, wondering sometimes whether India has been expiating for all the accumulated sins of centuries or whether human nature in this country is not subject to normal rules of rational behaviour. It is very difficult to say what purpose the book is likely to service. It is not likely to change the mentality of the English towards the Indians nor is it likely to instil a feeling of relief or of righteousness in the minds of Indians. It would perhaps have been best as Romesh Chandra Dutt suggested long ago that 'those incidents could be expunged altogether from history, at least as recorded in the school books meant for boys.' It is a mistake to think that self-respect could be permanently crushed out by any system of perverted education or by any teaching of erroneous history.

Going through Mr. Thompson's book the thought uppermost in our mind was that the days of cruelty—of fiendish cruelty, are not past with the advent of European civilization in Asia. The achievements of the British army recorded in the pages of Mr. Thompson's book are reminiscent of some of the darkest deeds perpetrated by the hordes of Chingiz Khan, Taimur or Nadir Shah. The most

effective as well as the most spectacular punishment that was tried during the days of the Mutiny was by blowing the mutineers from guns. A day after some executions at Peshawar Lt. Roberts, later Lord Roberts of Kundhar, writes cheerfully to his sister that 'the death that seems to have the most effect is being blown from a gun. It is rather a horrible sight, but in these times we can not be particular.' The purpose was "to show these rascally Mussalmans that with God's help Englishmen will be master of India." Listen to the description of a clergyman's widow:—

"Many prisoners were hanged after the battle, and as it was discovered they did not care for hanging, four were tried and sentenced to be blown from guns; accordingly one day we were startled by hearing a gun go off, with an indescribably horrid muffled sound. An officer told us it was a most sickening sight. One gun was overcharged, and the poor wretch was literally blown into atoms, the lookers-on being covered with blood and fragments of flesh: the head of one poor wretch fell upon a bystander and hurt him."

General Nicolson—a 'hero god of our boyhood's dream' as Mr. Thompson calls him wrote as follows:

"Let us propose a Bill for the flaying alive, impalement, or burning of the murderers of the women and children at Delhi. The idea of simply hanging the perpetrators of such atrocities is maddening."

Mowbray Thompson "witnessed the spectacle of these wretched Mohammadans at the last gasp, tied to the ground, stripped of their clothing, and deeply branded over every part of their bodies from head to foot with red-hot coppers. With his own hand he put an end to their agony by blowing out their brains." All the imaginable tortures of bygone ages appear to have been practised. A wounded prisoner was burnt alive over a slow-fire (page 47).

"All these kinds of vindictive, unchristian, Indian torture, such as sewing Mohamedans in pig-skins, smearing them with pork-fat before execution, and burning their bodies, and forcing Hindoos to defile themselves, are disgraceful, and ultimately recoil on ourselves."

The instructions of General Neill to Major Renaud afford a fair index of the attitude of mind which was by no means exceptional.

"Certain guilty villages were marked out for destruction, and all the men inhabiting them were to be slaughtered. All sepoy regiments not giving a good account of themselves were to be hanged. The town of Fattelpore, which had revolted, was to be attacked, and the pathan quarters destroyed with all their inhabitants. 'All heads of insurgents, particularly at Fattelpore, to be hanged.' If the Deputy Collector is taken, hang him, and have his head cut off and stuck up on one of the principal (Mahomedan) buildings of the town."

Lest it be thought that the civilian is less cruel than the soldier, the career of Frederick Cooper, Deputy Commissioner of Amritsar, should be remembered. On the day of the Bakr-i-Id—the great Mahomedan sacrificial festival—"150 people were executed and as one of the executioners swooned away, a little respite was allowed. Then proceeding, the number had arrived at 237; when the district officer was informed that the remainder refused to come out of the bastion, where they had been imprisoned temporarily, a few hours before. The doors were opened, and, behold! Unconsciously the tragedy of Holwell's Black Hole had been re-enacted. Forty-five bodies, dead from fright, exhaustion, fatigue, heat, and partial suffocation, were dragged into light."

These, dead and dying, along with their murdered comrades, were thrown by the village sweepers into the well. The Governor wrote to Cooper "All honour for what you have done and right well you have done it." Cooper himself has related his exploits in a book from which Mr. Thompson has cited these useful extracts. He says "there is a well at Cawnpore; but there is also one at Ujnala. The Bombay correspondent of the *Times* wrote as follows:—

"I have given up walking about the back streets of Delhi, as yesterday an officer and myself had taken a party of 20 men out patrolling, and we found fourteen women with their throats cut from ear to ear by their own husbands, and laid out in their shawls. We caught a man there who said he saw them killed, for fear they should fall into our hands; and showed us their husbands, who had done the best thing they could afterwards, and killed themselves."

If anybody still wants to know more of

horrors, he should read Mr. Thompson's book.

'Let 1857 pass'. The exploit of Mr. Cowan, Deputy Commissioner of Ludhiana in 1872 is also worthy of record. 66 sikhs surrendered on the 5th of January and with their surrender the Kuka rising came to an end. Mr. Cowan wrote to the Commissioner that he proposed 'blowing away from guns or hanging the prisoners.' The Commissioner desired him 'to proceed with legal formalities' but Mr. Cowan was impatient and caused 49 of these wretched Sikhs to be blown away from guns. Whereupon the Commissioner wrote "My dear Cowan, I fully approve and confirm all you have done. You acted admirably. I am coming out." 'He did come out and sanctioned the execution of the 16 remaining prisoners. They were hanged.' Mr. Cowan was removed from service, the Commissioner censured and transferred. Mr. Thompson holds "the record of my country is cleaner from such deeds of deliberate cruelty than the record of any other country on the globe." Alas! his book tells a different tale.

Mr. Thompson also has a word to say on the tragedy of the Jallianwala Bagh. We have tried to understand Mr. Thompson's attitude of mind but in vain. We however agree with him that 'we must no longer stress the Black Hole of Calcutta, and ignore the seventy suffocated Moplah prisoners of our railway-vans; we must no longer stress Cawnpore and ignore Benares and Delhi and Allahabad and Renaud's march on Cawnpore.'

B.

Siberian and other folk tales. Primitive Literature of the Empire of the Tsars, Collected and translated, with an Introduction and Notes. By C. Pillingham Coxwell Demy., 8vo. pp. 1056, with a Map. Published by C. W. Daniel Company, London. Price 2 gns.

Educated opinion is slowly but certainly coming round to the fact that "primitive literature" including modern accounts of ancient beliefs, legends, tales and superstitions, as well as religious rites and ceremonies and dances, as well as all phases of early art, possess a vast importance for us. Students will in a short time—some few now do so—look upon a new or different version of a known folk tale with the same

interest as the anthropologist looks on a slightly different skull form. Consequently the remarkable collection here compiled by the admirable industry of Dr. Coxwell has enormous value for all those who would understand the early days of humanity. When we are able to distinguish the design of each symbolic myth, apart from the personal rendering of the particular example we chance to find, we shall have advanced considerably on the comprehension of comparative mythology, just as we advanced when we set aside the too easy label of "sun-myth," on examination of further evidence. Quite recently a writer in the *Spectator* admitted the possibility that many such tales are not originated by the peoples among whom they are found, but are obviously degenerations of previous stories. Immediately the question arises: "Whence came they?" Just as we may track the physical growth of man by long and careful comparison of bony remains, we may discover much of his psychological origin—by no means necessarily parallel with bodily development—in analysis of various myth forms, excavating his knowledge or belief, and tracing its descent through the symbol-forms of the myths of the ancient world. Early art and magic and science are embedded in these primitive art forms, and from such magnificent collections as this one, we may with patient and purposeful search find much of extreme value.

No less than 567 stories are comprised within these thousand pages, many of which have been collected direct by the learned author, in his wide travels, over many years and many countries. Tales are included from tribes such as the Chukchis, the Yukaghirs, the Koryaks and the Gilyaks, among the sub-Arctic families. From Mongol-Turkish elements we have stories from the Tanguzes, the Buryats, the Kalmycks, the Yakuts, the Abaians, the Tarantchi-Tatars, the Yellow Ugrs, Kirghiz, Turkomans, Tchavases, Kamiks, Gaganay and Bashkirs. Contributions from Finno-Ugrian races cover Samoyedes, the Ostyaks, Tcheremisses and the Mordvins, as well as the Votyaks, Lapps, Finns and Estonians. Among the latter are more developed races; we have a large number from the Russian, followed by others from the Letts, Lithuanians, Poles, White Russians, Little Russians, as well as the Ossetes and Armenians. The stories are arranged in groups according to their place of finding, and cover all imaginable phases of folklore, from animism of an apparently crude type, to tales of spirits, good and evil.

Students of comparative religion will detect, here and there, under thick coatings of local accretions, creation stories and others of world-wide distribution, while various magical practices have no small part

in the decoration of the underlying myth-form. The Introduction is most valuable, particular in the philological evidence offered. "From his own utterances" says the author "primitive man is revealed in his stories more authentically than could be done by any historian, scientific writer, or investigator." Previous to each section is a commentary on the stories presented, while the tales are set down in a simple and direct translation. This valuable work should be in every student's library where it may fitly be set alongside such works as Frazer's *Worship of Nature*: But younger members of the family will also take it up with a view to reading the "fairy stories" contained in it, so it must have a wide circulation!

The Light of Asia. By Sir Edwin Arnold. A New Edition with illustrations by Hamzeh Carr. Introduction by Sir R. Denison Ross. Published by John Lane, The Bodley Head. Price 21/6.

There have been a considerable number of editions of *The Light of Asia*, since the poem was first published in 1879, but there is not one of them to surpass this in its general artistic appeal as a piece of book production. Its contents, which relate the well-known story of the last life of Gautama, the Buddha, need no comment here. Its immediate appeal has been maintained during the passing years, and the poem, unequal though it is, has a permanent place in the affections of all students of Eastern religions. They will be delighted in the possession of this new setting, excellently printed, with broad and pleasant margins, and punctuated by the dramatic coloured illustrations by Mr. Hamzeh Carr, a Moslem artist from Cairo.

The illustrator has sought to seize and convey something of the underlying melancholy of certain aspects of the poem, and it is apparently to that end that he has avoided the brilliance of real Indian colours, solidifying all his plates to greyer tones. Against these lowered tones he displays a talent for dramatic composition, using the aura of the Master in its varying modes as a leading part of most of the designs. Whether or not those familiar with auric colours and their significance will agree with their portrayal here is an item to be considered, but we have the mediæval nimbus at least restored to a more correct handling. The direct simplicity of some of these compositions makes them things of quiet beauty, as on that facing p. 80, where Gautama leaves his servant, assuming the yellow robe, declar-

ing, "And none has sought for this as I will seek." Pleasant in its appeal is another (opposite p. 16) of the Four Bright Ones, where the representation of the Virgin Youth has just that delicate sufficiency which kindles the imagination to further search.

Most of the illustrations are on the same high level, and Mr. Carr is to be congratulated on his success. But it is unfortunate that the external appearance of such a volume should be marred by the crude and inharmonious colouring of the eight rays of nimbi proceeding from the Buddha head. They would be much better left in the gilt line, like the head, or deleted altogether. On a paper jacket, this design would not matter, but stamped on the cloth cover, the remedy is a few minutes with a paint brush. Excepting only the one point, the publishers have certainly produced a most acceptable version of the world famous poem. It would be pleasant to see equal efforts in artistic production of some other books. Perhaps the publishers would like to produce an illustrated version of the *Bhagavad Gita*—a difficult but not an impossible task.

The life, work and evil fate of Guy De Maupassant. By Robert Harborough Sherard (T. Warner Laurie, Ltd., 30, New Bridge Street, London, E. C. 4) 1920.

What a fate was that of Guy De Maupassant! Struck down by an evil worse than death, in full vigour, at the height of his success: struck down on the morrow of the day on which he had been able to content his caprice as a gentleman of letters: How sad it all is! yes, sad indeed,—the life of one of the greatest artists of France who has given to the world immortal tales of joy, sorrow and love. We know the artist in Maupassant through his works; but the man in him evades our grasp. We can picture the face of the writer, grim and sullen, screwed up in an indifferent smile watching the passing shadows of life, and its intervening lights; but the bitter pessimism of the man with all his lies, his boasting, his salacious conversation, his cruelty to animals is not wholly known to us. Man is curious by nature. We must know all about an author, his private tastes, likings and whims. Such a curiosity is sometimes a necessity and, often, a tribute to the greatness of a genius. This volume satisfies one curiosity about Maupassant by presenting before us all the necessary details of his life in a vivid manner. It explains clearly that "the many deplorable peculiarities of his conduct proceeded not from any turpitude

of character but were the usual manifestations of the disease which was to lead this fine and noble man, of intellect so lofty, to unsanity and death." The book is written in an impartial way; the facts are so marshalled that they present the right perspective which arouses in us the instinct of accuracy in our judgment on the true worth of Maupassant. The writer has rightly refrained from shedding sentimental tears over the doleful tale of Guy's life towards the end of the book. The pathos of the tragic ending is left undisturbed and its intensity, therefore, surges mightily beneath the apparent calm. It is a sad irony of fate that the man, who surveyed the destinies of mankind, with a mocking smile, arising out of a sense of mastery, found himself trembling before a cruel dispensation which was hurriedly darkening his days. The light passed away, its glory fled and the shadow of the approaching gloom was cast. In the maddening onrush of life, we are apt to forget the man and remember the artist alone; but how wonderful to be often reminded that a man so cruelly tortured by an evil fate gave no sentimental tales of love to humanity, but the unvarnished picture of its tears and smiles, found reflected in life.

K. N. M.

A Romance of Two Centuries: A Tale of the Year 2025. By Kenneth Sylvan Guthrie, published by the Platonic Press, Teocalli, 1177, Warburton Avenue, North Yonkers, N.Y., U.S.A.

Many writers have from time to time turned their imaginative conceptions towards the future of humanity, and some have set down their ideas on this wide subject in some details. Among the more famous are Sir Thomas More's *Utopia*; Bellamy's *Looking Backward*, and William Morris' *News from Nowhere*, not forgetting Samuel Butler's work, *Everwhon*. Among modern writers H. G. Wells has given us his story, *When the Sleeper Awakes*, and now Dr. Guthrie has published yet another rendering of the future life of western civilisation. It is naturally difficult for any educated man to banish entirely the ideas of all the previous writers from his mind, and Dr. Guthrie has perhaps not succeeded in convincing us that he has first forgotten the works of older writers. Nevertheless, he has framed a very readable and interesting survey of what his adopted country, America, might be like in a hundred years' time. The first point of criticism is that he is inclined

to expect too much change to occur in the relatively short space of 100 years, though he may perhaps argue that so much change has in fact developed during the last century, that we may reasonably expect further changes equally notable. But the recent developments have all been material, and after the initial step in each phase, it has been a development of detail rather than of principle. His hero relates the tale, telling what happened to him, and how he first "fell asleep" and was preserved in a state of trance for a century. The events relating to his fortune are among the least credible, and we cannot easily accept the system which allows just one exception, in the continuance of "private property." Another difficulty is in the ignorance which he assumes in some of his characters of the year 1925, presumably in order that the century old relic may relate to them his personal experiences. But we are not, however, now altogether ignorant of what happened a century ago, in 1795. This may be the necessity of novel writing, however, and it may be dismissed in view of the real imaginative power which the learned author displays with the utmost ease and facility. He arranges his work in five principal episodes or chapters, beginning with the story of the individual, in *The Romance of Two Centuries*, and then opening out into a wider survey of the conditions of civilisation when he awakes into his new life. We are allowed to see, through Professor Guthrie's imaginative vision, North and South America of the Future, and the "Coming World Capital," and then close with an interesting and thoughtful discussion of the Destinies of Europe and New York. The account of how his hero manages by the aid of metaphysical wireless to communicate across time as we now do across space is worthy of Jules Verne himself. The author displays a very considerable degree of ingenuity and indeed, of real artistic inventive faculty, in his power to produce not only a sociological scheme of working possibility but numerous details which would have to be met with in the development of any such scheme. He has not allowed his undoubted scholarship to overwhelm him, and he keeps his artistic productions commendably free of all reference or appeal to any classical or other authority. From the revised census and naming system, he deals with an improved marriage system, of which he makes use in due course. He deals with farming reform, and the development of ocean travel; the international language and educational reform, perhaps the most need of all. He omits much mention of any specific legal reform, but without this no new society is possible. He has many pointed criticisms to make

in passing as for example in his remarks on world police. He says that they became unnecessary after world wide prohibition (of alcohol) and that "this was so in many so-called, uncivilised countries" before the alleged "civilised" white man insisted on introducing fermented liquors not to mention opium, at the point of the sword. His comments upon advertising, too, are full of a humour not unsupported by facts; and, here and there, throughout the whole of this interesting volume, we meet with the remarks of a sympathetic and educated man on the life of to-day as he has seen it in his wide travels, contrasted with what he thinks it should and could be, in the administration of wiser men.

Mithraic Mysteries Restored. By Kenneth Sylvan Gauthrie. A drama of Interior Initiation, Embodying all the available data of the Historic Persio-Roman Mithraisms; Embodying versions of Zoroastrian Scriptures; Combining the Religions of all Races and Times, with the Best of Modern Spiritual Thought, with Experiments for Every Day of the Year. Published by the Platonist Press, 1477, Warburton Avenue, N. Yonkers, N. Y., U.S.A., Price \$2.00.

Few studies in comparative religion are of more interest or importance than the "mysteries" which are found at the heart of each great religion known to mankind. Most of them have come down, obscure and coloured, surrounded by superstition and cracking dogmas, so that it is difficult or impossible for the young student to know which is false and which is true. Professor Gauthrie has put us greatly in his debt by the publication of this wonderful work, which has for many years been put only in the hands of accepted students. It is composed in the form of a dramatic poem or play. Based in relation with the ancient

Zodiac symbolism, he begins with an Introduction representing the reception of the neophytes, and their early temptations. Then we proceed through the whole work, by means of the twelve great degree of initiation or enlightenment. The sections are arranged in four parts, each of three degrees. The first three degrees, of the Earth, are symbolised by the Warrior, and the search for truth; the Bull, and the control of sleep; and the Lion, with the achievement of health. The next three degrees, attained through water, are symbolised by the Vulture, and the study of comparative religion; the Ostrich, and the valuation of error, or discrimination; and the Raven, or the judgment of self-knowledge. Then, passing the mysterious Kiuwat bridge, the next three degrees are reached by the air. First comes the Griffin, in the vindication of divine justice; the Persian hero, calling the Saviors, and the Scarabeus, in the building of sanctuaries. The three final degrees are attained within the supernal fire, and are symbolised by the Eagle, in the marriage of the soul with true wisdom, the Father or the Choice of successors; and lastly the Supreme Father, in the unveiling of final truth. The process of study and work, suffering and success, is portrayed graphically but still symbolically by the various speeches of the aspirants, and it is impossible to quote from them, for the whole work must be read and re-read to extract from it the fullest possible meaning, though, like Spencer's *Faerie Queene*, it is superficially also a quite charming story. Dr. Gauthrie has added further to its value for students by generously including a set of questions which he arranged for his own students, so that a kind of correspondence method of study is suggested. There is a question for each day, and the passing of each phase of degrees is to take one month, in order deeply to impress it by slow and thorough study. The work bears the impress of scholarship and erudition, but, far more than these, of a guiding wisdom which selects the best out of the immense treasures available for study.

REVIEWS AND NOTICES.

RECENT INDIAN HISTORICAL LITERATURE.

Selections from the State Papers of the Governors General of India—Lord Cornwallis. 2 Vols. Edited by (the late) Sir George Forrest, C.I.E. (Basil Blackwell, Oxford) 1926.

Students of Indian history—particularly of the British period—will welcome the late Sir George Forrest's *Selections from the State Papers of the Governors-General of India; Lord Cornwallis 1760—1793*, a two volume work, the first being devoted to the Introduction, and the second to the documents. Sir George Forrest's work on Indian history is well-known as of vital importance for the historian. Not only has he filled up many great gaps in our knowledge; he has made dry bones live, and has made men look at old things—and present things—with new eyes. The documents here are arranged under six headings; the campaign against Tipoo, land administration, Maratha affairs, Oudh affairs, army administration, general affairs. The Introduction examines a number of subjects in detail, among them the military operations under Meadows, Cornwallis' own campaigns, and the Parliamentary debates of 1791. These volumes deal largely with the foreign policy of Cornwallis in the war with Tipu Sultan, Behar and India and with his Land Settlement of Bengal; but the war is a thing of the past and of little more than academic interest to the average reader. The Settlement on the other hand, is still with us, and its results, expected and unexpected, still part of our daily experience. The section of volume two, therefore, that contains letters and minutes of Cornwallis dealing with this settlement make very interesting reading and whatever may be the recurrent judgment upon the merits and demerits of this permanent Settlement illustrates forcibly how its introduction was effected against the advice of those more acquainted with India than was the new Governor-General and how its initiation was made in imitation of Western practice and incomplete comprehension of Oriental conditions. In the circumstances, the papers relating to the subject are of great interest to students of Indian Economics and Politics, who will rise from a perusal of these two volumes with a quickened zeal in the study of the effect of Lord Cornwallis's land settlement in the provinces of Bengal and Behar. The book is a notable addition to the literature of Anglo-Indian history, and is a permanent contribution to

the study of the Indian administration of Lord Cornwallis.

John Company. By Sir William Foster, C.I.B. (John Lane the Bodley Head, Ltd., London) 1926.

John Company is a companion work to Sir William Foster's previous volume, *The East India House*, and like that it deals in a light and attractive manner with aspects and episodes of the domestic history of the East India Company. The book is full of interesting facts not generally known, and the author, who was from 1907 to 1923 the Registrar and Superintendent of Records, and is now the Historiographer, to the India Office, has had exceptional opportunities of access to the late lamented Company's records. The author describes the Company's first and second houses, at Smythe's house in Philpot Lane and at Crosby Hall, &c., its dockyard at Blackwall, and its hospital and chapel at Poplar. He gives reasons for thinking that the fine "Bromley room" in the Victoria and Albert Museum once formed part of a famous Anglo-Indian school at Bromley-by-Bow. He recalls the embassy from Bantam which came to see Charles II. and the efforts of the Company to supply that King's menagerie with deer and cranes and other water-fowl, whose descendants perhaps still abide in St. James's Park. He comments on a marine insurance policy of 1637, preserved at the India Office. He reproduces Warren Hastings' application, in copper plate, for a writership, and incidentally gives for the first time the true facts of the great pro-consul's early career. He discusses the special coinage which Elizabeth ordered for the Indian trade, and which the Orientals refused to accept, preferring the Spanish pieces of eight. Well-chosen illustrations enliven this readable and instructive book, which—though dealing with the lighter aspects of the Company's history and administration—is nonetheless a meritorious addition to the history of the East India Company.

Sources for the History of British India in the Seventeenth Century. By Dr. Shafiat Ahmad Khan. (Oxford University Press, Bombay) 1926.

Dr. Shafiat Ahmad Khan's *Sources for the History of British India* must be the outcome of years of

research among the great historical manuscript collections of England and India. It brings for the first time into one focus the large number of seventeenth century manuscripts existing in these collections; and it is the first attempt by an Indian scholar to supply a critical account of them based on a minute study of the period to which they belong. In many cases, the description of a manuscript is supplemented by quotations or considerable extracts from it. The arrangement of the volume is straightforward and clear; and there is a very full index, which facilitates alike study and reference. The plan of this book is similar to that of the *Bengal Manuscripts* by the late Sir William Hunter. The author not only indicates where a particular manuscript is available, but also suggests the nature of the record by a brief description. The publication will be most useful to scholars who desire to make researches into the history of enterprise of the East India Company in the seventeenth century. The author, a well-known scholar, has spared no pains to collect all relevant materials for his book. The publication is in every way a worthy contribution to the cause of historical research, and is a credit to Indian scholarship and spirit of research. A word of acknowledgment is due to the publishers for turning out the volume in a distinctly handsome format and get-up.

British India from Queen Elizabeth to Lord Reading. By "An Indian Mahomedan." (Sir Isaac Pitman & Sons, Ltd., Parker Street, Kingsway, London, W. C. 2) 1926.

"An Indian Mahomedan," who is the author of *British India from Queen Elizabeth to* (no, not King-Emperor George V, but the latter's Viceroy) *Lord Reading* is believed to be none other than Syed Sirdar Ali Khan of Hyderabad (Deccan) and author of a book entitled *The Earl of Reading*, issued (by the publishers of the present work) in 1921. Be that as it may, the book has a value of its own: it represents the studies and views of a prominent Indian Mussalman who—it is said—has held and is holding a responsible official position. While he gives a full summary of events down to the supersession of the East Indian Company, the more directly important part of the volume deals with occurrences since the transfer of direct authority to the Crown, and the interest increases as the subject approaches more nearly to the present time. In fact, his pre-Crown sketch is preliminary to current history. The evolution of India in the modern sense, which may be said to have begun during Lord Ripon's Viceroyalty, is his main

theme, and he deals in great detail with the Reforms instituted in the period covered by Lord Minto and Lord Reading. Though avowedly a history, the writer's chief object seems to be to rally the moderates to the side of the Government of India. His sentiments and opinions reveal to the reader what intelligent members of the Indian Mussalman community are saying among themselves, or when thinking aloud. It would be easy to criticise a book of this sort which is more in the nature of a political pamphlet than a serious sketch of history. As we have indicated above, its very title reflects the unbalanced treatment of the subject and the author's defective perspective. Then there is the want of sense of proportion evidenced by but 12 pages being allotted to the history of the Moghul period against as many devoted to the visit to India paid by King Edward VII, when Prince of Wales! Then as against the latest chronicle of events, in about 70 pages, of British connection with India upto 1800 A.D., we have some 30 pages of uncritical panegyric and unqualified eulogium on Lord Minto and his three successors. Lastly as against photographs of seven Viceroys, there is not a single map. It is not surprising, therefore, that there is no list of authorities relied upon by the author. In spite, therefore, of Sir Theodore Morrison's commendation, the book can scarcely be taken seriously as a contribution to Indian history.

Intercourse between India and the Western World from the earliest times to the fall of Rome. By H. G. Rawlinson, M.A., I.R.S., Second Edition. (The University Press, Cambridge) 1926.

The first edition of Professor Rawlinson's book—*Intercourse between India and the Western World from the Earliest Times to the Fall of Rome*—appeared in 1916 and was appreciatively noticed in the *Hindustan Review*. We, therefore, welcome its second edition, in which the original text has been carefully revised and judiciously overhauled. The result is a text-book of much merit and very great utility. As the writer of critical notice puts it "this closely-packed and measured volume is an excellent example of the art of distilling the quintessence of a subject into the least possible space. Not only is it scrupulously free from padding or decoration; not a sentence is wasted, nor a fact elaborated. The author has done a piece of pioneer work of genuine value, and done it in a spirit of sternly academic restraint." We endorse this just appreciation of a book, which deserves earnest attention at the hands of students of the subject it deals with. Appended

to the text is a highly useful select bibliography relating to the various topics dealt with in the book. It will enable the serious student to follow up his further studies with advantage.

"Rulers of India" series:—Harsha. By Dr. Radhakumud Mookerji. (Oxford University Press, Bombay) 1926.

An Account of the Last Battle of Panipat and of the Events Leading to it. By Cási Raja Pandit. (Oxford University Press, Bombay) 1926.

For these two excellent contributions to Indian historical literature, we are indebted to the enterprise of the famous Oxford University Press. Dr. Radhakumud Mookerji's monograph on the Emperor Harsha—the latest addition to the "Rulers of India" series—is not only a meritorious compendium of the latest researches into the materials available, but is brilliant alike in conception and execution, and is a notable addition to the splendid series of historical biographies dealing with India. The *Last Battle of Panipat* is an English rendering from the Persian of Cási Raja Pandit by Lt.-Col. Brown and edited with introduction, notes and appendices by Professor H. G. Rawlinson. The author was an eye-witness of what he wrote, but his original work has perished. The English translation is, therefore, all the more valuable, but it was inaccessible, being buried in the *Asiatic Researches* of 1799. By reprinting and editing it, Professor Rawlinson has made a valuable contribution to Indian historical literature.

RECENT SOCIOLOGICAL LITERATURE.

Grammar of Politics. By H. J. Laski (George Allen & Unwin, Ltd., 40, Museum Street, London, W. C. 1) 1926.

Amongst contemporary writers on the Science of Politics, Mr. Harold Laski justly occupies a very prominent place as a capable and lucid expounder of the principles governing the constitution of advanced political societies in the West. His *Grammar of Politics* is a comprehensive and systematic exposition of the political systems obtaining at present in Western Europe, America, Australia and such Asiatic countries as have or are striving after responsible Government. This work is not only a full discussion of the basis of political institutions, but also a series of concrete and practical proposals for the reconstruction of the present social order. Mr. Laski deals

with the political system as it manifests itself both in legislation and administration, and in the courts and economic enterprise. His proposals attempt the detailed readjustment of them all to the political philosophy upon which his work is based. The volume therefore appeals not only to the student of political science, but to the lawyer and the civil servant, to all, indeed, who are interested in the development of a new politics. In fact since the appearance in the nineties of the last century of the late Professor Sidgwick's masterly treatise called *The Science of Politics*, no later work on Political Science has so exhaustively and so ably traversed the ground as Mr. Laski's *Grammar of Politics*. It is a brilliant contribution to the literature of political sociology.

New Governments of Central Europe. By M. W. Graham, Ph.D. (Sir Isaac Pitman & Sons, Ltd., Parker Street, Kingsway, London, W.C. 2) 1926.

The Great War has brought into existence many new States in Central Europe and also many changes in their constitution, boundaries, area, populations and sovereign power. A comprehensive work dealing with the subject—such is now made accessible by the publication of Dr. Graham's book called *New Governments of Central Europe*—was badly needed. Thus this important volume fills a very obvious gap in the literature on comparative governments, though it is in part, the product of a course of lectures given by the author at the University of Missouri. But it is nonetheless highly useful. The new states of Europe, with their new governments, new policies, new institutions, have been treated in accordance with the geographical area which they occupy, and in relation to the empires of which they are the successors. The method of approach embraces an understanding of the pre-existing scheme of government and a study of the progressive breakdown of empire and the realisation of nationality. For those desirous of making a systematic study of the polity of Central European States, Dr. Graham's book would be invaluable.

The History of Political Science. By R. H. Murray, Litt. D. (W. Heffer & Sons, Ltd. (Cambridge) 1926.

The modern generation of students needed a fuller treatment of the subject than was available in Sir Frederick Pollock's Introductory sketch of the origin and growth of Political Science. Dr. Murray's *History of Political Science* traverses the ground from Plato to the present day. With a due sense of

historical perspective the author analyses the main conceptions of the political philosophies of the past; nor does he pass by such modern developments as Syndicalism and Bolshevism, movements that deeply affect the life of the State. A chapter is also added on American political theories, which makes the treatment quite complete. There is no other book available, covering the same ground and contained in such a small compass, and we commend this book to the student of Politics.

The Third British Empire. By Alfred Zimmern. (Oxford University Press, Bombay) 1926.

Mr. Alfred Zimmern's course of lectures delivered at Columbia University, New York, and issued under the rather striking title of the *Third British Empire* is a thought-compelling book. Why has the British Empire survived in an age which has witnessed the disruption of so many Empires? In what form has it survived? How has it been transformed, constitutionally and psychologically, by the events of the last twelve years? What are the real ties which bind it together to-day? These are the main questions to which the author seeks an answer in this volume. He gives reasons for believing that the new relationship between the nations of the Commonwealth, so far from weakening the unity of the Empire, has greatly strengthened it, setting it forth on a new lease of life with its constitution and activities adapted to the changed circumstances and conditions of the post-war world. Students of the subject of the establishment of responsible government in India may do worse than devote themselves to a careful study of this very stimulating book.

Reconstruction. By Maurice Panshawe. (George Allen and Unwin, Ltd., 40, Museum Street, W.C. 1) 1926.

The literature relating to the League of Nations is growing apace. Mr. Panshawe's *Reconstruction* is a sketch of the work of the first five years of the League. As such it is an indispensable book of reference, containing a clear summary of five years' work. It includes copies of the official documents, statistics, lists of Commissions and references, and all the details necessary for understanding each activity of the League. The scope of the book is comprehensive. Armed with this book, a Delegate or student of League affairs can dispense with the mass of documents hitherto needful for accurate information on its progress. It is written from a purely historic point of view, and is accurate and impartial.

Equality and Fraternity. By Douglas Macleane. (George Allen and Unwin, Ltd., 40, Museum Street, W.C. 1) 1925.

Figs from Thistle. By T. Harle Welby. (A. M. Philipot, Ltd., 59, Great Russell Street, W.C. 1) 1926.

These two books are to some extent allied in the treatment of the subject, and also in their viewpoint. Canon Macleane in his book, called *Equality and Fraternity* urges current formulas and social theories to a searching re-examination in detail, with abundant historical and literary illustration. The line of criticism adopted is not the usual one, and modern ideas are frankly but not unsympathetically challenged. But though one may not agree with all that the author says, nor accept all his suggestions or conclusions, his book is thought-provoking to a degree and richly merits careful consideration.

Similarly, Mr. T. Harle Welby in his *Figs from Thistle* assails some of the conventional ideas relating to popular Government in Great Britain. In his extremely provocative book he examines the possibility of reconciling democracy with the national genius of the British people, which the author holds to be aristocratic. Some of his arguments are as novel as his style is piquant, and the treatment of social, religious and aesthetic conservatism will be found most stimulating. It is not likely that at this time of the day there will be many to agree with Mr. Welby's contentions; but his book is nonetheless stimulating on that account.

Selected Articles on Marriage and Divorce. Compiled by Julia R. Johnson. (The H. W. Wilson Company, New York, U. S. A.) 1926.

Julia Johnson's *Marriage and Divorce* is one of the H. W. Wilson Company's Handbook series. The need that has been felt in America for harmonising the forty-eight divergent state laws on marriage and divorce has at various periods taken the form of agitation for a uniform law, either a Federal law, or uniform legislation for all the states. This Handbook summarizes the various aspects of marriage and divorce that have a bearing on this legislative problem, by means of up-to-date representative reprints, a selected bibliography, and briefs—which will be found highly useful. These discussions relating directly to a uniform national law are arranged under headings, General, Affirmative and Negative, and the arrangement of the bibliography corresponds. References directly for or against divorce are specially tagged for ready reference. In fact, the arrangement

be conducive to both study and reference. The book will be valuable not only to debaters and the general reader, but also to all who have reason to give thought to legislative reforms, or to deal with the practical problems involved in maritally disrupted homes in the United States. Though reform of the divorce law is not a living problem in India, the book will nevertheless interest social and legal reformers in this country.

How Britain is Governed. By Kate Rosenberg, B.A. (The Labour Publishing Company, Ltd., 39, Great Ormond Street, London, W. C. 1) 1926

Civics. By Radha Kama! Mukerjee, M.A., Ph.D. (Longmans, Green & Co., 39, Paternoster Row, London, E. C. 4) 1926.

Miss Rosenberg's *How Britain is Governed* is a vivid and interesting sketch of the British constitution, which is recommended in his Preface by Viscount Haldane to the general public as well as to the student of that unwritten system—and its history, powers and methods. The book in a short compass offers a graphic survey of the history and practical working of the British constitution.....Dr. Radhakamal Mukerjee's *Civics* is about the best text-book of the subject for the Indian student, dealing as it does with the preliminaries of citizenship; civic institutions and machinery; and civic parties and problems. It is lucid, compact, informative and stimulating.

RECENT LITERATURE OF PHILOSOPHY.

The Philosophy of Hegel. By W. T. Stace. (Macmillan & Co., Ltd.) 1926.

In spite of an anti-German feeling amongst the British in many things, the system of philosophy associated with the name of Hegel still commands the allegiance of a large section of students of philosophy in Great Britain, and books on the subject frequently appear, from time to time. Of these hitherto the one book regarded as a standard authority is the late Dr. Stirling's famous treatise; but it has now found a formidable rival in Dr. W. T. Stace's *Philosophy of Hegel*, which is a comprehensive and systematic exposition of Hegelianism. The primary object of this book is to place in the hands of the philosophical student a complete exposition of the system of Hegel in a single volume. No book with a similar purpose, Mr. Stace believes, exists in

English, and he has brought to his task much learning and industry. The volume contains, in Part I, an explanation of general principles, and in the subsequent parts it sets forth the detailed deductions of the entire system with the exception of the philosophy of nature, of which only a short general account is given, as Mr. Stace holds that no ordinary student requires a knowledge of the details, which are out of date and valueless. For the purposes of the general reader of Hegel's philosophy Mr. Stace's book will be found invaluable, it being informative and elucidative in the highest degree.

Personality and Reality. By J. E. Turner, M.A., Ph.D. (George Allen & Unwin, Ltd., 40, Museum Street, London, W. C. 1) 1926.

Dr. Turner's *Personality and Reality* attempts to deal with the proof of the real existence of a supreme self in the universe. This work is not unconnected with his previous work called *A Theory of Direct Realism and the Relation of Realism to Idealism*, which is acknowledged by competent critics as the most appreciative account of Hegelian idealism from the realist point of view. His present work presents an entirely new argument for the principle of the real existence of a Supreme Self in the Universe. The standpoint adopted is the realistic attitude advocated in *A Theory of Direct Realism*, which maintains the independent being of the material world. In the present work the status of Mind is dealt with. It is shown, in the first place, that the evolution of consciousness follows the direction of ever higher forms of Personality, and that to this development there are no final limits. The nature of the physical universe is then considered in the light of recent scientific discoveries, and from the necessary relations which subsist between Mind and Matter it is argued that a single Supreme Self or Personal Deity must exist and operate in the universe as a whole. The treatment is strikingly original and the book is a valuable contribution to the literature of the philosophy of Reality and Personality.

The Self-Seeker and His Search. By I. C. Ishyam. (The C. W. Daniel Company, Graham House, Tudor Street, London, E. C. 4) 1926.

Having in his earlier volumes, *The Ego and Physical Force*, and *The Ego and Spiritual Truth*, evolved a philosophic scheme in harmony with modern physical science, yet taking full cognizance of the spiritual, aesthetic and moral values in the

universe, the author—Mr. I. C. Isbyam—now proceeds to show that, without a Philosophy of the Spirit the practical conduct of life cannot be referred to any certain and just principles, but inevitably becomes a self-deceptive and blundering groping in the dark. The author is enabled to illustrate the futility of the purely empirical way of deriving a philosophy of Conduct by means of the extraordinary confession—herein presented at length—of an experimenter with life who was endowed with no ordinary measure of science and intellect, and who sought persistently for a basis of conduct in life itself by exclusive reference to the personal reactions of the Ego; to find in the end that the Ego held its surprises. This original and authentic moral record will be found of surpassing interest by every thoughtful reader. The three books written by Mr. Isbyam are notable contributions to modern philosophy and they richly merit careful consideration.

A Study in Moral Theory. By John Laird, M.A., (George Allen & Unwin, Ltd., 10, Museum Street, London, W. C. 1) 1926.

Professor Laird—Regius Professor of Moral Philosophy in the University of Aberdeen—is already well-known as a writer of note on philosophical subjects, his two books—*Problems of the Self* and *A Study in Realism*,—being works of great merit and distinction. His *Study in Moral Theory* is, in its own sphere, a work of high order. In this book are considered: *firstly*, the cardinal principles that are presupposed when any attempt is made to give what is truly a rational justification of any action; *secondly*, the congruence of these principles with the realities of human nature, special regard being paid to contemporary discussions in psychology, but with the object, more generally, of connecting these modern phases of the problem with secular enquiries concerning the meaning of responsibility and the efficacy of "will"; *thirdly*, the application of the principles to social relationships and to concerted action; *fourthly*, a brief survey of the wider topics which (as in the old phrase) have the best title to be called "moral philosophy." The scope of the work is thus comprehensive and the discussions of the various topics dealt with are characterized by a rich and rare scholarship, with the result that the book is a meritorious contribution to the literature of Ethics.

The Sloping Line. By W. Meischke-Smith, M.Sc. (Thornton Butterworth, Ltd., 15, Bedford Street, London, W. C. 2) 1926.

The chief significance of the book under notice lies in the fact that this philosophical treatise is the work of a man of affairs and the subject is therefore approached from the practical point of view. *The Sloping Line* is a work dealing with the idea of *development* as applied to the whole of life. The author's thesis is that 'development is logical, creation is not'—an interesting way of putting it. The book is written with a lucidity of style and an avoidance of anything irrelevant which will recommend it to those who, while interested in metaphysical speculation, have neither the time nor the patience to read the modern and ancient philosophers. It is notable that the Author is a well-known civil engineer who has travelled all over the world. He is therefore able to approach the subjects touched upon in this volume as a practical man. Some of the points of view which he presents are unusual and should create much interest among the thinking public, though all his premises and conclusions may not be such as to command assent.

Rational Mysticism. By William Kingsland. (George Allen & Unwin, Ltd., 40, Museum Street, London, W. C. 1) 1926.

Mr. William Kingsland is a well-known writer on philosophical subjects—of whose works the two best known are the predecessors of the book under consideration. *Rational Mysticism* is the third of a series, the first of which was the author's *Scientific Idealism* (published in 1923) and the second *Our Infinite Life* (published in 1924). In these two books the author expounded lucidly the system of idealistic Monism. In the present work the author's main thesis, the unitary nature of Life and Consciousness and of Man and the Universe, is carried into the region of mystical philosophy and experience, and is examined in the light of ancient and modern historical mysticism, and more particularly in reference to the great modern revival of interest in Mysticism and Occultism. The book is thus likely to appeal alike to Eastern and Western students. Based upon modern scientific discoveries and concepts, it leads up from that basis to the deepest issues of our spiritual nature and mystical consciousness and merits earnest attention.

The Conference of the Birds. By R. P. Masani, M.A. (Oxford University Press, Bombay) 1926.

Studies in Tasawwuf and The Secret of Ana'i Haqq. By Khan Sahib Khaja Khan, B.A. (69, Jani Jahan Khan Road, Royapetia, Madras) 1926.

These three books are useful contribution to Muslim Mysticism. Mr. K. P. Masani's book is an abridged version of a well-known Sufi allegory—the *Mantiqu-ul-tayr* of Farid-ud-Din Attar, which is the most famous work on Sufism. Mr. Masani has enriched the translation with a luminous Introduction on Persian mysticism, which makes his excellent rendering of the original text all the more valuable for the study of oriental mysticism.

Mr. Khaja Khan is a well-known South Indian Scholar, whose three books—*The Philosophy of Islam* and the two noted above—are very useful contributions to the study of Muslim mysticism. *The Studies in Tasawwuf* is a collection of illuminating essays on various aspects of Sufism; while the *Secret of An'ul Haqq* is a translation from Persian of the sayings of a Muslim Sufi—Shaikh Ibrahim of Nagpur. The translator's elucidatory introduction is in itself an essay of great merit and the book should interest students of Sufism.

The Philosophy of Confucius....By C. Y. Hsu. (The Student Christian Movement, 32, Russell Square, London, W. C. 1) 1926.

The author of the *Philosophy of Confucius* is a cultured Chinese scholar, whose object in writing this book is to interest general readers in the traditional philosophy of China. His work within a short compass presents a comprehensive sketch of Confucianism and brings into striking relief its salient features. The moral, political, religious and educational theories of Confucius are accurately described and the reader will carry with him a clear idea of this great system of Chinese thought and conduct.

RECENT BOOKS ON CURRENT RUSSIAN AFFAIRS.

Impressions of Soviet Russia. By Charles Sarolea. (Ryeleigh Nash and Grayson, Ltd., London) 1926.

The Shadow of the Gloomy East. By P. A. Osensowski. (George Allen and Unwin, Ltd., 40, Museum Street, London, W. C. 1) 1926.

Russia in Division. By Stephen Graham. (Macmillan & Co., Ltd., St. Martin's Street, London) 1926.

The Red Terror in Russia. By S. P. Melgounov. (J. M. Dent & Sons, Ltd.) 1925.

The Assault of Heaven. Compiled by A. A. Valentinov. (Rowell Printing and Publishing Co., Ltd., 4, Whitefriars Street, London, E. C. 4) 1926.

Russia in 1926. By R. P. and M. S. McWilliams. (J. M. Dent and Sons, Ltd., London), 1927.

All these six books deal with the Russia of to-day—as she subsists under the Bolshevist regime. Each of the authors approaches the subject from a subjective standpoint but it is remarkable that, on many of the points dealt with, the conclusions arrived at are very much the same. Of these Professor Sarolea has been a constant student of the Russian language, of Russian literature, and of Russian conditions. He may also claim that, having made several prolonged stays in Russia before the war, he is in a position to compare the Russia as she was with the Russia as she is to-day. His book therefore—called *Impressions of Soviet Russia*—is one of the most informative about the present political and economic conditions of the group of Soviet Republics, still popularly known as Russia. While strictly a politico-economic study of Russian conditions of to-day, the book has the lightness of a book of travel. Of the recent works written by non-Russians about Russia, Professor Sarolea's is one of the best. Mr. Osensowski knows Russia from her western confines right across to the Pacific and the Pamirs. He attempts in his book—*The Shadow of the Gloomy East*—to lay bare before the civilized world the true face of that mysterious country, where the modern civilization of the West and the ideology of Mongolian nomads, the asceticism of orthodox Christianity and also heathenism exist together in weird confusion to this very day—thus complicating the grasp of the problems facing to-day the Russians. With his masterly grip upon the imagination of the reader, the author of "Beasts, Men and Gods" records his amazing experiences and his impressions of the shady life and psychology of the multifarious peoples forming that great land of impossible possibilities. The author is a Pole, but he has intimate knowledge of Russia and his book usefully supplements Professor Sarolea's *Impressions*.....Mr. Stephen Graham's *Russia in Division* is a highly instructive work. The book is an account of a journey undertaken by the author through the newly-formed States on the Western frontiers of Soviet Russia. Wherever he went, Mr. Graham found the evil effects of Bolshevism. He visited many exiled Russian authors and artists, but he learnt enough from them about their own fate and of those still in the old country which not a little distressed him. In fact, the whole of Mr. Graham's record is overcast with gloom and make-grim reading. Amongst the many evil influences of Bolshevism, the author justly emphasises the foolish and perverse act of the Poles in destroying and razing to the ground the beautiful cathedral at the

Polish capital, Warsaw, as it had been built by the Russians during their regime on the site of a parade ground! Could foolish perversity go further? If the Poles are wrong in destroying the cathedral, much more so are in Mr. Graham's eyes the Russians, who are destroying religion itself. Mr. Graham's book throws considerable light on the realities of life in the Russian republic and the new bordering States. The fourth book enumerated in our list is by a Russian and it is notable that it confirms to a large extent what the three foreigners have written on the subject of the state of affairs in modern Russia. Mr. Melgounov is a patriotic Russian publicist who was born in 1879 and who has taken for many years past a prominent part in the discussion of Russian affairs. Since October, 1917, when Bolshevism was established, he has suffered for his convictions, having been at last expatriated and deprived (in his absence) of his civil and civic rights, and his properties confiscated. *The Red Terror in Russia* is thus a work which derives additional interest and importance, from the personality of its author. Though small, it is a vivid description of the forces of darkness and unrighteousness installed in the Russia of to-day. The tale unfolded by this Russian publicist is not only grim but horrible and makes one's hair stand on end. It should be carefully read through from end to end, for it is a striking exposition of mob rule.

The Assault on Heaven is a book, compiled by Mr. A. A. Valentinov containing the official and other information illustrating the struggle against Religion carried systematically by the Soviet Government of Russia. It is meant for propagandist purposes, as editions of the book have been issued simultaneously in English, French, German, Italian, Russian and Czech languages. It forms a useful addition in English to the literature dealing with Soviet Russia for it offers a compendious account of the persistent persecution of Religion and Church in Soviet Russia, based on authentic information derived at first-hand. Apart from its value as historical documents, the papers brought together would also appeal to students of Psychology, and throw much light on the mentality of the founders and organizers of Inquisitions. A different type of book from these, which is also much pleasanter reading is that written by two Canadians—Mr. and Mrs. McWilliams—in their *Russia in 1929*. Recording as it does the passing impressions of a short and rather hurried visit, the little book does not profess to be comprehensive or a profound study of the Russian problem. It is rather an attempt to set down photographically what these two travellers saw and

heard in their journey, and the ideas and feelings that these sights evoked. The reader journeys with the travellers through Russia, feeling with them astonishment at every turn, that railway trains, hotels, passport and customs officials were all so different from the descriptions they had heard. One visits Leningrad, 'the saddest city in all the world', with its hosts of levelled population, or Moscow, pulsating with life, or Kiev, pursuing calmly its prosperous way towards restoration. The reader joins the crowds visiting the Lenin Mausoleum and speculates on the strange possibility of a new cult arising around his name. Questions of education, of divorce, of the position of women, of measures of social welfare and child-care, of the terrific tragedy which has befallen those who were dispossessed, are all discussed with the same interesting wealth of detail; and the account of the trip is preceded by a historical and geographical résumé and followed by an estimate of probable developments in Russia. Conditions in that country are changing very fast and Russia in 1926 graphically delineates this transitional stage of affairs.

RECENT LITERATURE OF CURRENT PUBLIC AFFAIRS.

The New Balkans. By H. P. Armstrong. (Harper and Brothers, London and New York, U.S.A.) 1927.

There is probably no one better qualified to interpret the Balkan situation than the American publicist, Hamilton Fish Armstrong—who has written an excellent work on the subject. As Managing Editor of *Foreign Affairs*, the leading American periodical on international relations, and as Military Attache at Belgrade, directly after the war, he has made a broad and intensive study of the whole perplexing Balkan problem. Heretofore there has been no adequate book describing the important post-war problems in that explosive section of Europe—the Balkans. This volume fills that need. It does not treat the problems in a "scare-head" manner, nor does the author lend himself to propaganda. He simply gives all the facts necessary for the reader to understand the old and the new problems of the Balkan states, and to form his own judgment. Some of the subjects discussed are "The New Balkans," "Jugoslav Unity," "Bulgaria's Demands," "The Future of Albania." The text is fully illustrated with maps. Altogether Mr. Armstrong's book called *The New Balkans* is a

lucid, comprehensive, up-to-date and impartial survey of the political and economic problems staring in the face the various Balkan nations and it should be carefully studied by all interested in the developments of the Balkan situation.

Conflicts of Policies in Asia. By T. F. Millard. (George Allen and Unwin, Ltd., 40 Museum Street, London, W.C. 1) 1926.

Mr. T. F. Millard—the author of *Conflicts of Policies in Asia*—outlines in his book the development of the political situation in the Pacific from the Paris Conference of 1919 down to the present, laying special stress on the respective policies of Japan and America towards China. He gives his views of the ultimate aim of Japan and shows how and why Great Britain is affected by the conflict of policies. Finally, he propounds his solution for the entire Eastern Question, which deserves careful attention by students of international politics. Mr. Millard is intimately acquainted with Chinese public affairs. He lived in China for many years and held various official and semi-official positions as Advisor to the Chinese Government. He also attended the Conference at Paris, Geneva and Washington, and has much inside knowledge of recent events. His book is therefore an authoritative treatment of the subject and merits careful consideration.

The Jews of Eastern Europe. By Dr. Arnold D. Margolin. (Thomas Seltzer, Publisher, New York, U.S.A.) 1926.

Dr. A. D. Margolin's book, *The Jews of Eastern Europe*, exhaustively deals with various phases of Jewish life in what was formerly the Russian Empire, their political, economic and agricultural activities before and during the Revolution with particular reference to the latest attempts to establish Jewish agricultural settlements in the Crimea and the Ukraine under the auspices of the Soviet Government. It also deals with the pogroms in Russia, and gives a vivid and dramatic picture of that remarkable and absorbing story which is known the world over as the Beilisa case. And in the final chapters the author gives us a glimpse of some aspects of Jewish immigrant life in America. The scope of the book is thus extensive, and the author writes from knowledge and observation. He has himself held prominent official positions in the Ukraine and has taken an active part in many of the

events related. A special feature is the author's conclusion that among the overwhelming majority of the Jews of Eastern Europe there is an absence of radicalism. This view is all the more convincing coming from a man who has himself advocated progressive and advanced views. For a study of the many international questions affecting Jews in Europe and America, Dr. Margolin's book would be found invaluable.

The Past, Present and Future of the Negro. By Dr. Abd Ellatif Solaiman (California Eagle Publishing Company, Los Angeles, California, U.S.A.) 1926.

Dr. Abd Ellatif Solaiman is an Egyptian Mussalman and he has dedicated his book called *The Past, Present and Future of the Negro* "to my beloved country, Egypt; and my countrymen, the Egyptians". He is also the author of another book called *Egypt for the Egyptians*. Just as the latter was a plea for the freedom of the Egyptians, so his present work is a plea for a better treatment of the Negro races. The scope of the book is very wide, the treatment of the subject is fairly comprehensive, the author has thoroughly mastered the topics he has written up and—judging from the bibliography appended to the book—he has carefully gone through the literature dealing with the Negro problem. The result is a book which is useful, informative, accurate and suggestive. It sketches impartially the history of the question and the present condition of the Negroes and their problems, and will be found invaluable by students of the subject; also by historians, politicians, journalists and public men.

Modern Democracy in China. By M. J. Ran, Ph. D. (The Commercial Press, Ltd. Shanghai, China) 1926.

China Today Through Chinese Eyes. First and second series. (Student Christian Movement, 32 Russell Square, London, W.C. 1) 1922 and 1926 respectively.

The Commercial Press, Shanghai, has added yet one more valuable work to their list of publications by issuing Dr. Ran's *Modern Democracy in China*. Dr. Ran is an acknowledged authority on the problems and conditions of modern China and is the author of several excellent books on various aspects of the China of to-day. In his book under survey, he presents a carefully-written and strictly impartial

account of modern Chinese history and politics and also a sketch of its constitutional Government. Now that public interest is centred in doings in that country, Dr. Ban's book should appeal to a large circle of readers. . . . *China To-day Through Chinese Eyes* comprises papers (collected in two series) written by educated and cultured Chinese on many of their current problems. The books should appeal to those who desire to appreciate the Chinese problems "from within". We wish some enterprising Indian publisher would issue similar collections of essays written about India by eminent Indians.

The Oil-War. By Anton Mohr. (Martin Hopkinson and Co., Ltd., 14 Henrietta Street, London, W.C. 2), 1926.

Mr. Anton Mohr's *Oil-War* is an account of the recent history and future prospects of the oil problem from the pen of a citizen of a state which is not affected directly by the diplomatic aspect of the problem. The question discussed is:—Has the struggle to secure supplies of oil been the real motive behind most of the diplomatic manoeuvres which have made the history of the after war period so mysterious? At any rate the possession of and access to oil had an enormous influence on the result of the late War, while apart from the question of war, industry and transport have lately become tremendously dependent on oil as a motive power. Dealing as it does with an important industrial problem, the book deserves earnest consideration.

ART AND OTHER CRITICISM.

Modern Theatres. By Irving Pichel. With 40 illustrations. Harcourt Brace Company, New York, price \$2.00.

This interesting survey of the most recent buildings erected to cater for the "little theatre" movement in the United States is of great interest to those who contemplate building or altering a structure for amateur production in Great Britain or elsewhere. Mr. Pichel is well known in the U.S.A. and is at present teaching drama in the University of California. Besides recent theatre successes in America he illustrated one or two from this side, including one from Munich. The fatuous productions of past architectural designers, intent on producing

a pretty-pretty building rather than a thoroughly efficient play-producing stage with auditorium are quietly revealed, and their architectural tradition is shown to be hollow. Quickly he goes into really practical details, displaying a consummate knowledge of actual theatre necessities, and he treats of the auditorium, the stage plan, provision for back stage workers, then dealing with the equipment of the stage; the sky-dome; and the important problems of stage lighting and its equipment, concluding with stage machinery and settings. All those who have had experience of these problems will in the main agree with his arguments, and will find his practical bias of much value. Nobody desirous of creating a new structure should omit a careful reading of this work, for it will prevent the committal of numerous mistakes, due either to inexperience or inability to foresee possible contingencies. All the book is directed finally to the production and presentation of the play, and the illustrations round off the arguments nicely.

Evolution in Modern Art. By Frank Rutter. Published by George G. Harrap & Co., London. Price 7s. 6d.

Mr. Rutter, always informed and interesting, has given us a volume of unusual value in this discussion of the meaning which lies behind the uneasy and often weird movements of modern pictorial art. Everywhere cautious, he is never condemnatory, but we find him always anxious to study and to learn what he can of the reasons for the productions of certain modern painters, in his comparison of the realistic art of the naturalist and the symbolist art of the craftsman decorator. So compact and full is his survey that quotation is difficult: it teems with vivid phrases and lucid observation. Mr. Rutter keeps not only his eyes but his mind open. Passing from tradition to reaction, and thence to impressionism, he comes to the origin (we should say the modern revival) of cubism, and on, to futurism and expressionism, after which he is elated with the "triumph of design," though this has not yet achieved many victories, and "recognition" is a pleasure that discounts art for many people. He sees much in the fact that this anarchic type of work was contemporaneous with the uneasy years before the war, and suggests that something of a psychic character must have had its influence on the sensitive minds of these painters. He seems a little contradictory in his emphasis on design, while still holding to the Tolstoy definition of art: that it must carry feeling; for all design is the discipline of

emotion, giving it form and purpose. He has written an extraordinarily interesting book, and it may be commended in every way.

Colour and Interior Decoration. By Basil Ionides, with 41 illustrations & 3 colour plates. Country Life Press, 10/6.

This practical book by an interior decorator should prove of definite use to builders and decorators who are called upon to deal with a certain class of house. It deals with decoration by means chiefly of colour, taking the principal colours in rotation, describing their chief effect and what general results may be achieved with their help. The author confines himself strictly to dwelling houses inhabited by the middle class element of the population, and, perhaps unconsciously, avoids showing us how to solve the more difficult problems of adequately colouring the smaller houses which are so much more numerous, and which are even more deserving of care in colour decoration, since they receive such scant consideration in most other factors. With most of the author's dicta we are in agreement: with one or two statements we cannot agree, such as his assertion that "large black and white squares always look well." They don't. But this is perhaps the result of the optimism which re-echoes through his book. "Never" he says "believe that anything is impossible in painting or papering. With ingenuity one can achieve almost any result." The work is amply illustrated with photographs from actual rooms, and not the least notable feature is supplied by the excellent paintings by W. B. Ranken. The last decade has proved that the British people demand more and yet more colour in their homes, and though most decorators work empirically, learning by long experience rather than by art, there is little doubt but that the perusal of works such as this, from the pen of practical decorators, will be of value.

Retgression in Art. By E. Wake Cook (Hutchinson & Co.) price 15/- illustrated.

It seems a matter of profound regret that an accomplished artist, such as the writer of this volume, could not have given just a little more care to the examination of the accuracy of his theories in relation to the many facts which he so justly observes in connection with "modern art"—which he implies to be mainly painting. Now and again he comes near to a correct and logical statement of the real

facts, but disappointment ensues, and he is led away by his strange political theories into what is quite the opposite of the truth. Briefly, he is, like many others, suffering from Bolshophobia, and he implies that modern art is a revolt of a similar nature. The fact is that the types of "art" against which he rightly protests are not actually even as sane as Bolshivism, which has reason in it, however strange that may seem. But the fanatical pictures and sculpture which Mr. Cook drastically criticises as retrogression in art, are merely "dealer ware" the output of picture factories, made to sell to people who know no more about art than a cow knows about mathematics. Modern art of this type is a faithful reflex of modern finance and modern politics—but Mr. Cook is too good a supporter of the old schools to see and admit that. Thus his perception is entirely right while his diagnosis is entirely wrong. We feel more than usually sorry that a writer with the courage of his opinions should make such an error, for it takes away the suggested value of his remedy, which is nothing less than development of cosmic consciousness. Mr. Cook is a fervent disciple of the Seer of Pughkepaie, who, he avers, is not well enough known in his country. Those who thoughtlessly worship the terrible rubbish which infests the West End galleries as "art" will be well advised at least to read this volume, wherein unsparing if undetailed criticism is levelled against it. But those who have also made some study of those things contained in the Harmonial Philosophy will not agree with Mr. Cook as to the cause of this "art"—for the revolt is yet to come, and will come only with the revelations of religion, the vitaliser of true art in every time and every land. This "modern art" is not art for art sake—it is not even so good as that—but it is "art for sale." There are contradictions of thought and expression too numerous to specify—the work gives the impression of having been "dashed off" rapidly—but if the reader will separate the observations of a sincere artist from the daily paper clichés of the alleged reasons, he will obtain much food for thought.

The Forging of Passion into power. By Mary Everest Boole (C. W. Daniel) London 6/.

Mary Everest Boole, widow of the famous mathematician of that name, was a person of unusual discretion. In physical appearance somewhat like H.P.B., she had a mind of unusual calibre, as for instance in her power of comprehension of things mathematical and things of art, together with a

mastership of practical psychology that is given to few to attain and still fewer to express. Such a book as this is valuable for the questions it is bound to arouse in any thoughtful mind, and it can be well recommended, and although it is not in name or intention a "theosophical book," for those whose dissatisfaction with dogmas has reached the phase of active inquiry it will afford help. It is a useful volume, not as a meal but as a stimulant, for the library of any teacher, in its unusual combination of subjects and her unusual mode of handling them. Mention of the titles of some chapters will indicate this. From *Training of the Imagination* we get to diverse other phases, such as *Morality and art*, *Sex instincts*, *Invert Consciousness*, *Mobility and Decision*, and a challenging note, on "Teacher-Just." These are but a few of 17 chapters. Her grasp of mathematics is at least equal, perhaps superior, to such a mathematician as Professor Whitehead. Her faculty for original and clear thinking on art suggests that of Professor Lethaby. And these are two pearls among professors, who scarcely belong to that clan. Mrs. Boole is a stimulating writer, and even when you don't agree with her conclusions, which must happen now and again, or you see that she has chosen the wrong word; whatever she writes is worth reading. And that is more than you can say of some folk who write books; they, too, with somewhat similar titles. Any artist who has started thinking about art as well as practising it could do worse than read her, especially when she is not writing of art at all. Most of us lose a lot by studying only our own pet subjects, and neglecting their essential relation with others. Let me give a quotation: "The Science which underlies the art of thought-combination is called Mathematics. Mathematics stands related to art of thinking somewhat as the science of harmony and counterpoint does to the art of music. It so happens that the laws of thought-combination were first discovered when men were trying to think truly about number, quantity, and size: and for that reason a great many persons assert that mathematics is the science of number, size, and quantity. That assertion is pure nominalism." That gives the flavour and the tension of the typical thought of this remarkable lady. Her metaphors are sprung alive from a vivid imagination, and he will be a dull reader indeed who does not gain something from such work as hers. Her unwritten keynote is restraint, training, self-education, and she attacks the problem from successive angles in chapter after chapter, in straightforward language. Her works are for all educationists.

Psychoanalysis and Aesthetics. By Charles Randonin. Translated from the French by Eden and Cedar Paul. Demy 8 vo. 328 pp., George Allen & Unwin. 16/-.

This detailed study of an artist, from the view point of the psychoanalyst is worthy of close and careful attention, for it is not only a study of a poet, but is a study of psychoanalysis. It gives a conscientious and detailed examination of the images evoked by the mind of Verhaeren, the Belgian poet of cities and the street. We are shown, as the writer sees it, the gradual transition of the poet mind, from subjection to domination of his thought. With a wealth of quotation, happily given in the original, and a nearly always excellent translation (sometime too colloquial to be still poetic) Randonin makes an excellent case—for those who will agree with the premises of the psychoanalysts to begin with. The mind of man is tied to the biological, physiological level by Freud, if less so by Jung and Adler. But who is to analyse the psychoanalysts? Yet, curiously enough, incisive phrases occur, to which I would give more weight than the author "Verhaeren is advancing towards a pantheistic love of the world.... extroversion and introversion are now in a state of perfect equilibrium, as in the rhythmic breathing of a soul." Much more of value is scattered through these pages. Significant indeed is such a work as this, for it brings the prow of the psychological barque heavily against the standards of "literary" criticism, and will doubtless play a full share in similarly modifying artistic criticism, for the "non-reasonable element" in poetry is closely allied with that in pictorial art, so widely manifest at the present time. There is a logic within a logic. But it does not seem logical to me that the fundamental tenets of the Freudian thesis can be proved, if he still implies that the sex instinct can only move within its own confines, in expression or suppression: the inward or outward directing phases. It is equivalent to saying that the body is a mere machine, and when related to art, cuts off all thought and emotions about anything of an abstract nature altogether. Actually, the theory of psychoanalysis is itself introverted, considering the single mind too much, and in too few relations in too few directions. Consequently, it finds only what it searches for. I would invite some of the analysts to stalk a larger game than a single poet: let them explain the symbols of the older religions; modern church ritual; the love of money or fame for their own sake and, on the way, the modern revue. The biologists have yet to explain what instinct is in relation to the body alone: they have recently turned more closely to it. The relation of instinct to emotion, of emotion to

reason: of all to intuition or to sex: these are still unknown lands but dimly seen for most. Yet we must not, as artists, be ungrateful for such superbly written works as this, which are a delight to read, if not to agree with. For the time is at hand when artists themselves must consciously defend their choice in life, by words as well as works.

The Artist and Psycho-Analysis. By Roger Fry. 20 pp. paper covers; cover design by the author. (The Hogarth Press, 52, Tavistock Square, London W. C. 1) 2/6.

This small volume is the result of an address by the author to the "aesthetic section" of the British Psychological Society, although this is not stated in the book, as it should have been. It appears that Mr. Fry, who is one of the most agile minds among modern critics, contrived to "keep his end up" pretty successfully, like Daniel in the lion's den, and even handed out some bouquets there, too. As he remarks, he does not worry over it being implied that he "is introverted, and on the brink of being neurotic." For, quoth he, "Ever since I observed that the only people worth talking to, the only agreeable companions, belonged to the class that morbidly healthy, censorious people classed as neurotic and degenerate, these words have lost all terror for me." So there we are! Resting from the gymnastic of patting myself on the back, and shaking hands with myself, I congratulate Mr. Fry on having heaved the first half brick; I have a wagon load in store. It is, in sober truth, high time that the theory of psychoanalysis and art was examined, and the large cracks that exist in it displayed to the eager world at large. Personally, I never had any terror of the words or of the implied condemnation. Max Nordau's "Degeneration" and Bernard Shaw's smashing rejoinder afforded me disinterested amusement. The trouble about these medical folk, who, so to speak, take the engine to bits to find the steam, is that they have got hold of the facts wrong end first. Instead of sex giving rise to art, it is art that gives rise to sex. Put in a larger way, the creative faculty of humanity appears in each of the various and different levels of human nature. Sex is a physical fact, the creative act of the body. Art is a mental fact, the creative act of the mind, carried out by physical means of craftsmanship in some medium or other. "The aesthetic emotion" says Mr. Fry, "is an emotion about form." Granted, but that, as emotion, implies both cognitive and emotive phases, an act of the whole mind, and not of any solely instinctive part alone, as

the psychoanalyst's "subconscious" is. For that region of mind we share in common with animals, yet in them there is no art. They do not take into reckoning the conscious and the superconscious, except as regions of results, not origins. While there are many strikingly true phrases in this book, I do not find a full and clear rejoinder to the Freudian theory. Let the artist who would know of what he may be accused read Freud's book on Leonardo de Vinci. Following this system I could found a case against Shakespeare of having produced some at least of his works as a subconscious result of hopeless regard for Queen Elizabeth. I cannot admit that all psychic energy is derived from the instinctive life: I insist rather that it arises essentially in conflict between that source and the higher, that energy of the will in the ego. Religions, which are originated to guide men to some understanding and control of these forces, all recognise, more or less clearly, that there *is* a conflict, and they utilise art as one of several modes of victory. True art—not the reflex of the Freudian daydream—is creative activity, not quiescence; and the author says nothing truer than "nothing is more contrary to the essential aesthetic faculty than the dream" for the dream is essentially non-controlled by the inner will. What he wants, in a real work of art, are unified relations, inhering in proportion and rhythm within itself, and it is this cognition, when unconscious, and re-cognition, when conscious, that constitutes our basis of appreciation of a work of art. I welcome this small book as *one effort* to combat the stream of more or less impure bilge that has arisen from insufficient biological, medical theories thrust into the realm of psychology.

W. G. R.

RECENT WORKS OF REFERENCE.

The Karachi Handbook and Directory, 1927-28. (The Daily Gazette Press, Karachi), 1927.

The Karachi Hand-book and Directory is about the best of its class and it is an annual of great value to the people of Sind. The current volume is a bulky issue which, besides containing up-to-date chapters on Karachi, its people, trade and commerce, notable buildings, educational and other institutions, the early history of Sind, its agriculture, co-operative movement, growing trade and municipal progress, has also a section called "Who's Who in Karachi," which we have no doubt will be appreciated. The handbook also contains a detailed account of the Lloyd Sakkar Barrage project which is attractive;

considerable attention throughout India. The Editor, gives a descriptive sketch of the rise and importance of Karachi, and the valuable appendices, which are a mine of useful information as regards this growing town, are quite an interesting study. The publishers have spared no pains to bring the Directory up-to-date and the residents of Sind cannot be too grateful to them for this invaluable annual. It should appeal to readers even outside the boundaries of the province, with which it is concerned. The many striking features that appear for the first time in the Introductory Section are a brief classified Directory of (1) the chief Government Offices in Karachi and of (2) the "Professions, Trade and Industry." This is followed by a "Who's Who in Karachi" and the Warrant of Precedence, up to date. There are also other useful features. The book is profusely illustrated, and excellent maps—including one of the "Karachi Port Improvement Scheme" now in course of being carried out,—are included. A very complete Index materially enhances the usefulness of this invaluable work of reference.

"The Times of Ceylon" Green Book. ("The Times of Ceylon" Press, Colombo, Ceylon) 1927.

The *Times of Ceylon Green Book* has established itself long since as a highly useful work of reference connected with the Island of Ceylon. The latest edition has been carefully revised and thoroughly brought up to date, and the comprehensive nature of the information it renders accessible makes it an invaluable handbook for everyone who has any dealings with or interest in Ceylon, its people, its products, its trade, commerce and industries. Particularly commendable is the highly efficient system of indexing which enables reference readily to be made to any particular point on which information is required. Though not attempting to compete with books of reference called directories—of which Ceylon possesses one of the best of its class and kind—the *Green Book* is so well planned and executed that it offers all the advantages of a directory without its inherent drawbacks. We hope it will receive the support it so well merits.

Ferguson's Ceylon Directory, 1927-8. (The Ceylon Observer Press, Colombo) 1927.

We welcome the current edition of that famous reference annual, *Ferguson's Ceylon Directory*. It is quite an institution in the Crown Colony of Ceylon,

as one of the oldest publications of its class and kind in Asia, and justly enjoys a pre-eminently high position amongst annual works of reference. It deals comprehensively with almost every phase of civic, political and industrial activity of Ceylon and contains a mine of useful information relating to plantations and estates, railways, steamers, motor routes and traffic regulations. All the sections have been carefully overhauled, with the result that the *Directory* is thoroughly abreast of latest events and quite up-to-date. Replete with information on almost all Ceylon matters it will be highly useful to all who have anything to do with that island. Great credit is due to the publishers for keeping up the high standard of this indispensable work by careful revision for each new issue. The latest edition has been completely revised and fully brought up-to-date. The result is that its contents are far more accurate than is usually the case with the average Directory. *Ferguson's Directory* is the one indispensable reference annual dealing with Ceylon on a most comprehensive scale, and its new edition is, therefore, always welcome.

The Empire Commercial Guide and Year-book. (The British Commonwealth Trade Press, Ltd., 22, High Holborn, London, W.C. 1.) 1927.

The *Empire Commercial Guide and Year-book* is, comparatively, a new and useful addition to annual reference literature. It is a comprehensive and authoritative hand-book to the trade, industry and commerce of the British Empire, and has evidently been specially compiled for the benefit of manufacturers, shippers, factors and merchants, and all others interested in import and export trade with the overseas dominions, colonies, dependencies and mandated territories of the British Commonwealth. The volume has been carefully put together and its accuracy is remarkable for a new reference work. The data collected and presented are derived mainly from official sources, and are as such reliable. The *Empire Year-book*—to shorten the title—brings under one cover, in a handy volume, a great deal of concise and accurate information, which is not generally accessible, about the commercial and industrial life and economic conditions of the component parts of the British Commonwealth overseas. India occupies a section and the facts and figures brought together in the Indian section are judiciously selected. The book, as a whole, is a creditable production and deserves to take rank with the standard annuals in the literature of reference.

Official Year-Book of the Union of South Africa. (Superintendent, Government Printing and Stationery Office, Pretoria; South Africa) 1927.

In noticing the last edition of the *Official Year-Book of the Union of South Africa*, we commended it as a most valuable compendium of statistical data relating to the South African Commonwealth and as a model book of reference. The new issue gives, for purposes of collation and comparison, the figures for the previous ten years and supplies information—mostly of a statistical character—on history and description of the various states and colonies, constitution and government, population, vital statistics, public health and hospitals, education, labour and industrial conditions, prices and cost of living, social condition, administration of justice, police and protection, electorate, "native affairs," land survey, tenure and occupation, irrigation and water conservation, agriculture and fisheries, mines, manufacturing industries, commerce, harbours and shipping, railways and land transportation, posts, telegraphs and telephones, finance and local government. Thus the *Official Year-Book*, is a monument of industry and public spirit. The edition under notice is distinguished from its predecessors by various changes, necessitated mainly by the increased scope of the valuable information condensed and rendered accessible. Separate chapters are assigned to the treatment of new subjects now prominent, and several have been rewritten and rearranged and various other features of interest and utility have been introduced. Altogether the *Official Year-Book of the Union of South Africa* is a work of reference of which the Government of that Dominion may well be proud. It reflects the highest credit on the editor, on the organization of the statistical department, as also on the resources of the Government Press at Pretoria.

The Negro Year-Book 1926-7. (Negro Year-Book Publishing Company, Tuskegee Institute, Alabama, U.S.A.) 1927.

At last the Negro has come into his own—or at any rate come into a line with other civilized races possessing annuals and year-books, and the *Negro Year-book* is conclusive proof of it. As its name implies, it is an annual cyclopædia dealing with the Negro and his problems, and is a standard work on the subject. Being the only work of its kind in the English reference literature, it is widely used as a compendium of useful information on all matters relating to the Negro and enjoys a large circulation

in America in particular and other parts of the world in general. It provides in a succinct form a comprehensive and impartial survey of Negro affairs and a review of the events and incidents affecting the interests and progress of Negroes. Facts and data about all spheres of Negro activities are brought together and systematically arranged and presented, while the value of the text is appreciably increased by the inclusion of an extensive bibliography which is topically classified for the benefit of those who may desire to follow up their study. Altogether the *Negro Year-book* is a unique and very creditable addition to annual reference literature, and redounds to the credit of the compiler and the publishers. The edition under notice has been judiciously brought up-to-date and carefully revised and deserves attention.

The Official Year-Book of the Commonwealth of Australia. (The Commonwealth Bureau of Census and Statistics, Melbourne, Australia) 1927.

The *Official Year-book of the Commonwealth of Australia* has been compiled by the Commonwealth Statistician and Actuary under instructions from the Minister of State for Home and Territories. This official publication is a repository of highly useful information relating to Australia. Detailed chapters are devoted to the history, physiography, political and local government, land revenue and settlement, over-seas trade, transport and communication, finance, education, public health, labour, wages and prices, defence, etc., of the Commonwealth; in fact, all subjects of importance, enriched with statistics brought up-to-date, find place in the *Year-Book*. It is thus an authoritative book and in its pages every item connected with that country is carefully surveyed. As portion of the matter contained in the previous year-books has been reduced to synopsis in or deleted from the present issue, a special index is provided at the end of the volume to facilitate reference to subjects dealt within those issues. On going through this monumental work of reference, one feels how backward the Government of India still is in the matter of organising statistical data and information and their dissemination in public interest, in annual publications similar to those issued by the Governments of Australia, Canada and South Africa. For this reason, we commend with pleasure the *Official Year-Book of the Commonwealth of Australia* to the attention of Indian publicists and public men, who may be desirous of studying the system of responsible Government obtaining in the Australian Commonwealth.

The Year Book of the Universities of the Empire. 1926. (Messrs. G. Bell and Sons, Ltd., London) 1927.

The Year-Book of the Universities of the Empire for 1927 supplies detailed information regarding the Universities in the British Empire culled from the official University calendars, which will prove of interest to all members of universities and colleges, Government departments, schoolmasters and the public generally. In the chapters introductory to the sections dealing with the Universities is collected such information regarding their history, regulations and practice as they share in common. Every section contains a directory of the officers and members of the staff of the university; an account of the equipment in libraries, museums, laboratories, etc., of the university, the degrees, diplomas and certificates which it confers, scholarships open to graduates, university publications, etc; and, statistics of the numbers of students in attendance and degrees conferred. The volume also contains appendices of great value and interest to those interested in the educational activities in that they give useful information in regard to professions and careers for which university studies are a fitting preparation; admission of students from abroad to the Universities of Great Britain; notes of foreign universities &c. *The Year-Book* is thus an indispensable publication which those who seek any information or enlightenment of affairs pertaining to education cannot but find to their profit and advantage to consult.

Hartmann's Who's Who in Occult, Psychic and Spiritual Realms. Published by The Occult Press, Jamaica, N.Y., U.S.A., Price \$5. Compiled and edited by William C. Hartmann.

Occasionally we meet with a book, which upon reading, we exclaim, "Why has this never been done before?" Such works seem so obvious—yet, they had not been attempted. Such a work is this. A list of all the public activities that are now current in the matters of occult study and psychical research of all kinds, in all parts of the world, is obviously a thing of the greatest value. Yet, with a continent full of publicity agents and the printing press ruling the destinies of the outer world, we have had to await its compilation from the able and zealous hands of Dr. Hartmann. With no bias for or against any activity, anxious only to obtain an accurate statement from each, Dr. Hartmann has sought to provide a general directory of all workers and others who have displayed any notable interest in the category he outlines. And very well indeed has he fulfilled his self-

imposed task, for though this is, he informs us, but the first of an annual series each of which will be more and more complete, yet there is a truly remarkable amount of useful information concerning all manner of bodies of every possible type, making the volume one which must be obtained by every organiser who seeks to spread the light according to his understanding. Leading off with a list of "prominent officials" the editor gives a book list, a periodical list, one on libraries and dealers, another on publishers. Ample lists give names of people connected with each and every movement, all being invited to submit statements of their beliefs and aim, which are printed in full. Theosophy occupies ten pages: the Star in the East has two. Spiritualism, which is very popular in the United States, is naturally largely represented, and it would appear that according to the details of information supplied has space been allotted. The compiler freely admits that the work is not perfect, and asks all who are interested to help in the improvement of future editions by sending information and suggestions. We are greatly indebted to Dr. Hartmann for his excellent idea and for his labour in undertaking, almost singlehanded, such a task, and we can assure him of our appreciation of his work. He makes those who are labouring in much the same direction known to each other in a very complete manner.

RECENT LITERATURE RELATING TO INDIA.

We welcome the appearance of Mr. Edward Thompson's book—**Rabindranath Tagore: Poet and Dramatist** (Oxford University Press, Bombay)—which is a critical commentary on the poet and his life-work. Rabindranath Tagore is a national figure, as no European poet, except perhaps d'Annunzio, has been; and his influence has been exerted over half a century, and has touched a whole continent. Mr. Thompson's book which is written out of personal knowledge, places Tagore's work upon the background of a century of Indian history, using his figure to illuminate an epoch and a people that are bewildering to the West. Tagore is shown in contact with Mr. Gandhi and with such Western contemporaries as Mr. W. B. Yeats. The book which is offered as a contribution to the understanding of India by Britain, is an important and authoritative work on the interpretation and appreciation of Tagore's poetry and drama, and it deserves careful attention at the hands of the students of the works

of the great Indian poet, whose reputation has spread all over the world.

To describe the functions and inner working of Government offices is the object of the "Whitehall Series". The most recent volume issued in the series is **The India Office** (G. P. Putnam's Sons, Ltd., London). The author of this volume is Sir Malcolm Seton, whose twenty-seven years' service in the India Office well qualify him to trace the development of Indian Government from the days of the old East India House to the present time. The author has succeeded, while packing his book with facts and information, in making every page readable. The aim of this volume being to describe the great Indian Department of the Imperial Government, Sir Malcolm Seton, traces briefly the earlier history of the connection between Britain and India, and describes the framework of Indian administration, and the effect of recent constitutional changes, bringing together, for the first time, the leading facts in the relations between India and the Home Government. Interest in the India Office should be as great for people in India itself as for those in England; yet this is the first occasion upon which information as to the various activities of the Department which guides the destinies of the Indian Empire from Whitehall have been made available either for the Indian in search of knowledge or for the Britisher at home or in India anxious to know how this vast country is governed. Testimony as to how well Sir Malcolm Seton has performed his task is to be found in the wide appreciation which has been extended to his book since it saw the light some months back. Suffice it to say that his book is not only authoritative but presents a unique survey—historical and critical—of the working of the Indian system of administration.

Mr. Albert Howard's **Crop Production in India** (Oxford University Press, Bombay) is a critical survey of the problems of Indian agriculture from the pen of an acknowledged master of the subject. In this book the results obtained during the last twenty years have been grouped round the central idea that the plant is the centre of the subject, and that the soil and the other factors must be considered in relation to the welfare of the crop. To enlist the interest of the general public in the problems of rural development, technical terms have been omitted and the subject has been presented in clear and simple language. So a large amount of space has been devoted to plant breeding and to the methods by which the seed of the improved varieties, pro-

duced at the experiment stations, has been distributed to the people and welded into the rural economy of the country. At the same time a survey of the problems which stand in the way of further progress has been attempted. The book concludes with a discussion of the type of investigator needed for crop problems, and with the organization of scientific work. Although based on Indian experience, this work will interest the investigator and student of agricultural problems in all parts of the Empire, and also in countries like the United States, where great attention is now being paid to these questions.

Kunala: An Indian Fantasy (Jonathan Cape, Ltd., 11 Gower Street, London) is a new work of fiction from the pen of Arpad Ferenczy, who became known to the reading public by his satirical novel *The Ants of Timothy Thämmel*. In this new novel he narrates a number of Indian Buddhist love stories. The chief hero of them, Kunala, is the personified symbol of pessimism as regards women. The theme running through his tales is the dangerousness of the female sex, the wickedness of womenkind. The stories, sixteen in number, are full of boisterous, genuine humour, and in many instances illustrate rather the stupidity of men, when they are in love, than the wickedness of their temptresses. Dr. C. A. Hewavitarne—a great authority on Buddhism—contributes an illuminating foreword commending the book to the reader.

A welcome addition to Brahmo literature is afforded by Messrs. G. A. Natesan's (Madras) latest contribution to collective biography, called **Leaders of the Brahmo Samaj**. Brahmos all over the country will be deeply interested in this record of the lives and achievements of the pioneers of that movement. It will be remembered that a history of the Brahmo Samaj was published in two admirable volumes by the late Pandit Sivanath Sastri. It was his further desire to supplement these volumes with a third giving the lives of Brahmo leaders. But the Pandit did not live to do it. The present volume may be said to fulfil the Pandit's aim—in a way. For it contains a record of the doings of Brahmo leaders since the days of Raja Ram Mohun Roy; that is to say, it is a narrative of the social, religious, educational and philanthropic activities of the pioneers of the Brahmo movement. Apart from its biographical interest the volume is enriched with an exposition of the philosophy and tenets of Brahmoism as interpreted by the leaders who preached and made the new faith popular. There are also copious

extracts from their writings and speeches which must add considerably to the value of this publication.

"*The Builders of Modern India*" is the name of a new biographical series, edited by Mr. K. T. Paul and Dr. Macnicol, and published by the Association Press (5 Russell Street, Calcutta). So far five volumes have been issued dealing with the lives of Tilak—the Christian poet in Marhatti—written by Mr. J. C. Winslow, Tagore by Mr. Edward Thompson, Mahatma Gandhi by Messrs. Gray and Parekh, Ranade by Mr. James Kellock, Pandita Ramabai by Dr. Macnicol, and Ram Mohan Roy by Mr. J. N. C. Ganguly is in active preparation. Though written by Christian writers these studies of eminent Indian men and women—Christian and non-Christian—are marked by fairness and sympathy and are excellent examples of the modern biographer's art. Tilak—the poet—and Ramabai—the reformer—are as critically dealt with as the non-Christian Indians—Tagore, Gandhi and Ranade. Each book sketches lucidly the salient and striking features of the career of the subject of the volume, and also offers a critical appreciation of his life's labours. The books—so cheap and yet so well got up—deserve an extensive circulation amongst the ranks of cultured and enlightened Indians.

ON THE EDITOR'S TABLE: MISCELLANEOUS LITERATURE.

No public man of our time rivals Lord Birkenhead in popular interest. His meteoric career, from small beginnings to the highest offices in State and Law, has made him the outstanding personality of the day. As F. R. Smith he was a household name. His maiden speech in the House of Commons made him famous in a night. His support of Ulster in 1912 and the part he played, as the youngest Lord Chancellor in history, in bringing about the Irish Treaty with Sinn Féin, have been much discussed. His refusal to take office after the fall of the Coalition, his return to party politics in the election of November, 1924, and his share in the negotiations preceding the General Strike are well-known. These are only a few incidents in a life compact of interest, variety and adventure. "Ephesian," in an intimate picture extending from "F.R.'s" schooldays to the present moment, tells the full story of this remarkable figure. Lord Birkenhead is revealed as school-boy, undergraduate ("Don't-care Smith"), don, barrister, Member of Parliament, leader of the Young

Turks, the youngest K.C., soldier, Solicitor-General, Attorney-General, Lord High Chancellor, journalist, author, Secretary for India, yachtsman, demagogue, orator and family man. But while all this is perfectly true, it is no less so that the anonymous author of *Lord Birkenhead* lays the butter much too thick; his exaggerations are apt to be tiresome to the reader, while the subject of this fulsome flattery is to be pitted for being the victim of such an undisguised panegyrist. Making allowance, however, for these defects, the book (which is issued by Mills & Boon, Ltd., of 49, Rupert Street, London) is full of information and interest.

Of the making of translations of Omar Khayyam, there is no end—the latest in the field being Mr. C. S. Tate (Sydney Lee, Ltd., Exeter). His *Rubaiyat of Omar Khayyam* comprises literal translation in prose (of the Ousley manuscript at Oxford) by Mr. E. Hemon-Allen, with a rendering into English verse by Mr. Tate, and decorations by Elsie Keary. Fitzgerald's famous paraphrase of Omar will always command the ear of the English-reading public, but the present edition will be useful to those who would like to have unadorned Omar in prose and verse translations in English—without such a gloss as Fitzgerald placed upon the original text of the great Persian poet.

Sir Denison Ross has done well to put together and edit *A Persian Anthology*, being a collection of verse translations from the Persian poets rendered into English by the late Professor E. G. Browne of Cambridge, accompanied with an introductory memoir by Mr. J. B. Aikins (Methuen & Co., Ltd., 35, Essex Street, London, E. C.). The memoir is excellent and Sir Denison's "Note on Persian Poetry" is highly informative. The renderings by Professor Browne are exceedingly well done, and the book is a notable addition to the appreciation of Persian poetical literature.

The Library of Crime issued by Messrs. Stanley Paul & Co., Ltd. (8, Ridsleigh Gardens) deserves to be better known in this country. It includes, Mr. Charles Kingston's *Dramatic Days at the Old Bailey*, *The Bench and the Dock* and *A Gallery of Rogues*; as also Mr. George Dilnot's *Celebrated Crimes*, and Mr. C. L. McCluer Stevens's *Famous Crimes and Criminals*—all excellent works on the subjects they deal with. The latest addition to the series Mr. McCluer Stevens's *From Clue to Dock*. It discusses small clues to big crimes, mysteries that have puzzled the world, when justice has blundered, by

gone perils of the road, murder by post, historical crimes and mysteries and crimes of love and passion. The book is thus one of absorbing interest to students of crime and human nature and merits careful study.

Mr. J. Krishnamurti—the South Indian Brahmin Youth who was the subject-matter of litigation between his father and Dr. Besant, which went up to the Privy Council in 1914—is the author of **The Kingdom of Happiness** (George Allen & Unwin, Ltd., 40, Museum Street, London, W. C. 1). This book is eagerly awaited by many thousands of people in every land, who look to its author as to one who bears a unique message to the whole world in its hour of sore need, and they will readily welcome this little work. The camp fire talks are remarkable for their simplicity and poetic beauty: "If you would do great things, if you would create greatly and live nobly, you must enter that kingdom. And to do that each one must find *himself*, and until he has found himself there can be no peace, no tranquillity, no contentment, but a hundred terrors driving him to his goal. Like the mountain, so full of united strength, so full of power, so full of dignity and that sense of majesty, so is the man who has found himself, who has created his own ideal, who has his own goal to follow." These are but a few texts quoted by way of example. Even those who may not believe the many wonderful things said about the author may do worse than study this interesting book.

Mr. L. Dudley Stamp's **The Indian Empire** is a volume of "The Regional Geographies of India," issued by Messrs. Longmans, Green & Co., Ltd. (5, Old House Street, Calcutta) and it is an excellent compendium of geographical knowledge about India, Burma and Ceylon. Though intended principally as a student's text-book, it will serve the purpose of others also. Its contents are comprehensive, accurate and up-to-date and the numerous exceedingly well-executed maps and diagrams add materially to the usefulness of the work both for study and reference. It fully deserves to be prescribed as a text-book in our schools and colleges.

Mr. G. R. Sethi's **Sikh Struggle for Gurdwara Reform** is a good example of modern journalese. In it the writer pays a glowing tribute to the wisdom and sagacity of Sir Malcolm Hailey, Governor of the Punjab, who immediately after he had assumed the reins of office, set himself to the task of solving the Gurdwara problem, making due allowance for the sentiments and interests of the different parties concerned in the struggle. Ultimately His Excellency's endeavours were crowned with success

and the Sikh community obtained a legislation which virtually secured to them the establishment of what has frequently been described as a separate religious government. Settlement of the other issues was reached once the principles of the original compromise were effected, and (as has been experienced during the last twelve months), the mission of Gurdwara Reform has been so successfully accomplished, that the painful story of the Sikh suffering during the past few years has been well nigh forgotten. In the present work, Mr. Sethi has attempted to write a faithful record of events, with particular reference to the important speeches of His Excellency the Governor relating to the Sikh situation. The book as such will be found useful. Apart from its historical value it will prove useful to the student of contemporary Indian affairs. The book is neatly printed and well bound and is published by the Union Press, Amritsar.

Racial Origins of English Character. By Mr. R. N. Bradley (George, Allen & Unwin, Ltd., 40, Museum Street, London, W. C. 1) is both instructive and interesting—the former for its scientific treatment and the latter for its humour. Much has been written on English character, but little from a scientific point of view. This book traces English national characteristics to their foundations, showing the influence of the Steppe-man or Nordic in public-school and army tradition, of the Alpine in liberalism and dissent, of the Beaker type in learning, and of the Mediterranean as a general background. Though based on scientific data, the conclusions are treated with humour and knowledge of the world. An appendix shows how the current theories of the origin of the Indo-European languages are no longer tenable in the light of the revised ethnology, and opens up new and interesting vistas for the philologist. The book should thus appeal alike to the specialist and the general reader.

Anthroposophy is yet a new and undeveloped subject even in Europe—to say nothing of this country. Dr. Hans Koester in his **Anthroposophy in India** (Thacker, Spink & Co., Calcutta) describes in four lectures some principal points of the German spiritual doctrine called Anthroposophy, as stated by Rudolf Steiner—the founder. Dr. Koester desired, by means of these lectures, to inspire a love for the study and the veneration of the spiritual depths of ancient Indian Culture, and he has been pre-eminently successful in his efforts. His book should appeal to all lovers of old Indian civilization and culture.

100 Best Poems is followed by *100 Best Books*—another excellent anthology, compiled by Mr. Lewis Hind (A. M. Philpot, Ltd., 69, Great Russell Street, London). It suggests 100 of the best books suitable for presentation to a twentieth century youth when he reaches the age of twenty-one. A striking feature of it is that all the books, typical selections from which are given, with short biographical notices of the authors, can be bought for 2/- or less. Altogether a very helpful book.

The Cinema in Education, edited by Sir James Marchant, K.B.E., LL.D. (Allen and Unwin, London) contains the report of the psychological investigation conducted by special sub-committees appointed by the Cinema Commission of enquiry established by the National Council of Public Morals, and is edited by the general secretary of that Commission. Mainly it investigated among school children as it was probably felt that this was the material most easily available for examination of cause and effect. The enquiry was worked mainly by the essay method, children being allowed to see a film, with or without further explanation by the teacher, and then were asked to write essays or to answer questions verbally. The scope of "education" is thus narrowed down very considerably, and was made tantamount to the problem of giving information regarding visible objects and processes to young children. The value which certain films have shown, as in teaching men engaged in such occupations as driving motor cars, young medical students learning surgery, or even in coaching men for sports, by showing slow-motion films, is not dealt with, which seems a pity. On the other hand, the interesting psychological study, of the manner of apprehension of information thus given in mobile form through the vision, is valuable in its thoroughness and its detail. The problems of the quantity of information given, of the quality of its understanding, and methods of teaching one subject in terms of another, are all fully tested, in a way that is of obvious value to all teachers who believe in things as against book teaching. Whether or not it will begin to awaken teachers to the fundamental fallacy of modern education is another matter, but we believe that through the combined force of the cinema film, and more still through other forms of art, notably those in which actual production by children is required, will eventually show that the modern method of early book learning without manual facility is essentially wrong. The volume concludes with a useful list, descrip-

tive of various forms of apparatus, suitable for use in schools, for the projection of films.

In *Paradise of the Garden of the Lord God*, (Christopher Publishing House, Boston, U.S.A.), George Chainey, the author, who is an Englishman settled in America, offers to devotional Christians his thoughts on the finding of Paradise. In seven chapters, with a prelude and an epilogue, he dilates on the mystical joys of faith in a most eloquent and persuasive fashion, but nowhere does he forget to insist on the necessity of continual search. Yet he is no impractical "idealist" for he teaches obedience to the Law, and unveils much of its inner meaning. Says he, "If we learn the meaning of Soul, we shall begin to live in the fulness of the perfect whole. When desire is true, it leads on to labour; and when labour is thorough and wise it brings clear illumination upon the whole meaning of existence. Then we know the Law. When we obey the Law, the law becomes obedient to us. The perfect circle of life includes the four qualities of Spirit, Mind, Soul and Body, understood and realised in both separation and unification." These are wise words and true, for Mr Chainey does but state anew the world-old wisdom of the Upanishads, in a form suited to Christian orthodoxy. The symbolism of the Church has few mysteries for him, but he does not lay too great stress merely on their meaning. Unveiling some of them with a passing word, he demands the way of devotion and action from those who would attain. His book may be commended without reserve to all earnest Christians, while those of other faiths may find something of value to themselves in it.

In *Votive Garlands* (The Collected Poems of Kenneth Sylvan Guthrie published by the Platonist Press, Teocalli, North Yonkers, N.Y., U.S.A.) the learned author sends out this collection of his verse under the descriptive title of *Votive Garlands*, hung on the World-Temple walls, being his collected poems about God, the Universe, Society the Soul and its Destiny. With this comprehensive introduction, we at once commence upon examination of the large and varied collection of verses in this well produced volume. Dr. Guthrie is better known to our readers as a scholar and a mystic, and they may be surprised to learn of his venture in the realm of poetry. But if we may judge from personal experience, these verses have been produced over a period of considerable length. Both the subject and the forms vary, some

showing much greater command over the structure of words than others, which we take to be earlier and thus less mature productions. The poems are indexed under ten successive headings, are selected according to the emotional value which called forth their expression in this verbal form. We commence with a *Garland of Thistles*, and are then solaced with a *Garland of Roses*, next meeting a *Garland of Fancies*, rounded off again by a *Symphony of Nocturnes*. More prophetic work awaits us in following pages, in a *Garland of Oracles*, and a *Garland of Orisons*. Then we change over and face a *Wreath of Bitter-Sweet*, with a *Nosegay of Exotics*, a *Chaplet of Forget-me-Nots*, and end with his *Swan-songs*. The form of Dr. Guthrie's verse is somewhat less "finished" than the form of his better known philosophical studies, and we feel that the poetic instinct which urges them forth is itself stronger than the mere craft of words which gives them their form. He tends to use free verse, sometimes rhymed in couplets, and some unrhymed and very free in their rhythm, something like the verse of another American, Walt Whitman. Like that writer, and also like Edward Carpenter, who followed Whitman in his usage of very free and open verse form, Dr. Guthrie maintains the true poet's calling in his choice of subject. Unlike many modern poets, who may be more expert craftsmen, he writes on subjects which are really worthy of the attention of a thinker, and not on the hundred and one trivialities, which are deemed worthy of writing and printing in Europe and are glorified as "poetry." Dr. Guthrie's "*Garlands*" are full of interest and real poetic feeling; they can be dipped into here and there to find refreshment and many a weary half hour may thus be happily passed.

Emancipation—The Key. by Faith Stewart Arnold. (Printed at the University Press at Cambridge, Mass., U.S.A. and published by G. B. Miles) almost disarms criticism by its patent and shining sincerity. It is a work dealing with marital relations written in the novel form, as a story of a family, but so guarded and artistically expressed that it might be placed in the hands of the youngest child without causing it any harm. Further it reveals again to those ignorant of the cycles of vital force in the human body, male and female, some part of their movement and effect upon conception and subsequently on the health of all concerned. In this is the

value of the work, though we are compelled to comment upon the somewhat stilted and non-natural form of language that is put into the mouths of the characters. The gracious and gentle author has here allowed her desire to help others to supersede care for the external form of her otherwise most acceptable work. Two people meet and eventually marry, but through their extreme ignorance of the psychic side of sex relations their first child soon dies. Through the suffering thus caused, enlightenment comes, and they take precautions that the next children shall be given every chance. The boy and girl then born we follow to maturity, together with the wise instruction of their parents given them by degrees, slowly and carefully, until we close the volume on their happy marriages. But all the time they live in a world apart. Our final impression leaves us a fanciful picture, which is perhaps the real desire of the author.

Teaching of the Temple (compiled by Francis A. La Due and William H. Dover. Published by the Temple of the People at Halcyon, California, U.S.A.) presents us with about 250 short essays, or lessons, each dealing with a different subject but all relating to occult matters. The original authorship of them evidently varies considerably, and the appeal of each lesson also varies, so that few students who are real thinkers will put down this motley volume without having gained some considerable enlightenment. The appeal is made to reason and not to prejudice, indeed, some who are already prejudiced will probably not feel disposed to study the volume, with its galaxy of ideas and its majesty of thought. How this compilation has occurred we are not fully informed, but we gather that the gist of successive lecture or lessons, perhaps delivered in the institution whence it is published, has been set down by faithful hands, and has been finally arranged into this valuable work. Though there is no visible arrangement in the succession of the lessons, and they are each short, this form may have its own value in allowing the younger student to grasp the truths enunciated by slow degrees, a little at a time. They appear to originate from the same source as the works of H. P. Blavatsky, and indeed her name is not infrequently mentioned in this work. This volume contains much teaching of inestimable value, on many lines: psychological, scientific, medical, ethical, chemical, and many other phases. We can commend it without reserve.

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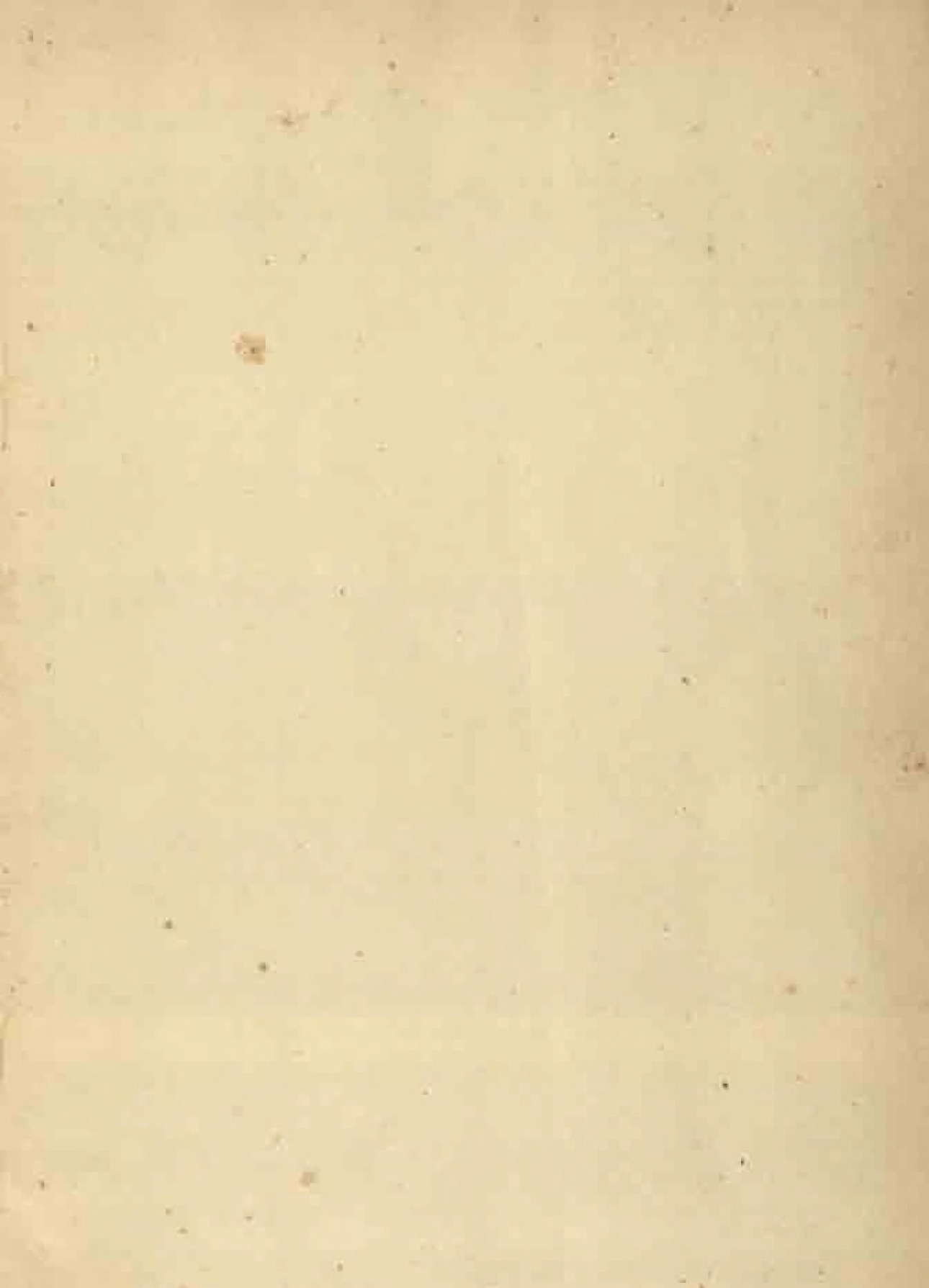
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